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LELAND·STANFORD·JVNIOR·VNIVERSITY

THE

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ENLARGED:

From JANUARY to APRIL, *incluſive,*

M,DCC,XCV.

With an APPENDIX.

Vir bonus et prudens verſus reprehendet inertes,
Culpabit duros, incomptis allinet atrum
Tranſverſo calamo ſignum; ambitioſa recidet
Ornamenta; parum claris lucem dare coget;
Arguet ambiguè dictum; mutanda notabit:
Fiet Ariſtarchus, nec dicet, cur ego amicum
Offendam in nugis? Hæ nugæ ſeria ducent
In mala deriſum ſemel exceptumque ſiniſtrè.
HORATIUS.

VOLUME XVI.

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ERRATA in Vol. XVI.

Page 59. l. 4. read—apparatus, the difference between the lengths of two pendulums ſwinging equal arches of circles of different diameters, &c.
63. l. 6. from bottom, and p. 64. l. 6. for *de Bois*, r. *des Bois*.
64. l. 9. from bottom, dele ('*l'Arve*.')
76. dele from l. 16. '*but the author*,' &c. to line 22. '*barbarity*.'—See page 240.
238. l. 20. for '*diſunited*,' r. *united*.
271. l. 27. read, 'of *that* ſenſe.'
353. Art. 57. l. 10. read, *propoſal* . . . *has*.
419. l. 1. read *requires*.

THE MONTHLY REVIEW,

For JANUARY, 1795.

Art. I. *The Life of Sir Charles Linnæus*, Knight of the Swediſh Order of the Polar Star, &c. &c. To which is added, a Copious Liſt of his Works, and a Biographical Sketch of the Life of his Son. By D. H. Stoever, Ph. D. Tranſlated from the original German by Joſeph Trapp, A. M. 4to. pp. 435. 1l. 1s. Boards. White. 1794.

A FEW men exiſt in every age who make ſo conſpicuous a figure in the temple of fame, as to render the minuteſt circumſtances reſpecting them peculiarly intereſting. It cannot, indeed, be ſaid that the collection of ſuch circumſtances is an object of capital importance to literature or the ſtudy of mankind: but, as they are found to afford very general amuſement, the public are under obligations to thoſe who beſtow much time and labour in order to entertain them in this manner. The celebrated Linné will ſcarcely be refuſed a place among thoſe who ſtand forward on the liſt of eminent men in the period in which they have reſpectively lived. He formed an *era* in a very extenſive, pleaſing, and intereſting ſcience, and threw a luſtre not only on his own name and profeſſion, but on his country. A biographical account of ſo extraordinary a genius cannot, therefore, fail of engaging the curioſity of a great number of readers; and, as the author before us ſeems to have ſpared no induſtry to make his work as accurate as poſſible, we do not wonder at the favourable reception which it has experienced on the Continent in its original form; nor can we refuſe our approbation of the preſent attempt to make it acceſſible to Engliſh readers.—How much the name of Linné has already excited the attention of the learned appears from the liſt of biographical writings reſpecting him, prefixed to this volume, amounting to 34, in various languages:—but, notwithſtanding this apparent abundance of materials for a complete hiſtory, Dr. Stoever found much additional inquiry neceſſary, in order to accompliſh his purpoſe of uniting minuteneſs with all poſſible accuracy and fidelity.

Before we proceed to the narrative, we would beg leave to ſay a word concerning a hint thrown out in the preface, with regard to the motto placed under the arms of Linné. Without affecting any extraordinary degree of nicety, we confeſs that our religious feelings are ſomewhat offended at the ſentence *Deus creavit, Linnæus diſpoſuit*, as expreſſive of a kind of co-partnerſhip in operation between a creature and the creator, the remoteſt idea of which is, to ſay the leaſt, abſurd and unphiloſophical.

The firſt ſection of the *Life* takes Linné from the cradle to the period of his laying the foundations of his botanical character. He was the ſon of a peaſant-born village paſtor, who brought up a family in the narrow condition attending that ſtation in the north of Europe. The fondneſs of young Linné for plants, which ſhewed itſelf at ſo early an age as to appear almoſt inſtinctive, may readily be derived from the father's taſte for horticulture, and for the collection of wild flowers from the woods and fields around his little manſion. The youth was deſtined for the church: but an impatience of confinement to ſtudies which he did not reliſh, and the inſuperable attachment to Flora which poſſeſſed his mind, fruſtrated the intentions of his parents. When, in diſpleaſure and deſpair, they were about to bind him apprentice to a ſhoemaker, he was reſcued by a phyſician of the neighbouring town, named Rothmann: who, diſcovering in him the latent fire of genius, took him into his houſe as a pupil, and probably as an uſeful domeſtic, initiated him in medicine, and decided his fate by putting into his hand *Tournefort's Elements of Botany.*

The 2d ſection of this work commences with the 21ſt year of Linné's age, when he went to the Univerſity of Lund. In this place he had the good fortune to ingratiate himſelf with Stobæus, profeſſor of phyſic and botany, who took him gratuitouſly into his family, and gave him acceſs to his muſeum and library. A pleaſing anecdote is related of him during his reſidence in this houſe:—As he was of a ſocial convivial turn, and was known to ſit up late at night, the profeſſor ſuſpected that his vigils paſſed in cards or romps with the ſervants. He therefore came ſuddenly into the young man's apartment at a late hour; when, inſtead of amuſements of that kind, he found him entrenched amid the works of Tournefort, Bauhin, Cæſalpinus, and other great botaniſts. This diſcovery, as might be ſuppoſed, rendered him a greater favourite with the profeſſor than before.

The univerſity of Upſal, however, the chief ſeat of the Swediſh Muſes, was the great object of his longing; and, notwithſtanding the pecuniary difficulties which ſtood in his way, he accompliſhed his journey thither in the next year. The medical profeſſors there at that period (1728) were Olaus Rudbeck, jun. and Roberg, both old men, and little inclined to improvement :—but Olaus Celſius, the profeſſor of divinity, was the beſt botaniſt in Sweden, and zealous for the ſcience. He was abſent for ſome time after the arrival of Linné; and the poor youth, unknown and unpatronized, fell into a lamentable ſtate of indigence. He was glad to accept of a meal, and to wear the caſt cloaths of his fellow ſtudents; nay he even was forced to patch their old ſhoes with cards and the bark of trees, in order to be able to make his botanical excurſions. The mind, which poſſeſſes energy and reſolution enough to riſe above ſuch difficulties as theſe, is of the very firſt claſs, and may claim praiſe to which thoſe who are nurſed in the lap of eaſe and proſperity can never eſtabliſh an equal right. On the return of Celſius, fortune proved more favourable: Linné made himſelf known to him, engaged his eſteem, and obtained free board and lodging in his houſe; which he in ſome meaſure repaid, by his ſervices in aſſiſting the profeſſor in compoſing his *Hierobotanicon*.

About this time, a ſmall work of Vaillant, a very ingenious French botaniſt, (his *Sermo de Structura Florum*,) falling into the hands of Linné, afforded him the firſt notions of thoſe ſexual diſtinctions of flowers which afterward became the groundwork of his celebrated *ſyſtem*. Attracted by theſe new views of the vegetable creation, he purſued the ſubject with many additional obſervations, and drew up a manuſcript treatiſe on the ſexes of plants. This attempt came to the knowlege of Profeſſor Rudbeck, and gave him ſuch an opinion of the writer, that he took Linné into his houſe, and appointed him his aſſiſtant lecturer. This was in 1730, when Linné had completed his 23d year. Thus the path to fame and advancement was laid open to him, and the whole remainder of his life conſiſted in a continual and rapid progreſs through it.

The next ſection of the work begins with the appointment of Linné, by the Swediſh Academy of Sciences, to make a journey of diſcovery in Lapland. Such was the poverty of Sweden, that the ſum devoted to this purpoſe amounted only to 7*l.* 10*s.* ſterling! He undertook this long and moſt uncomfortable expedition with all the ardour of an enthuſiaſt; and, during the courſe of it, (from May to the end of October,) he underwent dangers and difficulties which, accuſtomed as he was to hardſhips, exerciſed all his patience and reſolution:—but he returned rich in many undeſcribed objects of nature, and in obſervations on the country and its inhabitants. His diary kept on this tour remains in MS. but the botanical matter was publiſhed in two parts of a *Florula Lapponica*, inſerted in the

Swediſh Tranſactions. The plants in this catalogue were arranged according to his newly projected ſexual ſyſtem.

Having now acquired ſome celebrity, he began, in the year 1733, to give lectures on botany, chemiſtry, and mineralogy, at Upſal; which were well received. The ſpirit of envy and rivalry, however, inſtigated Profeſſor Roſen to enforce a ſtatute of the Univerſity, which excluded every one, who had not taken his degrees, from the office of a public lecturer. Stung to the quick with this ungenerous treatment, which blaſted all his proſpects, Linné was provoked to ſhew his reſentment in a very unwarrantable manner. He drew his ſword on Roſen as he came out of the ſenate-houſe, and was with difficulty prevented from running him through the body: nay, he for ſome time continued to meditate a bloody revenge, and would probably have executed it, had he not, as he himſelf related, been diverted from the deſign by the impreſſion which his mind received one night on waking from a horrid dream. From this anecdote, an idea may be formed of the fiery and reſentful temper which, through life, too much characterized the hero of this narrative.

A journey to Dalecarlia, with ſome young nobles his pupils, was the occaſion of his tarrying at the mining town of Fahlun, where he eſtabliſhed a kind of college of mineralogy under the auſpices of the governor of the province. Here he became acquainted with the daughter of Moræus, a man of eminence, and phyſician to the province, and with difficulty obtained the father's conſent to marry her in three years, if ſhe ſhould remain ſingle till that period. His great object now was to gain a doctor's degree and to ſettle in the practice of phyſic. By the help of his intended bride, he was equipped for a journey to Hardenwyk in Holland, where he meant to graduate; and with his departure the ſection ends.

Sect. 4, is employed in giving a hiſtory of botany, from its origin among the Greeks to the time in which it was newly modelled by Linné. From this part of the work we think it unneceſſary to make extracts, ſince it is itſelf an abridgement, and, in our opinion, inferior to Dr. Smith's diſcourſe on the ſame ſubject, prefixed to the firſt vol. of the *Linnæan Tranſactions.*

The travels of Linné to foreign countries form an intereſting topic for the fifth ſection. He took his courſe by Hamburgh to Hardenwyk; at which univerſity he obtained the degree of doctor of phyſic. For his academical exerciſe, he defended a new hypotheſis concerning the cauſes of intermitting fevers; one of the principal of which he aſſerted to be, the uſe of water impregnated with argillaceous particles. His theſis bears the date of June 24, 1735, when he was in his 28th year. Leyden was the next place which he viſited; where his great object was to obtain an introduction to Boerhaave. This was no eaſy matter, as that celebrated man ſet too high a value on his time to be liberal of it in conferences with ſtrangers:—but the proſpectus of his *Syſtema Naturæ*, which Linné printed for the firſt time at Leyden, and preſented to Boerhaave, obtained for him the honour which he ſolicited. The great man appointed an interview at his villa; which ſucceeded ſo well for Linné, that the old profeſſor adviſed him to give up all thoughts of returning home, and to ſeek his fortune in Holland. Linné pleaded his diſability, on account of indigence, and mentioned his deſign of leaving Leyden the very next day. We are not told that Boerhaave (one of the richeſt men in his country,) made any effort to detain him. He gave him, however, a letter to Burmann, botanical profeſſor at Amſterdam, which ſecured him a good reception there; and Burmann conceived ſo high an opinion of the Swede, that he took him into his houſe for the purpoſe of obtaining his help in his deſcription of the plants of Ceylon. Boerhaave farther ſerved Linné very eſſentially by recommending him to George Cliffort, the rich burgomaſter and great collector, of Amſterdam, as his houſe phyſician and botaniſt. Cliffort, accordingly, made an exchange with Burmann of a copy of Sloane's Hiſtory of Jamaica againſt the naturaliſt; and he took Linné home with him to Hartecamp, his villa, and at once raiſed him to a ſtate of affluence ſcarcely conceivable by a poor Swede, for he had an appointment of a ducat a day, excluſively of board.

The reſidence in a paradiſe fraught with treaſures from all parts of the globe, together with books, learned company, and good living, muſt have made Linné the happieſt of mortals. He ſtudied, wrote, and extended his fame and principles. An agreeable variation of his employments was a journey to England in 1736, at Cliffort's expence, for the purpoſe of enriching his garden. Sir Hans Sloane was at that time at the head of natural hiſtory in this country: but a warm recommendation of Linné to him, from Boerhaave, procured only a cold and common reception. Linné viſited Miller at the Chelſea-garden, and, after ſome unpromiſing attempts, ſucceeded in inſpiring that botaniſt with a favourable opinion of him. A man of ſuperior knowlege, Dillenius, at Oxford, received him at firſt with jealouſy and diſlike, but at laſt treated him with civility. The botanical garden at Oxford ſeems to have been what beſt anſwered the expectations of the great Swediſh botaniſt in England; and he returned to Hartecamp enriched with many natural treaſures, and furniſhed with new connexions, which proved of ſubſequent utility to him.

Linné now proceeded with renewed ſpirit and confidence in his great plan of botanical reform, and he gave to the world his firſt edition of the *Genera Plantarum* in the beginning of 1737. In this, the *ſexual ſyſtem* was diſplayed in its complete ſtate; and he arranged, according to the ſame method, the *Hortus Cliffortianus* and the *Flora Lapponica*, which both appeared in that year. The reputation which he gained by theſe works did not prevent his becoming a prey to melancholy; the true cauſe of which was a longing after his own country, and for the ſight of his intended bride. Having reſided a while with Van Royen in Leyden, whom he aided in forming a new ſyſtem of botany, he viſited Paris, where he met with a polite reception, and was admitted a correſponding member of the Academy of Sciences. France, however, was not yet prepared for exchanging the ſyſtem of her own Tournefort and Vaillant, for that of the Swede. From this country he took his departure by ſea for Sweden, where he arrived in September 1738.

The narration is here ſuſpended, in order to give, in the 6th ſection, a ſummary of Linné's literary conteſts and opponents. The great Haller, his ſuperior in general knowlege, but his inferior in originality and the ſpirit of ſyſtem, is placed firſt on the liſt; yet it was only in occaſional criticiſms and reviews of the works of Linné that Haller publicly appeared as his opponent; and he was more habitually his friend, correſpondent, and admirer. Their friendſhip, however, was interrupted, and at length terminated, by jealouſies and bickerings; in which the pride and petulance of Linné ſeem fully as much to blame as the more ſtately ſelf-conſequence of Haller. Profeſſor Heiſter was a more bitter and much leſs reſpectable antagoniſt; and he ſpirited up one of his pupils, Siegeſbeck, to fall on Linné in a manner that only expoſed his own ignorance and preſumption. It was a temporary triumph for Heiſter, that, after unſucceſsfully attacking the ſexual ſyſtem, he could adduce a ſmall publication of John Henry Burkhard, a German phyſician, dated 1702, in which a hint is given of the poſſibility of forming an arrangement of plants according to the differences of their parts of generation:—but Linné could prove that he never ſaw this obſcure performance; and if he had, it could have detracted little from his merit, that another had *ſlightly ſuggeſted* a plan which he had *brought to execution.* Many reſpectable names, however, appear as opponents of the new ſyſtem; among whom may be mentioned Klein, Crantz, Alſton, Camper, Pontedera, Spalanzani, Adanſon, and the illuſtrious de Buffon. In his own country, Linné had a declared and acrimonious adverſary in the great mineralogiſt

Wallerius. In order to refute the aſperſions of this philoſopher, Linné printed a ſmall anonymous work entitled *Orbis eruditi judicium de Car. Linnæi M. D. ſcriptis,* in which he drew a ſketch of his life and writings, and publiſhed all the teſtimonies in his favour given by men of eminence, in various parts of Europe, the ſubſtance of which is tranſcribed in the preſent work. This was a dignified, though perhaps an oſtentatious, mode of ſilencing attacks; more to his honour, however, than the method which he is here ſaid to have taken in order to mark his ſenſe of gratitude and of reſentment toward foreign botaniſts—which was, by affixing the names of his friends on beautiful and valuable plants, and thoſe of his enemies on the ugly and noxious. Here was a diſplay of that littleneſs of mind which mixed itſelf with his great qualities; and the temptation, thus to abuſe the aſſumed botanical privilege of naming new plants after perſons, juſtifies, in our opinion, Haller's objections againſt that common practice.

Sect. 8. returns to the hero of the work, now at Stockholm. His botanical honours had not done much in preparing the way to medical practice; and his proſpects were at firſt ſo little encouraging, that, had a letter from Haller come to hand in reaſonable time, in which that eminent perſon propoſed in the moſt friendly manner to reſign to him his own profeſſorſhip of botany at Gottingen, Sweden would probably have loſt the honour and advantage of Linné's future reſidence. Some fortunate caſes, however, brought him into notice; and a lucky preſcription for a cough became ſo faſhionable, as to give him an introduction at court. Count Teſſin declared himſelf the patron of Linné, and obtained for him the poſt of phyſician to the Admiralty; this ſucceſs alſo gained him the hand of his bride, after a probation of five years.

The death of Olaus Rudbeck, at Upſal, made a vacancy in the botanical chair at that univerſity, and Linné's great wiſh was to ſucceed to this poſt. His firſt application was unſucceſsful, and Roſen his old antagoniſt was the perſon elected. This diſappointment was ſoftened by the choice which the Swediſh diet made of Linné to take a tour, accompanied by ſubordinate naturaliſts, through ſome of the leaſt known provinces of the kingdom, in order to promote uſeful knowlege and improvement. On his return from this agreeable and reputable miſſion, another profeſſorſhip at Upſal, that of phyſic and anatomy, became vacant; and it being conferred on him, he removed thither, with his family, in September 1741, and aſſumed his public functions. Soon afterward, Roſen and he, reflecting that they were each in the wrong place, made an amicable exchange of profeſſorſhips, with univerſal conſent; and, from the beginning of 1742, Linné occupied that ſtation, which he rendered ſo honourable to himſelf, and ſo uſeful to the univerſity. His firſt care was to re-eſtabliſh and improve the botanical garden, which had fallen into lamentable decay. He was in fact the new creator of it, and by his intereſt and aſſiduity it became one of the moſt celebrated of the public repoſitories of plants. Since his death, however, it has been much improved, and a particular account of its antient and preſent ſtate is given in the text and notes of this work. A cabinet of natural curioſities was likewiſe formed at Upſal by the influence of Linné, aided by the patriotic munificence of Count Gyllemborg, Chancellor of the univerſity.

Linné was now thoroughly engaged in his academical functions. Beſides botany, he lectured on natural hiſtory in general, the Materia Medica, dietetics, and the diſtinction of diſeaſes; and ſtudents flocked to hear him. He was employed in two more exploratory tours in his own country; to Weſt Gothland in 1746, and to Schonen in 1749; and he publiſhed a complete Flora and Fauna of Sweden. Honours, both foreign and domeſtic, accumulated on him; of which one of the moſt ſingular and flattering was that of having a medal ſtruck with his effigy, at the expence of four Swediſh nobles. He obtained the title of Archiater (Dean of the College of Phyſicians); and thus his father, who had deſtined him for a ſhoe-maker, ſaw this ſon raiſed to honours and dignities, famous throughout Europe, and in poſſeſſion of an immortal name!

The 8th ſection is devoted to a brief hiſtory of thoſe pupils of Linné, who travelled into foreign climates in order to extend the ſphere of natural knowlege. No circumſtance, perhaps, in the life of this eminent perſon, is ſo truly honourable to him as his having been the founder of ſuch a ſchool of able and enterpriſing men; whoſe zeal for their favourite purſuits carried them through dangers and difficulties into the moſt remote parts of the globe, to the infinite emolument of ſcience. To ſeveral of them, this zeal proved fatal. This commemoration of their labours is intereſting: but we ſhall not break in on the hiſtory of *the maſter* by any extracts from it.

The events of Linné's life, from 1750 to 1760, are related in the next ſection. He arranged and deſcribed the cabinet of Count Teſſin, and various royal muſeums. He made an important diſcovery reſpecting the tænia, proving that it partakes of the nature of the polype, and that each joint is a ſeparate animal. He found out (as this biographer roundly aſſerts,) the art of making pearls: but, though it is certain that he imagined he had made this diſcovery, and that great public expectations were raiſed from it, yet it does not appear that his project ever was brought to practice. Various new obſervations reſpecting the phyſiology of plants reſulted from his farther inquiries; particularly that plants undergo a nocturnal change analogous to ſleep in animals.

In 1751, he publiſhed a view of his whole ſyſtem, together with thoſe of the principal botaniſts who preceded him, in a work entitled *Philoſophia Botanica*, which diſplayed his ingenuity and talent for method and arrangement in the moſt ſtriking manner.

His capital work, the *Species Plantarum*, firſt appeared in 1753, and exhibited ſuch a catalogue of vegetables as the world had not before ſeen. Beſides the vaſt number of new ſpecies from all quarters of the globe, which it contained, it preſented his moſt uſeful invention of *trivial names*, by which the language of botany obtained an unſpeakable advantage in point of facility and diſtinctneſs. His reputation was daily more and more extended through foreign countries, bringing him continual acceſſions of curioſities for the botanical garden and muſeum, and procuring to him the moſt honourable invitations from the diſtant capitals of Madrid and Peterſburgh; both which he declined in favour of his native land. Indeed he had reaſon to be ſatisfied with the reſpect paid to him at home; for the new order of the Polar Star was conferred on him in 1753; and in 1757 he received a patent by which he was raiſed to the rank of the hereditary nobility of the kingdom.

Section 10 gives the occurrences of the life of Linné, from 1760 to his death. It begins with a diſcuſſion of his merits with reſpect to the medical ſcience, in which his principal productions were his *Materia Medica*, his *Genera Morborum*, and his *Clavis Medicinæ*. The biographer attempts to place him as highly as poſſible among the improvers of medicine, and is very angry at the cenſures which have been paſſed on his efforts in this ſtudy, particularly by M. Vicq d'Azyr; yet, we believe, it is pretty generally allowed that his aphoriſtical and figurative ſtyle, and his minuteneſs and multiplicity of diſtinction, were ill calculated to afford inſtruction in a practical ſcience.

The ſervices which Linné rendered to zoology and mineralogy are next briefly enumerated. They were certainly conſiderable, though he was much leſs a legiſlator in thoſe branches of natural hiſtory than in botany. In mineralogy, particularly, the aid of chemiſtry has produced diſcoveries which have thrown the Linnæan claſſification far behind. The laſt labours of Linné in botany were the ſupplements publiſhed in 1767 and 1771, and the accounts of ſingle plants tranſmitted to him after 1774. During the whole courſe of this latter period of his life, he was receiving numerous teſtimonies of reſpect from learned and academical bodies, which now acquired more honour than they could confer, by the aſſociation of ſuch a name to their liſts of members. In 1763 he had the ſatisfaction of obtaining the appointment of his ſon as aſſiſtant to him in the botanical chair, with the promiſe of his ſucceeding to it when it ſhould become vacant. His wife's fortune, and the emoluments of his profeſſorſhip, made him comparatively a rich man; and he was enabled to indulge himſelf in the purchaſe of a villa near Upſal, which became his uſual ſummer retreat during the laſt fifteen years of his life. His correſpondences were greater than any other learned man of the North; and a liſt of 150 perſons, of various countries, is here given, with whom he held an epiſtolary commerce. The biographer laments that the enviable circumſtances of his life did not accompany him to the laſt ſcene. His mind and body both lingered under a gradual decline. In 1774 the firſt ſhock was given by an apoplectic ſtroke; from which, however, he recovered ſo far as to reſume his public functions. A renewal of it in 1776 irreparably ruined the fabric, and reduced him to a ſtate of abſolute childhood, attended with ſevere ſufferings; from which he was releaſed by an eaſy death on Jan. 10th, 1778, in the 71ſt year of his age.

Having thus extracted, from the preſent work, ſuch an abſtract of the life of this great man as we think will afford agreeable information to our readers, we ſhall finiſh the article by a ſummary account of the remaining contents of the volume.

The honours paid to the memory of Linné ſucceed to the narrative of his death; and they compriſe accounts of the inſtitution of the Paris and London Linnéan ſocieties. A deſcription of his perſon and character follows; the latter, perhaps, too panegyrical to be very inſtructive. Various anecdotes concerning him are given from different writers; among which thoſe related by his pupil, Profeſſor Fabricius of Kiel, appear to us the moſt entertaining and characteriſtical. They conclude with a general view of his peculiar merits in natural hiſtory: but we think that nothing in this book affords ſo diſtinct an idea of what he performed in this reſpect, as the work on that ſubject of the learned Dr. Pulteney *.

Some biographical particulars of *Charles Linné, jun.* form a ſeparate chapter. He was a perſon whoſe name would probably never have been heard, had he not been the ſon of the great Linné. He arrived, by dint of habit and application, to ſome eminence in natural hiſtory: but he purſued his ſtudies merely as a taſk, and without a ſpark of the ardour and enthuſiaſm which inſpired his father. The coldneſs and reſerve of his temper were augmented by the unworthy treatment which he experienced from his mother, who was one of thoſe unnatural parents who ſeem actually to have *hated* their children; and the father was conſiderably blameable in permitting her injuſtice, and in even receiving a bias from it. Charles Linné, who appears to have been a worthy character, and poſſeſſed of the affectionate regard of his intimates, died unmarried in November 1783, in the 42d year of his age, and with him ended the male line of the Swediſh naturaliſt. The widow and ſome daughters of Linné are ſtill living.

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* See Rev. N. S. vol. iv. p. 361.

Some papers called *ſupplements* cloſe the volume. The firſt relates to the ſale of the Linnéan collections, concerning which authentic memorials are communicated by the reſpectable purchaſer himſelf, Dr. James Edward Smith. A complete liſt of the works of Linné ſucceeds, with their ſeveral editions, commentaries, tranſlations, criticiſms, &c. This is a very uſeful paper; though, we think, the order might have been rendered more lucid. The voyages and travels of the pupils of Linné, publiſhed by himſelf, are included in the catalogue, as well as the ſeparate diſſertations in the *Amænitates Academicæ*. A truly German memoir follows, which is a genealogy of the family of this great man:—a genealogy of peaſants and country parſons! Then follow accounts reſpecting Linné, given by himſelf, and alſo additional anecdotes from others; which are moſtly tireſome repetitions of what has already been given in the biographical part. A ſummary view of the botanical reforms of Linné, from the *Amænitat. Academ.* and ſome references and explanatory notes, conclude the volume.

The copiouſneſs and accuracy of the materials accumulated in this work muſt render it acceptable to all whoſe curioſity is intereſted in the man and the ſcience on which it treats: but we cannot praiſe it as a maſterly piece of biography. It appears, indeed, to great diſadvantage in a tranſlation which we are ſorry to be obliged to pronounce inelegant and faulty. The name of the tranſlator is apparently that of an Engliſhman, and his deſignation is that of a man of letters; yet the improprieties of language would make us doubt the former, and the ignorance diſplayed both in matters of ſcience and in literature would induce us to queſtion the latter.

Not being able to compare the volume with the original, which is not in our poſſeſſion, we can only *ſuſpect* frequent miſtakes in tranſlating from the German: but we are *ſure* of many in regard to the Latin. Typographical errors are alſo numerous. In a word, that *ſuch* a work ſhould have fallen into *ſuch* hands is a circumſtance not very creditable to the Linnéan ſchool in this country.

The volume is handſomely printed, and a portrait of the great naturaliſt is prefixed, engraven by Heath.

Art. II. *Roman Portraits*, a Poem, in heroic Verſe; with hiſtorical Remarks and Illuſtrations. By Robert Jephſon, Eſq. 4to. pp. 277. 1l. 7s. Boards. Robinſons. 1794.

Though we are by no means diſpoſed to receive implicitly every dogma, reſpecting literature, which time and authority have conſecrated, yet we cannot but think it ſufficiently eſtabliſhed, by the very nature of literary compoſition, that a *poem*, in its full and proper ſignification, ſhould be characterized by ſomewhat of *invention* or *fable* in its plan, as well as by certain peculiarities in its manner and language. It is true that epiſtolary, ſatiric, moral, and didactic poetry have their foundation rather in truth than in fiction; yet, unleſs ſome contrivance be uſed to intereſt the reader's attention by addreſſes to the imagination, or, at leaſt, by an ingenious arrangement of the materials, a compoſition of any length will infallibly become tireſome and proſaic.

The ſplendid materials of Roman hiſtory, conſiſting in well-known characters and events, lie obvious to every ſcholar, and have already formed the baſe or ornaments of a great variety of poems, antient and modern. To take theſe in a detached form, and to ſtring them together like beads, without the leaſt connexion of a common plan, or any thing to conſtitute a *whole*, is an attempt that, at the utmoſt, may plead excuſe, but ſurely can never lay claim to the praiſe which is beſtowed on the exertions of ingenuity and induſtry. Mr. Jephſon hints that the idea of his performance was derived from Mr. Hayley's "Hiſtory of Hiſtorians in verſe:" but it ſhould not have been forgotten that the ſpirited and intelligent portraitures, drawn by that poet, are only a *part* of a didactic work, and are given as exemplifications of that *art of writing hiſtory* which is the main ſubject, and is treated with all the accuracy of method and arrangment.

Mr. Jephſon's poem, then, conſiſting of above thirty ſeparate heads, deſcriptive of ſome of the moſt ſtriking circumſtances or characters in the Roman hiſtory, from the foundation of the city to the Auguſtan age, does not, in our opinion, derive any of its intereſt from its *deſign*, for the materials could not have been employed to leſs advantage; on the *execution* ſolely it muſt depend for a favourable reception among the lovers of poetry. Its merit in this reſpect muſt be eſtimated by the ſentiments, the ſtyle, and the verſification. With regard to the firſt, Mr.

Jephſon warns his reader not to expect deep political diſquiſitions, nor the elucidation of critical difficulties. Neither of theſe, indeed, is very fit for poetry: but, on the other hand, the common and obvious inferences deducible from Roman hiſtory have been ſo hackneyed both in proſe and verſe, that it is not eaſy to give them the grace and effect of novelty; and the portraitures of the great actors in it can only be copied from the draughts of former maſters, many of them highly ſkilful in the art of repreſenting characters. Who can write at all of Rome without being occaſionally warmed by the flame of liberty, without lamenting the evils of faction, without beſtowing praiſe on valour and military diſcipline, without expreſſions of abhorrence of cruelty and rapacity? It is a nicer matter to write ſolidly and correctly on theſe topics, than with fire and animation; and the great danger is leſt perſonal admiration or antipathy ſhould interfere with the concluſions of ſober reaſon. Though it appears to us that, on the whole, Mr. Jephſon has taken a liberal and enlarged ſurvey of Roman policy, yet there are topics on which a little more philoſophy would not have been miſemployed. The following paragraph will ſerve to give a taſte of the author's poetry, while it may furniſh matter for reflection:

' NUMA POMPILIUS.

' No objects Numa to the muſe ſupplies,
But temples, prieſts, and pious myſteries.
He check'd Bellona's rage; and dove-ey'd peace
Saw ſuperſtition riſe, and ſlaughter ceaſe.
For ſacred ends, was ſacred truth forgot,
And hence the fiction of the Egerian grot;
That Numa's holy viſions might perſuade,
To the meek king deſcends the inſpiring maid:
None, to believe or to obey, repine,
When human wiſdom ſpeaks by aid divine.
Credulity, an eaſy yielding ſoil,
Brought up new plants of faith with ſlender toil;
A tale once told, the weak enquir'd no more,
But fools believ'd what craft impos'd before.
The pagan creed, with motley legends full,
Amus'd the enlighten'd, and amaz'd the dull;
A monſtrous fable clumſily deviſ'd,
Proceſſion, pageants, pomp, and noiſe diſguis'd;
While ſound and ſhow the pleas'd attention kept,
The ſenſes only wak'd, and reaſon ſlept.
Wiſdom with joy the kind deluſion ſaw,
And turn'd the vulgar blindneſs into awe;
So, by an engine which herſelf diſdain'd,
Dominion o'er the public mind ſhe gain'd,
As ſerv'd her cauſe ſhe play'd the mummery o'er,
And left the crowd to wonder and adore.'

Now, we confeſs, this mixture of extreme contempt for the mummeries of fraud and ſuperſtition, with approbation of their employment by a legiſlature for the purpoſe of gaining ‘ dominion o'er the public mind,’ ſtrikes us as a monſtrous incongruity, totally unworthy of a friend of reaſon and of mankind; and, in *this connexion*, we do not heſitate to ſay that the following eulogy on religion is more injurious to it, than all the mad blaſphemies of French atheiſm, which are the topic of ſo much vengeful (though virtuous) declamation in the notes which accompany this work[*]:

‘ Not viol tun'd, or melting ſong, ſo finds
The magick way to fierce untutor'd minds,
Not on the thirſty glebe ambroſial rain
So opes its boſom for the teeming grain,
As ſweet religion's heaven-deſcended dews
Their mild effects o'er ſocial life diffuſe;
Then holier ſhrines in mortal breaſts are rear'd,
And truth is ſacred when a God's rever'd.’

How long will the prejudices of the world prevent it from deriving the obvious and only true leſſon from the deplorable ſcenes paſſing before its eyes—that no ſteady and ſalutary influence over mankind is to be obtained by impoſing on them!

We will turn to ſome fairer ſpecimen of this performance; and we think that the following portrait of Caius Marius will afford an adequate idea of the ingenious author's powers, in enlivening his ſubject by the charms of verſification and poetical imagery:

‘ See, nurs'd by Furies, and for havock bred,
Where frowning Marius lifts his rugged head;
His ſtature tall, with giant ſtrength endued,
Cruel by nature, and of manners rude;
To theſe were join'd, as if for terror meant,
A thund'ring voice, and viſage truculent.
A living column ſeem'd he in the wars,
Hewn from a quarry by the ſword of Mars;
Though at Arpinum a Plebeian born,[†]
By him ſeven times the conſul's robe was worn;
Through every function of the camp he paſs'd,
Till merit rais'd him to command at laſt.
Conſcious of mean deſcent, he feign'd to ſcorn[‡]
The lazy greatneſs of the nobly born,

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[*] One great object, perhaps the principal, in the complex deſign of this undertaking, was to trace ſome reſemblance between the Roman republic, and that of France in her revolutionary diſorder: furniſhing ſo many occaſions for expreſſing the writer's abhorrence of the principles and conduct of our neighbouring Revolutioniſts.

‘ [†] Is natus, et omnem pueritiam Arpini altus,—. Sal. Bel. Jug.

‘ [‡] Contemnunt novitatem meam, ego illorum ignaviam. Quanquam ego naturam unam, et communem omnium exiſtumo, ſed fortiſſimum quemque generoſiſſimum. Sal. Bel. Jug.

Who doze, and yawn, and retroſpective ſee
Their ſloth excus'd by vigorous anceſtry.
While theſe, proud ſymbols in their halls diſplay'd,
His cottage kindred ſhew'd the plough or ſpade:
For ſtill he deem'd it true ſubſtantial fame,
Not to inherit, but create a name;
Diſdain'd the borrow'd ſplendor could be ſhed
By glory beaming from another's head:
As well his health or beauty might he claim,
To prop a weak, or grace a homely frame.
"What men were once, (he cries) I little care;
What's paſs'd, is paſs'd; I value what they are.
The dwarf, from Hector or Alcides ſprung,
Muſt ſtill be feeble, though his ſire was ſtrong;
And Helen's daughter, with a Gorgon's face,
Would charm no hero by her mother's grace."
Yet all his toil the nobles to deride, *
Sprung leſs from principle than envious pride;
For though weak mortals ſhould not boaſt of aught,
What good man e'er his anceſtors forgot?
If bright the track their actions leave behind,
Fair emulation fires the offspring's mind;
But if foul deeds and ſhame their courſe diſgrace,
He quits the path, and runs a nobler race.
High birth, like riches, men too much may prize,
But thoſe alone who have it not, deſpiſe.
'Foremoſt in fight for ever was he found,
Shar'd the coarſe ſoldier's fare, his bed the ground,
And lov'd the battle's ſhock, and the ſhrill trumpet's ſound.
Great his achievements, his ambition great,
He ſav'd, adorn'd, and then deſtroy'd the ſtate.

' * At Marius, antea jam infeſtus nobilitati, tum vero multus atque ferox inſtare:.. ſingulos modo, modo univerſos lædere. Sal. Bel. Jug.

' Notwithſtanding his mean birth, coarſe education, military life, and ferocious nature, Marius is always deſcribed by Roman writers, particularly by Tully, as a perſon of conſummate art, great pride, and unbounded ambition. On many occaſions he owed his ſucceſs at home as much to the dexterity of his management as to the ſplendour of his name and the fame of his atchievements. In his ſpeeches, or thoſe aſcribed to him by Salluſt, may be found the ſubſtance of almoſt all thoſe arguments and reflections which have been ever ſince ſo frequently employed to raiſe the conſequence of the people, and to depreciate the nobility.

' Though perſons of ſlender pretenſions to anceſtry are moſt frequently apt to boaſt of it, yet we ſometimes find inſtances of the ſame weakneſs in men of high birth and unqueſtionable underſtanding. It was well ſaid by Lord Cheſterfield of Lionel Duke of Dorſet, that his grace was as proud of his family as if his grandfather had been a blackſmith.'

Damn'd in Rome's annals to eternal fame,
Her genius trembled at his dreadful name;
In ill unrivall'd, had not Sylla ſtood
More hideous and defil'd with native blood. *
Alternate Fortune o'er his life diſplay'd
Her brighteſt ſunſhine, and her gloomieſt ſhade:
The inconſtant's minion him awhile we ſee,
Then plung'd as low in hopeleſs miſery.
As the ſtruck bull who ſtrives in vain to ſhake
The ill-aim'd hatchet from his bleeding neck, †
Not knowing where to hide his forfeit head,
Bellowing with rage and ſhame, proſcrib'd, he fled:
Thus chas'd from Rome by conquering Sylla's ſway, ‡
All night in cold Minturnum's marſh he lay;
'Till naked, hungry, from the quagmire's mud
Defil'd he crept, to ſearch for needful food;
Then rudely ſeiz'd, and with a halter bound,
A dungeon's ſtraw receiv'd him on the ground.
To end the warrior's ſufferings with the ſword,
A Cimbrian ſlave the dreary cell explor'd;
Scar'd by his thund'ring voice, and dreadful look,
The aſſaſſin's graſp the murderous ſteel forſook;
An omen thence conceiv'd, his life was ſpar'd,
And for his flight a friendly bark prepar'd;
At Sicily he touch'd;—beat back by force,
Vagrant he ſteer'd towards Africa his courſe;
There his tir'd frame the hideous region found,
Where ruin'd Carthage ſtrew'd the ſteril ground. §
He, midſt the duſt of all that once was great,
Like Deſolation's Anarch took his ſeat:
Preſenting thus to Contemplation's eye
A two-fold image of calamity;
The double work of perſecuting fate,
An exil'd ſtateſman, and a periſh'd ſtate.
Yet ev'n that ſad aſylum was deny'd;
Again diſturb'd he ſought the uncertain tide.
His ſon, eſcap'd from falſe Numidia's ſnares,
To his ſtern father's hovering ſail repairs;

' * Nihil illâ victoriâ fuiſſet crudelius, niſi mox Sullana eſſet ſecuta. Vel. Pat. l. ii. c. 22.

' † Quales mugitus, fugit cum ſaucius aram
Taurus, et incertam excuſſit cervice ſecurim. Virg. Æn. ii.

' ‡ Marius poſt ſextum conſulatum, annoque ſeptuageſſimo, nudus ac limo obrutus, oculis tantummodo ac naribus eminentibus, extractus arundineto circa paludem Maricæ, in quam ſe, fugiens conſectantes Sullæ equites, abdiderat, injectio in collum loro, in carcerem Minturnenſium perductus eſt, &c.' Vel. Pat. l. ii. c. 19.

' § —— inopemque vitam in tugurio ruinarum Carthaginenſium toleravit.' Vel. Pat. ut ſup.

'Then cheer'd with hopes from Cinna's arms at home,
The indignant outcaſt turn'd his prow towards Rome.
To direr peſtilence as famine leads,[*]
So Cinna's havock his revenge ſucceeds.
Fate in his nod, the gaunt deſtroyer walks
Through the thinn'd ſtreets, and death before him ſtalks:
Age pleads in vain, in vain the Flamen's prayer;
How can Revenge and Rage be taught to ſpare?
As o'er Parthenope Veſuvius ſtands,
The boaſt and terror of ſurrounding lands,—
Ere firſt to ſurge his waves of fire begin,
The mineral deluge boiling burns within;
Thick ſmoke, in many a dark and aweful wreath,
Rolling above, diſmays the realm beneath;
Black with the brooding ſtorm of vengeful pride,
So tower'd, ſo frown'd, the obdurate homicide.
The famiſh'd dogs of death, reſtrain'd no more,
Carouſe and riot in Rome's richeſt gore.'

The claſſical ſcholar will be able to trace many ſteps of imitation in theſe lines; which, however, we do not mean to cenſure. Who, that poſſeſſes a mind enriched with the ſtores of antient literature, can avoid making uſe of them, eſpecially when treading on claſſical ground? As the materials of a work like this muſt be taken from the hiſtorians, orators, and poets of Rome, their language and ſentiments will naturally compoſe and animate the greater part of it.

Our readers will probably agree with us in the opinion that Mr. Jephſon is a poet of no mean rank, but is diſtinguiſhed by ſtrength and animation of ſtyle, rather than by correctneſs of finiſhing, and perfection of taſte.

With reſpect to the matter which compoſes the notes, we think it unneceſſary to give it particular conſideration. Part conſiſts of pertinent and claſſical citations from antient writers: but a conſiderable portion, eſpecially of the *additions*, is devoted to the author's own opinions and reflexions on the events which he has recorded. He does not deem it requiſite to apologize for thoſe diſcuſſions to which an aſſimilation of antient with recent tranſactions has led him; and probably, to a large number of readers, the ſentiments which he expreſſes on theſe occaſions will be congenial, and meet with approbation. On the other hand, there are thoſe who would certainly prefer reading a chapter of Roman hiſtory without ſuch a perpetual commentary of French politics, more diſtinguiſhed by violence of invective, than by novelty or ſagacity of obſervation. To balance his accounts with theſe different claſſes of readers, is the author's own affair. We ſhall, however, take the liberty of cloſing with this general remark; that he, who writes a work intended to *live*, ſhould be very careful how he blends, with his proper ſubject, matter belonging to the fluctuating topics of the day; ſince they not only make an incongruous mixture at the time, but expoſe the writer's future reputation to unneceſſary hazard.

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[*] 'Mox Caius Marius peſtifero civibus ſuis reditu intravit mœnia.' Vel. Pat. l. ii. c. 22.

This work is very well printed, and is embelliſhed with a number of engravings of heads taken from antique gems and ſtatues, which are elegantly executed. A portrait of the author, alſo, is prefixed.

ART. III. *Obſervations on the Paſſage between the Atlantic and Pacific Oceans,* in two Memoirs on the Straits of Anian, and the Diſcoveries of De Fonte. Elucidated by a new and original Map. To which is prefixed an Hiſtorical Abridgement of Diſcoveries in the North of America. By William Goldſon. 4to. pp. 158. 8s. Boards. Jordan. 1793.

IT is obſerved by Mr. Goldſon that, although a communication between the Atlantic and Pacific Oceans ceaſed to be an object of popular animadverſion after the failure of the voyage undertaken in 1746, yet the reward, which has been provided by the legiſlature for the diſcovery of ſuch a communication, is a ſufficient proof of the importance of it; and it is now rendered more intereſting than it was when that reward was offered, by the diſcovery of a new and valuable article of commerce, which is found only on the north-weſt coaſt of America. He was induced, he ſays, to examine the different accounts which have been publiſhed relative to the Straits of Anian, by a memoir read by M. Buache, the French geographer, before the Academy of Sciences at Paris, in November 1790. In this memoir, it is ſaid that M. de Mendoza, a captain in the Spaniſh navy, had been employed to form a collection for the uſe of that ſervice; and, having ſearched various archives, he found in one of them an account of a voyage made in the year 1598, under the command of Lorenzo Ferrer de Maldonado, from the Atlantic round the north end of America, into the Pacific Ocean.

From that journal, it appears that, when Maldonado was in 60° of north latitude, he was in 53° weſt longitude from Greenwich. From this ſituation he ſteered a north-weſterly courſe through Hudſon's Straits and Bay, leaving Southampton iſland on his left, till, being arrived in 65° of north latitude, he found himſelf in 81° of weſt longitude. Purſuing ſtill a north-weſterly courſe, he paſſed through ſtraits, now unknown, into Baffin's Bay, and thence into the Northern Ocean, finding himſelf in 76° north latitude, and 100° weſt longitude. He then held a ſouth-weſterly courſe, paſſing through the ſtraits which ſeparate Aſia from America, and entering the Pacific Ocean in latitude 60° north, and longitude 143° weſt. It is added that he called thoſe ſtraits by which he paſſed, north-weſterly, out of the Atlantic into the Northern Ocean, the Straits of Labrador; and thoſe by which he paſſed, ſouth-weſterly, out of the Northern Ocean into the Pacific, the Straits of Anian.

This is the ſubſtance of the narrative, as we have been able to collect it from different parts of Mr. Goldſon's publication. We ſhall now proceed to give the beſt account in our power of this deſultory performance.

The voyages, of which Mr. Goldſon has given abridged accounts in his introductory memoir, are thoſe of—Sebaſtian Cabot in 1494: Cortereal in 1500: Frobiſher in 1576, 7, and 8: Davis in 1585, 6, and 7: Weymouth in 1602: Lindenau and Hall in 1605, and 6: Knight in 1606: Richards and Hall in 1607: Hudſon in 1610: Button and Hall, both in 1612: Gibbons in 1614: Bylot and Baffin in 1615, and 16: Monk in 1619: Fox and James, both in 1631: Gillam in 1668: Knight and Barlow in 1719: Scroggs in 1722: Behring and Iſchirikoff in 1741: Middleton, in the ſame year: Moore and Smith in 1746: Chriſtopher in 1761, and 2: Hearne's Journey over land in 1771: Heceta in 1775: Cook and Pickerſgill, both in 1776: Young in 1777; and Duncan in 1790.

With regard to this ſelection, Mr. G. ſays that, finding it neceſſary, in the proſecution of his ſubject, to refer to ſeveral voyages which have been made to the northern parts of America, he intended to prefix a ſhort abridgement of ſuch as were more immediately connected with his work, to ſave his readers the trouble of having recourſe to a number of books: but he afterward thought that it would be better to extend the plan, and to give a conciſe account of the whole, in the order in which they were undertaken. Had this been done, ſomething might have been ſaid for it: but Mr. Goldſon has given extracts from ſome voyages, which do not appear to be of the leaſt uſe in his two ſucceeding memoirs, and are not once quoted in them; while, on the contrary, he refers to many voyages in the memoirs, which are not mentioned in his hiſtorical abridgement.

His two memoirs, we are ſorry to obſerve, appear to us ſtill more exceptionable, whether we regard the ſubjects or the execution of them.

Speculative geography, though generally amuſing, is ſeldom ſatisfactory, and ſtill more rarely uſeful: on turning the ſubject in our minds, we can ſcarcely recollect a ſingle publication that has been uſeful, if we except Mr. Dalrymple's labours relative to the iſlands in the Pacific Ocean. With reſpect to North America, and to a N. W. paſſage through it to the Pacific Ocean, the quantity of paper which has been waſted in conjectures, and in ſpeculative inquiries, is immenſe; notwithſtanding which, we challenge the world to ſhew that they have been uſeful in a ſingle inſtance: yet the ſubject has produced more ill blood than perhaps any literary conteſt whatſoever, excepting thoſe which relate to politics and religion, on both of which, authors ſeem to claim a preſcriptive right to be angry. We did not, however, expect to have ſeen another quarto volume on this topic, ſince his Majeſty has had two ſhips employed in examining the coaſts and inlets which are the ſubject of it, ever ſince the Spaniſh convention; and when others are ready to ſail for the ſame purpoſe, in order, if poſſible, to ſet the matter at reſt for ever: but we are not ſo ſanguine as to expect that this will be done, even if the whole navy of Great Britain were employed in the ſearch: for, when the extent and nature of the coaſt are conſidered, any one may ſee that it would take ages to explore the bottom of every creek, and the ſource of every river; and unleſs this be done, Mr. G. has ſhewn us, in more inſtances than one, that the ingenuity of conjecture is not to be confounded. Captain Cook, after having examined Prince William's Sound, and the river which goes by his own name, (but of this honour Mr. G. thinks he ſhould be deprived,) until he had ſatisfied himſelf, (and, as he thought, every other reaſonable perſon,) that no paſſage through either place could poſſibly exiſt; and reflecting on the loſs of time which this ſearch had occaſioned[*]; added that it was nevertheleſs ſome ſatisfaction to him that he had examined theſe two places, becauſe, if he had not, it might have been aſſumed as a fact, by ſpeculative fabricators of geography, that they communicated with the ſea to the north, or with Baffin's or Hudſon's Bay to the eaſt; and, perhaps, ſuch communications would have been marked in future maps with greater preciſion, and more certain ſigns of reality, than the Straits of De Fuca, or De Fonte. How little did he know the ingenuity of mankind! His bones are ſcarcely cold before an ingenious gentleman has contrived to find a paſſage through both theſe places!

The firſt memoir, on the Straits of Anian, occupies 66 pages: but it might, as far as we can ſee, have been called, with equal propriety, A Memoir on the Straits of John de

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[*] It muſt be remembered that the time loſt by this examination was directly contrary to Capt. Cook's inſtructions; and yet Mr. Goldſon has repeatedly cenſured him, and with ſome degree of ſeverity too, for not deviating farther from them than he did.

Fuca; on the *Padoricas*, or Welſh Indians; or on any one of the many other ſubjects which are introduced in it; and on which, bating a rambling inquiry into the name, of which we ſhall hereafter ſpeak, almoſt as much is ſaid as on the Straits of Anian. It is a fact, though ſome may deem it a ſtrange one, that, after we had read the memoir with all poſſible attention, we ſhould have been at a loſs to know where the author intended to place the Straits in queſtion, if he had not luckily inſerted the name in his map. That our readers may not be ſo much at a loſs, we ſhall inform them that, according to the idea of our author, the inlet, which Captain Cook called Prince William's Sound, forms the ſouthern entrance into theſe ſtraits; whence he ſuppoſes them to run about N. by E. till they fall into the Northern Ocean in latitude 69½° N. and longitude 133° W. Mr. G. appears to have been induced to fix on this ſituation, partly by the account of a voyage made by a Mr. Mackenzie, (one of the Canadian traders,) down a river which, running out of the Great Slave Lake, as they call it, empties itſelf, according to Mr. Goldſon, into the Northern Ocean at that point; and partly from the voyage of Maldonado, brought forward by M. Buache:—for, as Mr. Mackenzie is repreſented to have proceeded in a direction which was north, ſomewhat weſterly, from Canada, till he met the Northern Ocean in latitude 69½° N. and 133° E. longitude, it is manifeſt that no part of the ſtraits in queſtion can poſſibly lie to the eaſt of his track; becauſe, if it did, he muſt have met with them. On the other hand, as Maldonado is ſaid to have made his exit into the Pacific Ocean, in a ſouth-weſterly direction, in latitude 60° N. and longitude 143° E. it is equally plain that the northern entrance into the ſtraits cannot lie much to the weſt of the point at which Mr. Mackenzie met the Northern Ocean: our author has, therefore, placed it at that point. This, at leaſt, appears to us to be the manner in which Mr. Goldſon reaſons: but we wiſh not to be underſtood as aſſerting it in too poſitive a manner; for he no where lays down this mode of argument, and his readers are left to pick it up from many different, and diſtant parts of his memoir.

Admitting Mr. Goldſon's authorities to be exactly as he repreſents them, little could be objected to the concluſion here drawn: but we ſcruple not to declare our doubts that any ſuch voyage as the pretended one of Maldonado was ever performed; at leaſt near to the track which is aſſigned to it by Mr. Goldſon:—our reaſons will be ſeen in the ſequel. With reſpect to Mr. Mackenzie's voyage, circumſtances appear to us ſtrangely contradictory. We do not find that Mr. Goldſon has ever ſeen the journal of this voyage: he only ſays that it 'was ſubmitted to the peruſal of Mr. Arrowſmith, who has delineated his track on the map of the world which he has lately publiſhed.' To the geographical labours of Mr. Arrowſmith, as far as we have yet ſeen, every commendation ſeems due; and therefore we reſpect his authority: but, unfortunately, this in a great meaſure contradicts what is advanced by Mr. Goldſon, who every where repreſents Mr. Mackenzie as arriving at the ſea in latitude 69½° N. and who ſays that he called an iſland on which he landed, Whale Iſland, from the great number of whales which he found there. Now Mr. Arrowſmith expreſsly calls the place a *freſh-water lake*. He indeed calls the iſland Whale Iſland: but not a word is ſaid of any whales being ſeen there. Little doubt can be ſuggeſted that the place in which he was communicates with the ſea: but as little can be entertained of the ſea being at ſome diſtance, becauſe it is ſaid that the tide roſe 16 or 17 inches; whereas it has generally been obſerved that the tide riſes conſiderably on the ſea coaſts in high latitudes.

In ſpeaking of Mr. Goldſon's diſſertation on the origin of the name, Anian, we cannot reſiſt the temptation of treating our readers with a ſpecimen of conjectural criticiſm on geographical ſubjects.

We will ſuppoſe an ingenious gentleman, whoſe drift it is to prove that theſe celebrated ſtraits had the name of Anian given to them by Maldonado, in 1598, reaſoning in this manner: "It does not appear that any ſtraits were known by the name of Anian before the beginning of the ſeventeenth century:—for, in the firſt place, Burgo-maſter Witſen thinks the name was given to them by Van Uriez and Schaep, who commanded the Caſtricom and Breſkes, in 1643: now, although this conjecture is not true, yet if a man, of ſuch extenſive reading and knowlege as Witſen poſſeſſed, thought that they derived their name from a diſcovery made ſo late as 1643, it is reaſonable to conclude that they were not known by that name *long* before. The Straits of Anian are, however, mentioned, though in very vague terms, by Purchas in 1614, who then acknowleged that he knew nothing certain concerning them; and it is evident that, when he publiſhed the ſecond edition of his work, in 1629, his information on this head was very much improved:—as Purchas was a man who made it his buſineſs to inquire after things of this kind, it is obvious that the name muſt have been very little known in 1614. Laſtly, we find the name of Anian given to the country which borders on theſe ſtraits by Wytfliet, in an edition of his deſcription of the New World, publiſhed ſo early as 1607. I am, therefore, of opinion that the knowlege of theſe ſtraits was brought to Europe by Lancaſter in 1603, who had, no doubt, heard of Maldonado's voyage, juſt then performed, in the Eaſt Indies; and founded on it his report of a paſſage being diſcovered in the latitude of 62° N."

Let us ſuppoſe, farther, that this ingenious gentleman's diſſertation had ſcarcely made its appearance in the world before one of thoſe formidable beings, called critics, armed with teeth and claws, as all critics are, introduces himſelf with—" Sir! in the firſt edition of Wytfliet, publiſhed in 1598, the Straits of Anian are inſerted, with the name at full length, on a general map of the world; and the date engraven on the maps in that edition is 1597, one year before your boaſted voyage by Maldonado was undertaken! *Ergo*, your argument is without foundation."

It would be natural here to ſuppoſe that the critic's triumph was complete: but, alas! nothing is certain in this world. A third perſon ſays, " You, Sir, are utterly miſtaken: it is not the ingenious gentleman's argument, but his authorities, which are without foundation: Maldonado's voyage was made, if it were ever performed at all, in 1588; and, conſequently, his concluſion may be either true or falſe, notwithſtanding your antient edition of Wytfliet, or the falſe premiſes from which he has reaſoned."

Such is the certainty of conjectural geography! for the circumſtances here related, however ludicrous, really happened. The ingenious gentleman is Mr. Goldſon, the ſubſtance of whoſe reaſoning we have truly repreſented. The dreadful critic that attacked him may be the writer of this article, who had actually made the remark which is aſcribed to him: but, meeting with an opportunity of inquiring concerning the MS. account of Maldonado's voyage ſaid to be found in Spain, he learned that ſuch a manuſcript really exiſts in the new library forming for the uſe of the marine in that kingdom, but that it is acknowleged to be modern. It is, however, aſſerted to be copied very correctly from the original, which is ſaid to be in the library of the Duke *del Infantado:* but where that Duke reſides, or how the original came into his library, are points to which, unfortunately, our information does not extend. The title of the MS. is " An Account of the Diſcovery of the Straits of Anian, performed in the Year 1588, by Lorenzo Ferrer de Maldonado." So much for the Straits of Anian.

Mr. Goldſon's 2d memoir, on the diſcoveries of De Fonte, is not leſs objectionable than that of which we have hitherto been ſpeaking; being equally deſultory, inapplicable, and full of inconſiſtencies. We ſhall mention a few, by way of juſtifying what we ſay of it, and then take our leave of a publication which has given us much trouble, ſome amuſement, but not equal ſatisfaction.

In the firſt memoir, Mr. Goldſon concludes that the Straits of Anian have their entrance from the Pacific Ocean at Prince William's Sound, in latitude 60° N. and longitude 147° W. and, paſſing thence, enter the Northern Ocean in latitude 69½° N. and longitude 133°, or 134°, Weſt. In the ſecond memoir, he tells us that he gives credit to Peter Pond's account, in the Gentleman's Magazine for March 1790, who thinks that there can be little doubt that Cook's River, which runs into the Pacific Ocean in latitude 59° N. and longitude 153° W. has its ſource in the Great Slave Lake, which terminates in latitude 64° N. and longitude 125° Weſt; without conſidering that theſe two concluſions cannot both be true, *unleſs Cook's River runs acroſs the Straits of Anian.* The ſame may be obſerved of the Straits of De Fuca and thoſe of De Fonte, if they have the poſitions which are aſſigned to them by our author.

We are told, on the authority of * Mr. Umfreville, that, during the ſummer months, the river, on which Hudſon's Houſe ſtands, frequently riſes 10 feet perpendicularly *in the ſpace of* 24 *hours*, without any apparent cauſe for it, and then ſubſides, *gradually*, to its uſual height. This is at a place which is, at leaſt, 1000 miles from any part of the eaſtern ſea, toward which the river runs; and we are told that it has its ſource in the ſtony mountains, which are a continuation of the Andes, and about ſeven days' journey weſtward of the place where this happens. Our author deems it ſo evident that this riſe and fall are cauſed by the flux and reflux of a tide, that it can require no obſervations from him to make it plainer! Can it be poſſible that any one beſides himſelf will entertain a doubt of this phenomenon being cauſed by ſudden and violent rains, which repeatedly happen on the mountains in which this river has its ſource, though none fall, at that time, in the flat country where the floods are ſeen.—Almoſt the whole of Mr. G.'s reaſoning is ſimilar to the preceding argument.

We ſhall conclude with informing Mr. Goldſon that the Archipelago of St. Lazarus, ſo ſtrenuouſly maintained to be diſcovered by De Fonte in 1640, is placed on the weſt coaſt of America, and in the latitude of 53° N. in Wytfliet's map of the world, publiſhed *anno* 1598, in his *Deſcriptionis Ptolemaicæ Augmentum*: forty-two years before De Fonte is ſuppoſed to have made the diſcovery.

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* For our brief notice of Mr. Umfreville's Travels, ſee M. R. vol. v. New Series, p. 138.

Art. IV. *Sketch of the War with Tippoo Sultaun*; or, a Detail of Military Operations, from the Commencement of Hoſtilities at the Lines of Travancore in December 1789, until the Peace concluded before Seringapatam in February 1792. In Two Volumes. Vol. I. By Roderick Mackenzie, Lieut. 52d Regiment. 4to. pp. 380. 1l. 1s. ſewed. Printed at Calcutta, 1793. Sold in London by Sewell.

NUMEROUS are the hiſtorians of wars who have themſelves aſſiſted to conduct the military operations which they deſcribe. The preſent author, although neither a Xenophon, a Cæſar, nor a Davila, deſerves no mean rank in the liſt. He thus introduces himſelf to the reader:

'The toil that a Soldier, intent upon his duty, muſt undergo in the courſe of an arduous war, where the climate is highly unfavourable to exertions of body and mind, will, of itſelf, apologiſe for many imperfections in a deſcription of momentous campaigns written chiefly in the field.

'Anxious only that his facts may prove incontrovertible, and but little ſolicitous of literary fame, the Author ſubmits to a well informed community, a plain, impartial, and, he truſts, a diſtinct ſketch of the late war, without any attempt whatſoever at cloathing it in a pompous garb, or at obtaining commendation beyond what is due to a candid narrative of recent and important events.

'He is highly ſenſible that the utmoſt delicacy ought to be obſerved where the conduct of military men is handed down to poſterity, he therefore carefully avoids every reflection that can unneceſſarily tend to affect the reputation of any individual; but, whilſt he holds truth and juſtice for his conſtant and only guides, whilſt he employs his beſt abilities faithfully to connect and detail momentous military operations, no influence whatſoever can check the reign of free expoſition or divert his attention from his original purſuit.

'A witneſs to moſt of the tranſactions that he is now about to relate, before he committed his remarks, he conſtantly compared them with thoſe of ſenſible men upon the ſpot. He ſpared no pains to obtain correct information on every occurrence at which he was not preſent; he has been ſcrupulouſly careful not to admit any authorities on matters that were at all in doubt, until he was perſuaded they could bear the teſt of ſevere ſcrutiny; he has anxiouſly avoided being miſled by partiality, or influenced by any improper intent; conſequently he truſts that none of his cotemporaries have juſt grounds to take offence.'

In an hiſtorical work, the praiſe of fidelity is likely to belong to an eye-witneſs, who is much leſs occupied in explaining the cauſes than in particularizing the incidents of the war: but of this it were haſty to form a poſitive conviction, until a greater number of accounts of the ſame events ſhall have been given to the public.

The nature and importance of the memorable events here recorded are too recent, and too generally known, to render it neceſſary for us to make any extracts from the details comprehended in the preſent volume. Suffice it, therefore, that we add our opinion,—ſo far as readers, ſituated as we are, at ſo immenſe a diſtance from the ſcenes deſcribed, can be deemed capable of judging,—that Mr. Mackenzie's narrative is conducted with impartiality and fidelity.

The papers in the Appendix are arranged with a ſingular contempt of chronological order.

According to the following deſcription, we may ſay that it is not oriental hyperbole when the Hindoos call their country the paradiſe of nations:

'To account for the high ſtate of cultivation at which Coimbatore had arrived will be found a leſs arduous than intereſting taſk. The mountains called Ghauts, whilſt they deeply indent the plains at ſeveral diſtinct points, do not terminate, but, in their range they frequently advance and recede without any break or diminution of height: conſequently they give riſe to an incredible number of ſtreams. The Cauvery, the Bevany, and the Noel rivers, too; from their interſection of the country in ſo many different directions; from the various branches that are forced out of them into ſeparate and diſtinct channels, as well as from the ſupply of water that they receive from a double monſoon, contribute in a high degree to the fertility of the ſoil, and, though the religious tenets of the Bramins have a ſtrong tendency to forward cultivation, the moral and political doctrines of that ſect are not leſs calculated to encourage agriculture.

'Quiet, ſober, diligent, and abſtemious, though corrupt as vice can make him with reſpect to ſome other duties, the Hindoo cultivator more than compenſates for the want of that active induſtry which characteriſes the chriſtian huſbandman, by a degree of patient perſeverance unknown amongſt the inhabitants of other countries; accuſtomed through every ſtage of life to bend his body or to ſquat on the ground, he readily becomes an excellent cultivator of the earth, and, from the minute attention with which he regards whatſoever is the object of his purſuit, no weed is ſo trifling as to eſcape his obſervation, no tendril ſo concealed as to avoid his reſearch. The land too, as if grateful for ſuch extraordinary attention, yields a return beyond any equal ſpace on the ſurface of this globe. Without any manure whatſoever, and ſolely dependant on water to fertilize the ſoil, Hindoſtan, in general, produces two, three, and ſometimes four harveſts. Tanjore annually produces five, nay ſix ſucceſſive crops have been reaped in that country.'

The march of the army from Singanellore to Erroad offers to view one of thoſe ſingular temples which are paralleled only in the antient accounts of Syria:

'Avanaſhee, near one of the grounds of encampment on this march, is a well built village, with a ſmall yet ſtately pagoda, about one hundred and fifty feet in height. A ſtaircaſe incapable of admitting two men abreaſt, or even one bulky perſon, winds to its top; and as innumerable ſwarms of Batts fly about in every direction, the aſcent is not leſs offenſive than dangerous to the eyeſight. A ſubſtantial wall, twelve feet high, ſurrounds the pagoda. Three well built ſwamy houſes, or temples with arched roofs, and doors at one end, ſtand in the encloſure; and, at no conſiderable diſtance ſeveral braſs and copper images that had been concealed with much caution were diſcovered in a deep cell. Theſe, doubtleſs, in times of peace, occupied the temples, and ſymbolically repreſented certain attributes of the Supreme Being, to whom alone Gentoos conſecrate places of worſhip.

'In front of this building ſtands an obeliſk, forty-five feet high, on the top of which there is a lamp that is only light on certain feſtivals. In the neareſt ſtreet, two unwieldy carriages attracted the notice of every paſſenger. Each of them ſupported a huge and irregular frame of teakwood, on which were carved figures of the moſt diſguſting appearance. When the lamp is lighted, theſe carriages are put in motion by men and bullocks. Bramins and others in the hopes of obtaining remiſſion of their ſins aſſiſt by pulling at the traces, and many infatuated females proſtrating themſelves before the wheels, meet a death alike certain and much more terrible than the funeral pile. A clear ſtream that empties itſelf into the Noel river ſeparates the village from the ſanctuary; but, the communication is rendered eaſy by means of a ſtrong but inelegant ſtone bridge.

'From the top of the Pagoda there is a view that can never fail to pleaſe; the mountains here, forming an immenſe arch, which ſtretches from the ſouth towards the north, of a ſudden riſe in one grand and majeſtic wall, that ranges at the diſtance of from twenty to thirty miles; jungles eternally verdant completely overſpread the ſurface of thoſe mountains from their baſe to their ſummits, and the plains around as far as eye can reach are fertile in the extreme. Large clumps of trees with extenſive ſheets of water protect and enrich the country; villages defended by walls, hedges, and ditches, are to be ſeen in every direction, and however bold the aſſertion, it is nevertheleſs true, that no part of Great Britain exhibits a higher ſtate of cultivation.'

It is characteriſtic of this writer that he uniformly gives a very unfavourable idea of the moral character of the Hindoos; and that he aſcribes this general depravity not to the habitual deſpotiſm, under which they have ſo long toiled, like bees, not for themſelves,—but to the objectionable tendency of their religious opinions.

The ſtyle of Mr. Mackenzie frequently borders on the oriental manner; particularly at the cloſe of the ſecond and at the opening of the third chapters. The uſe of whither for *whether*, and ſome other ſolecifms, may be ſcarcely worth noticing. The notes are often very intereſting.

For the errors of the preſs the author apologizes, by deſiring his readers to recollect that the workmen are, chiefly, ſtrangers to the Engliſh language.

ART.

Art. V. *Lectures on Electricity.* By G. C. Morgan. 12mo. 2 Vols. pp. 784. 10s. 6d. Boards. Johnſon. 1794.

IT is a queſtion whether the eager paſſion for accumulating experiments in the popular branches of natural philoſophy be, on the whole, favourable to the advancement of genuine ſcience. The tedious reſearch is apt to degenerate into mechanical labour; the memory and imagination only are employed; and the ſublime faculty of reaſon, from the want of due exerciſe, remains feeble and contracted, ready to adopt any ſuperficial hypotheſis. Experiment is intended to ſharpen and extend the indications of the ſenſes, and to furniſh materials for the excluſive application of the underſtanding. In the eſtimation of the true philoſopher, a few ſimple—perhaps neglected—but diſtinct—appearances have more value than a multitude of recondite facts extorted from nature by artificial combinations. When the powers of the mind are thus concentrated, they act with their full energy and effect.—Mere experimenters bewilder themſelves with thoſe metaphyſical prejudices, which ariſe from our early and habitual attention to material objects. Of cauſation the moſt inaccurate conceptions are frequently entertained, which influence the general train of ſpeculation. The preſent ſyſtem of things reſults from the arbitrary appointment of the Supreme Architect; and it is the buſineſs of the philoſopher to diſcover, at leaſt to approach, thoſe laws or ultimate facts which connect the various changes in the univerſe:—nor will he plunge into obſcurity by employing the agency of ſubtle matter, which eludes the graſp of the ſenſes, and derives all its properties from the creative power of fancy.

Such reflections are peculiarly applicable to the preſent ſtate of electricity. Scarcely was the empire of reaſon reſtored, and the principles of ſound philoſophy diffuſed over Europe, when a new and brilliant ſcene of diſcovery opened to view. Men were delighted, aſtoniſhed! they trod in a fairy-land; and, after the firſt tranſports of admiration were ſubſided, the explication of the phænomena ſeemed to mock the ſober efforts of the underſtanding. Hence that charming ſcience has generally been neglected, as trivial or unprofitable, by the more profound philoſophers. It has become the favourite department of ſuperficial inquirers, who amuſe their leiſure or exerciſe their ingenuity by varying the appearances, or by inventing plauſible hypotheſes. Our ſentiments on this ſubject coincide with thoſe of Mr. Morgan:

> ' Electricity is in its infantine ſtate. Its language is imperfect and obſcure. Its appearances are moſt frequently diſplayed to amuſe the ſenſes, or to aſtoniſh the ignorant. The empiric or the itinerant only obtrude it upon the eyes of the world, and it is known by philoſophers

only as a curious detail of facts, inſulated by very peculiar properties, and confuſed, owing to a want of arrangement or reference to general principles. In ſhort, electricity is conſidered as deſtitute of all ſtimulants, either to provoke our vanity, or to inflame our ambition. For this reaſon, it is rarely made an object of eager and complete attention, or of that perſevering activity by which alone it can riſe to its proper conſequence and maturity.'

The author's ſucceſs does not wholly correſpond, however, with the ardour of his expectations. He appears to poſſeſs more vigour than correctneſs of conception. Had his ſagacity the abſolute government of his fancy, had his caution always equalled his induſtry, he might perhaps have effected a memorable revolution in electrical ſcience. With a tone of dogmatiſm, he too frequently rejects one hypotheſis only to frame another; and he ſeems contented if, by the help of metaphorical language, he can picture to the imagination ſome diſtant reſemblance to the phænomenon ſubmitted to inquiry. His theories ſeldom ariſe out of the facts; and what appears to be an affectation of ſimplicity has led him into a labyrinth of difficulties. Having appropriated, poſſibly without due examination, certain elementary principles, he labours ſtrenuouſly to extend them; and, in the proſecution of this view, he ſcruples not to employ various modifications, and even to adopt auxiliary applications: hence that obſcurity both in thought and expreſſion which pervades the theoretical part of the work.

While we cenſure the general execution of this treatiſe, however, we muſt applaud its ingenuity. It is diſtinguiſhed from ordinary performances by an originality in the arrangement and ſelection of the materials. Principles are more kept in view; ſeveral curious reſearches are inſtituted and new inſtruments exhibited; and that idle collection of experiments, calculated merely for amuſement, is altogether omitted.—The ſpirit of innovation is univerſally beneficial. Every attempt to ſhake the blind acquieſcence in faſhionable ſyſtems excites inquiry, and prepares at a diſtance the eſtabliſhment of truth.

In reviewing this work, we will not attempt to correct any errors into which the author may have fallen, nor to place the queſtionable points in a clear light. The experiments and obſervations, which it is our fortune to have made in electricity, would poſſibly exhibit this ſcience under a new aſpect:—but to explain our ideas fully would lead us into diſcuſſions foreign to the nature of our work, and beyond its boundaries. We ſhall therefore uſe the ordinary language of electricians.

The introductory lecture is written with ſpirit, and contains ſentiments and reflections calculated to rouſe the attention of the ſtudent. Mr. Morgan deſcribes the origin of artificial electricity,

city, diſcriminates its effects, eſtimates the extent and law of its influence, and hints at a general theory. He next explains the elementary apparatus, and conſiders fully the qualities of the electric ſpark. The properties of the Leyden jar, and the varieties in the appearances ariſing from the different forms of the veſſel, from the quality of the coating, and from the nature of the diſcharging rod, are diſcuſſed at conſiderable length. On this important ſubject, he introduces ſome refinements of the common theory. The principles advanced are likewiſe extended to the Electrophorus and Doubler. The nature of electrical light is then conſidered with much accuracy, and ſeveral new and intereſting obſervations are detailed.

The ſecond volume commences with an inquiry concerning the conducting power of bodies. This is determined in five different ways, but not with ſufficient preciſion. Some complex inſtruments are employed in the reſearch. The ſubſtances examined are particularly water, alcohol, the oils, the acids, the gaſes; alſo lac, ſulphur, glaſs, *lignum vitæ*, charcoal, and the metals. The theoretical explanation follows.

The exiſtence of an electric fluid has generally been taken for granted. This fundamental principle Mr. Morgan attempts to demonſtrate, and he conceives that the ſtriking effects exhibited on bodies under the electric influence afford indubitable evidence of the preſence of ſome corporeal agent. We cannot admit the legitimacy of this argument. As well might he conclude that the phænomena of gravitation and magnetiſm are produced by certain ſubtle *intermedia*; nay, that the communication of motion from one body to another is performed by the operation of a peculiar ætherial *aura*:—but how much ſoever we refine on the ſenſes, the agent is ſtill material; and the real difficulty, we ſhould ſay impoſſibility, of accounting for the origin or continuance of motion ſubſiſts in its full force.

It is curious to obſerve the efforts made in different periods of ſociety to emerge from ſenſible objects, in order to attain an adequate idea of mind. The conceptions were uſually borrowed from thoſe material, but almoſt inviſible and intangible, ſubſtances, which we recognize principally from their effects. In the antient languages, the terms which denote mind primarily ſignified a *wind* or *breathing*. The ſame prejudice, the ſame darkneſs of apprehenſion, has directed the views of modern electricians. At the ſame time that they repreſent their darling fluid as material, they aſcribe to it all the qualities of mind; and not of that lower ſpecies of mind, the ſource of animation, but of that ſublime principle endowed with the ſenſitive and rational faculties. The electric fluid is capable of volition and reflection; nay, it decides with infallible certainty. Yet it is not altogether exempt from caprices; it has certain antipathies and predilections. 'The fluid *chooſes* that channel which affords the *eaſieſt* paſſage.' P. 211. vol. ii.—'When it *finds* too much *reſiſtance* in the ſpace adjacent, it makes an *effort* to *ſecure* other paſſages.' P. 78. vol. ii. While ſuch language is uſed in theſe enlightened times, let us not caſt any reproach on the puerile ſubtleties of Ariſtotle and the myſtic dreams of Plato.

Mr. Morgan conceives friction to be nothing but ſucceſſive preſſure, and ſuppoſes the extrication of the electric fluid to be produced by the approximation of the particles of bodies, in the ſame manner as heat is generated in chemical mixtures. This repreſentation ſeems neither correct nor ſatisfactory. Repeated application of preſſure differs from friction in being unattended by that general tremor which is probably moſt eſſential. Beſides, if this were the true explication, the electricity would proceed from both the ſubſtances rubbed againſt each other; which is contrary to fact, ſince theſe are invariably found to be in oppoſite ſtates. The ſigns of electricity diſcovered in evaporation are not owing to the union or contact of the aqueous and aërial particles, as our author imagines; for the converſion of water into pure ſteam, by boiling, affords the ſame appearances. In all the chemical combinations, there is not merely a condenſation; a total change takes place in the internal ſtructure.

Mr. Morgan would fain baniſh repulſion from the ſcience of Electricity. He even endeavours to reduce the phænomena under the general laws of gravitation. Prepoſterous attempt! 'While the electric fluid is leaving the ſilken thread, it carries the thread to which it is attached towards the excited ſurface: but when the ſilken thread receives the fluid, it is apparently *repelled* by the excited ſurface; for the courſe of the fluid is then into the ſurrounding air, and conſequently its direction becomes the direction of the thread.' (p. 33, vol. i.) We confeſs it is not very eaſy to comprehend the author's meaning. Suppoſe a piece of glaſs, which Mr. Morgan admits to be impervious to the electric fluid, were interpoſed between the thread and the excited ſubſtance: according to this theory, there could then exiſt neither attraction nor repulſion. Moreover, we ſhould be drawn into this paradoxical concluſion, that the force, with which electrified bodies attract or repel each other, is proportional to the rapidity of the diſſipation of their contained fluid. Another conſequence of this poſition ſtill more extraordinary is, that, if the two bodies were equally electrified, the one would recede as faſt as the other approached.—We have beſtowed more words than the occaſion deſerves, did it not illuſtrate the extreme avidity with which Mr. Morgan propoſes ſuperficial hypotheſes.

Our author aſſerts that conductors only *tranſmit* the electric fluid, but are incapable of *containing* it. They depoſit what they receive on the ſurrounding air, and, as occaſion offers, diſcharge it inſtantaneouſly. Were this opinion adopted, it would eſtabliſh an abſolute diſcrimination, which does not ſeem to obtain between conductors and electrics. What ſhould we make of thoſe ſubſtances termed imperfect conductors? By what power is the charged air detained on the ſurface of conductors? Metallic balls can be electrified in *vacuo* equally as in air; which affords a deciſive argument againſt the opinion advanced.

The mode in which the force of attraction (the only force which he vouchſafes to allow) operates, when electrics are charged, is capable, in Mr. Morgan's opinion, of an eaſy explanation. Unfortunately, this explanation appears ſomewhat unintelligible. That the electric fluid is attracted differently by the external and internal portions of a homogeneous ſubſtance, will not readily be granted. When he talks of a *force* rendered active by the abſence of the particles on which it was exerted, we look in vain for metaphyſical accuracy. Who does not perceive that *force* invariably implies reciprocity? Yet is this abſtract term, this *ens rationis*, indulged with "a local habitation" and a corporeal veſture. The conſequences which Mr. Morgan pretends to draw from his theory are therefore unfounded. Had the views been more preciſe, we ſhould not have met with this ſentence: 'There are caſes in which a quantity of fluid is, *as it were*, let looſe, and reſts, apparently uncombined, on the ſurface of electrics.' P. 103. vol. i. Such vague language is unſuitable to works of philoſophy.

The explication given of the diſcharge of the Leyden jar involves the ſame obſcurity of conception: 'When you connect the outſide and the inſide of a phial by a metallic rod, you do nothing more than *annihilate all diſtance* between the body which attracts and that which is attracted.' P. 116. vol. i.—'*An opportunity* is given for the attractive force to operate upon the accumulation on the poſitive ſide; for this is *releaſed* by the contemporaneous action of the negative upon the poſitive.' P. 111. vol. i.

To account for the perforation or burſting of electrics, Mr. Morgan thinks it ſufficient that, at a certain height of charge, the invigorated attraction of the negative ſide overcomes the adheſion of the fluid to the central maſs. Why ſhould this ſeparation occaſion the rupture of the containing ſubſtance? Muſt we acquieſce in the vague and unphiloſophical poſition that the electric fluid, in the efforts to eſcape, diſpels every obſtacle to its progreſs ? It is hard that this æthereal being is completely dependant: it cannot paſs along without the help of ſome intermedium. If it burſts the connecting ſubſtance, no advantage accrues ; for air, which muſt fill up the interruptions, is excluded from the claſs of conductors. Better had the fluid preferred the entire paſſage of air to the broken circuit :—but, in ſuch inſtances, it ſeems to fail of its wonted ſagacity. It gives way to the petulance of paſſion, and idly wrecks its vengeance on the ſubſtance which, with ſuch reluctance, had ſerved as the channel of its tranſmiſſion.

The fracture of electrified bodies, Mr. Morgan juſtly obſerves, is moſt apt to enſue when the charge concentrates on a narrow ſpot. When the affected ſurface is large, the oppoſite ſide cannot be brought into the ſtate which precedes rupture, unleſs the electric fluid be accumulated in proportion to the extent of charge:—but, if the accumulation of fluid be confined to a point, the oppoſite point is incapable of affording the requiſite quantity before a perforation takes place. Our author employs this principle to explain the noted properties of metallic points, and improves on the idea of Lord Stanhope. Mr. Morgan conceives that theſe pointed bodies, by confining their impreſſion to a ſingle ſpot, overcome the impervious quality of the air. He forgets that, to be conſiſtent with his principle, it would require the ſtratum of intervening air to be very narrow. Beſides, the ſame phænomena might be expected when the point is immerſed in oils and other fluid electrics. As a radical error, however, affects the general principle, it were ſuperfluous to examine its various applications.

The pertinacity with which the author perſiſts in excluding repulſion from the ſcience of electricity, and in denying the aptitude of conductors to contain the electric fluid, colours the whole train of his ſpeculations. His incorrect deſire to attain ſimplicity again draws him into obſcurity and error. Inſtead of viewing the phænomenon of the Leyden jar as the reſult of the particular application of a more general law, he endeavours to extend its principles to the explication of the properties of the Electrophorus and Doubler. It is no wonder that the attempt appears violently ſtrained, and that the compariſons inſtituted fail in all the eſſential points. Rather than abandon his hypotheſis, he would account for the neceſſity of rubbing the ſurfaces of the electric before its contact with the plate of the Electrophorus, by ſuppoſing that 'the attraction he has alluded to ſo frequently may be helped by an accumulation of the fluid on the ſurfaces, *juſt as a ſmall drop of water or oil, expanded on their ſurface, promotes the adheſion of two pieces of* *glaſs.*' (vol. i. p. 161.) If the haſty ſuggeſtions of fancy may thus be called in at every turn, it will always be eaſy to deviſe plauſible explications.—The mode in which Mr. Bennet accounts for the operation of his Doubler is indeed liable to ſome objections, ſince it preſuppoſes principles which, although highly probable, have not yet been demonſtrated. The experiment, related in page 188, which Mr. Morgan urges in oppoſition, is not ſtrictly applicable, and ſome of his objections are not well founded. That the electricity exhibited by the Doubler ſhould not increaſe in a geometrical ratio, as the theory preſumes, is very conſiſtent; for, after it has gained a certain degree of intenſity, it diſſipates among the contiguous matter as faſt as it collects.—Mr. Morgan's idea, that the Doubler is only a double Electrophorus, appears to deſerve attention.

Annexed to the firſt volume, is an eſſay containing obſervations on electric light, which, with a few exceptions, are ingenious and important: but, as theſe have been publiſhed in the Philoſophical Tranſactions, we ſhall not detain our readers with an abſtract of them.

Mr. Morgan next proceeds to inveſtigate the conducting qualities poſſeſſed by different ſubſtances, and affected by their different forms and dimenſions. This important inquiry, we have already obſerved, is attempted in five different ways; yet the reſults are not always conſiſtent and ſatisfactory. The *firſt* which he employs is, by means of an inſtrument of a peculiar conſtruction, to preſent two circuits to the paſſage of the electric fluid, with the view of aſcertaining which is *preferred.* It is evident that this ſelection implies in his darling fluid an unſurmountable principle of union. Yet he maintains that ſome bodies permit only a partial diſcharge, or afford a *difficult* paſſage. This laſt epithet, ſo often miſapplied, refers properly to the exertions of animated agents. What becomes of the reſt of the charge? If two conductors be preſented in all circumſtances alike, Mr. Morgan would be puzzled to determine on which the choice would fall. He will certainly allow that every portion of a conductor muſt perform its office. No matter whether this conductor be compound, or conſiſt of ſeveral branches: each of them will convey a quantity of the fluid correſponding to the degree of its conducting quality. The ſame argument will extend to conductors of different kinds.

The *ſecond* method propoſed is to meaſure the momentary expanſion of certain fluids, particularly air, confined in a tube through which an electric ſhock is ſent. The apparatus uſed for this purpoſe appears to want neatneſs and accuracy. The raiſing of weights, and the application of pulleys and ſtop-

cocks,

tocks, are not ſuited to the rapid motion examined. The manner in which the author would account for this expanſion is unſatisfactory. He aſcribes it to the adheſion between the electric fluid and the connecting medium, which thereby partakes of its motion. If ſuch were the true explanation, the expanſion could only happen in the longitudinal dimenſions. Adheſion and attraction are likewiſe ſynonymous terms, or the force with which one body unites to another is equal to that neceſſary to detach it;—and, if the electric fluid ſtrongly attracts ſuch ſubſtances as air, it will diffuſe itſelf through them with inconceivable rapidity. Here then is the logical argument, *reductio ad abſurdum.*

The *third* method for diſcovering the conducting quality of bodies is to meaſure the ſtriking diſtance, or the interval of air through which a given charge can be ſent. This plan is liable to inaccuracy, for the electric fluid notably eſcapes before the general exploſion takes place; nor is it eaſy to aſſign the point of principal effect, which will alſo depend on the celerity of the conductor's approach. The reſult varies, too, according to the figure and magnitude of the knobs by which the conductor is terminated.

The *fourth* method employed is founded on the eſtimation of the *breaking* or *luminous* diſtance. It is applicable chiefly to fluids. If theſe be incloſed in a glaſs tube, and oppoſite wires inſerted and approximated within a certain limit, an electric exploſion will be attended with great brilliancy and the violent diſperſion of the glaſs. Why this effect is produced Mr. Morgan does not explain: but he conceives the interval between the metallic points to be a meaſure of the conducting quality of the fluid ſubmitted to examination. It is clear, however, that this mode of trial muſt be very imperfect, ſince the width and ſtrength of the tube are not taken into the account:—not to mention the inſuperable difficulty of diſtinguiſhing the preciſe limit of ſonorous exploſion. In proportion as the ends of the wires are ſeparated, the ſharp ſound of the diſcharge will paſs by imperceptible degrees into a faint whiſper. Mr. Morgan alleges that 'when the points are at certain diſtances from each other, *a part only of the charge* paſſes through:' (p. 64. vol. ii.) will he maintain, in oppoſition to the law of continuity, that an inſtantaneous tranſition is made?

The *fifth* method is furniſhed from the meaſures of the reſiduum of electrical charges. The more perfect conductors may be preſumed to accompliſh a more complete diſcharge. Yet here alſo is a ſource of error. The quantity of reſiduum will depend on the ſhortneſs of the time elapſed during the application of the conductor. If, inſtead of approaching this diſcharger a ſecond and third time, we had kept it in its firſt ſituation for triple the almoſt momentary ſpace of time, the effect would have been the ſame.

Notwithſtanding theſe experiments are liable to ſuch weighty objections, the concluſions which they afford, in certain inſtances, may be regarded at leaſt as approximations that poſſeſs ſome value. It appears that the ſtriking diſtance between two points is three times greater than that between a point and a plane, and ten times greater than that between two planes. When balls are uſed, this limit extends with the increaſe of their diameters and diminution of the charge. A ſhock paſſes more readily in water from one plane to another, than from a point to a plane; exactly the reverſe of what takes place in air. The conducting property of water is improved by the addition of common ſalt or nitre, and eſpecially of acids. The ſulphuric acid is ſo eminently a conductor of electricity as to ſurpaſs even charcoal, and to rank next to the metals. A change of temperature, however, greatly affects the reſults; inſomuch that boiling water exceeds ſulphuric acid in the facility with which it tranſmits the electric fluid. The ſame property, though in a leſs degree, is manifeſt in hot oils. Alcohol is inferior to water as a conductor, and the different oils and æther follow. Of the ſolid imperfect conductors or electrics, the order is this;—bees-wax, ſulphur, plate glaſs, and ſhell-lac. Hence Mr. Morgan takes occaſion to recommend ſhell-lac as the beſt ingredient in all caſes for inſulation. The different gaſes conduct electricity nearly in proportion to their rarity, the hydrogenous being by far the moſt remarkable. With regard to the metals, our author concludes that they poſſeſs equal, or almoſt equal, conducting powers. In this nice inveſtigation, the imperfection of his mode of experimenting is moſt ſenſibly felt. That mercury is vaſtly inferior to the other metals as a conductor, it requires no profound obſervation to evince;—and theſe metals differ as widely in this as in the reſt of their properties. Not to recur to other proofs of this aſſertion, we may refer to the late experiments on animal electricity. Mr. Morgan remarks, indeed, that the electric fluid meets with ſome reſiſtance in its paſſage through metallic conductors, when they are particularly circumſtanced. Thus, the diſcharge would rather paſs through 7-8ths of an inch of air and a wire one foot long and 1½ inch in diameter, than through a wire alone 12 yards in length 1-25th of an inch in diameter; which difference was not perceptible when the ſmall wire was coiled up and placed in the circuit. The caſe of interrupted conductors is more remarkable; and Mr. Morgan could not fail to obſerve the prominent contraſt in that reſpect, between a chain and a wire of the ſame length.

[*To be concluded next month.*]

Art. VI. *The Thymbriad*, (from Xenophon's Cyropœdia.) By Lady Burrell. 8vo. pp. 154. 6s. Boards. Leigh and Sotheby. 1794.

Art. VII. *Telemachus.* By Lady Burrell. 8vo. pp. 78. 4s. Boards. Leigh and Sotheby. 1794.

Though theſe two poems are publiſhed ſeparately, we give our opinion of them jointly, becauſe they are of the ſame character. They are both grounded on well-known ſtories; both amplify the original incidents and ſentiments, in order to afford an opportunity of diſplaying the poet's deſcriptive powers; both expreſs at large, in ſet ſpeeches, the emotions and paſſions reſpectively belonging to the principal characters; and both are compoſed in an eaſy kind of meaſure, very ſuitable for fictitious narrative, with no other difference than that the one is written with, and the other without, rhyme.

The ſtory of Panthea, in Xenophon's Cyropœdia, is well known. In the original, it is related with a kind of ſimplicity ſo truly pathetic as to command ſympathy and to invite imitation: yet in this, as in other caſes of a ſimilar nature, the execution has always been found exceedingly difficult. It has been attempted by the ingenious author of *The Village Curate*; but the imitation, as we had formerly occaſion to remark[*], was protracted to a tedious length. In the preſent exhibition of the ſtory, it appears with the addition of much original matter; it is embelliſhed with many incidental deſcriptions and illuſtrations, and the ſentiments are unfolded at large with energy and ſpirit. Yet, after all, we queſtion whether the incidents, brought together from the various parts of the Cyropœdia through which they are diſperſed, and told in connection in the ſimple manner of Xenophon, would not make a ſtronger impreſſion on the reader's ſenſibility. We do not mean, however, to depreciate Lady Burrell's performance. It confirms the opinion which we have already expreſſed of her talents for eaſy verſification, (ſee Rev. New Series, vol. xi. p. 445,) and will perhaps be read with more pleaſure than many more elaborate performances. Reſerving to our readers the ſatisfaction of peruſing the principal ſtory entire, we ſhall copy, by way of ſpecimen, a few pleaſing lines deſcribing the character of Tigranes; whoſe father, with his family, had been made captive by Cyrus:

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[*] See Rev. N. S. vol. vi. p. 283.

'Silent and ſad, with folded arms he gaz'd
In agony, beyond what words can tell,
While his expreſſive countenance reveal'd
The ſtrong emotions of a feeling heart.—
His was not beauty, but 'twas ſomething more—
'Twas ſenſe, 'twas pathos, beaming from the eye.
His was the look intelligent, which ſpeaks
The meaning of a mind, by Nature taught,
Ardent yet tender, liberal and humane.
His was the *voice*, that intereſts the heart,
The form, by unaffected grace adorn'd.
His bright and happy temper was diſpos'd
For ſocial intercourſe, for converſe gay,
Yet ſoften'd by the power of ſympathy
To feel the wound which gave *another* pain.
Fierce in the field, and eager for renown
Was brave Tigranes, but in hours of peace
Gentle and amiable, the kindeſt ſon,
The tendereſt lover in Armenia's realm.'

The ſame remarks may be applied, with little variation, to the poem entitled *Telemachus:* in which ſo much only of the ſtory of Fenelon is borrowed as concerns the paſſion of Calypſo for the ſon of Ulyſſes, and the amour between that hero and the nymph Eucharis. Some new incidents are introduced; among which is the appearance of the ghoſt of Achilles, to vindicate himſelf from the aſperſion that love, and not revenge, induced him to retire from the war; and to warn Telemachus not to indulge an unworthy paſſion. The fiction is extravagant; and the counſel would have come with more propriety from Mentor. The poem, however, is enriched with deſcriptive decorations: it glows with ſentiment; and it fills the ear with the melody of verſe.

Art. VIII. *A Practical Treatiſe on Peat Moſs*, conſidered as in its natural State fitted for affording Fuel, or as ſuſceptible of being converted into Mold capable of yielding abundant Crops of uſeful Produce; with full Directions for converting it from the State of Peat into that of Mold, and afterwards cultivating it as a Soil. By James Anderſon, LL.D. F.R.S. F.A.S. S. 8vo. pp. 180. 4s. Boards. Chapman. 1794.

We are happy to ſee Dr. Anderſon once more a labourer in the "Field agricultural." It is a pity that a man of his ſuperior talents for experimental huſbandry, &c. ſhould not, under a public eſtabliſhment, be wholly employed in the public ſervice.

Perfection, however, does not belong to human nature. Dr. A. has unfortunately imbibed more than a ſufficient quantity of the ſpirit of modern philoſophers, which hurries them on to be more anxious about the credit of the diſcovery than concerning

ing its utility: employing themſelves in controverſy, when they ought to be improving and perfecting each other's ideas.'

Dr. A., believing that he has hit on a new idea reſpecting the propagation of peat-moſs, is ſolicitous to eſtabliſh it as his own. His eſſay, he tells us, was written for the Board of Agriculture: but, for reaſons given, he judged it better to publiſh it as a ſeparate work; and in order, it ſhould ſeem, to file his DISCOVERY in form, it was previouſly announced to the Royal Society of Edinburgh:

> 'The firſt part of the eſſay as it now ſtands, with the poſtſcript, a little enlarged by ſome additional obſervations, was read in the Royal Society of Edinburgh, at their meeting on the 6th of January laſt; when the author found that, though the members preſent were ſtartled at the novelty of the idea ſuggeſted, and inclined for the preſent to with-hold their aſſent to it, yet they were not able to ſtate a ſingle fact, or to adduce an argument that tended to invalidate it in the ſmalleſt degree. One of the members, reſpectable for his phyſical reſearches, did the author the honour to ſay the theory was wholly his own.'

We are almoſt ſorry that truth urges *us* to ſay that the reſpectable member was miſtaken: as, ſome time prior to the 6th of January laſt, *we* were in poſſeſſion of the idea: not in the ſhape of an hypotheſis raiſed in Edinburgh, as the Doctor profeſſes his notion to be, but of an opinion drawn from facts, which aroſe in the examination of a Highland peat-moſs.

Dr. Anderſon appears to have had much experience, and to have made accurate obſervations, on the peat-bogs of Aberdeenſhire; and he has formed his theory from them only. Peat-earth, however, is of varied origin: Chat-moſs near Mancheſter, the peat-grounds about Newbery, and the ordinary moſſes of Scotland, are evidently diſtinct productions.

Setting, therefore, the Doctor's theory of propagation aſide, as not the moſt valuable part of his book, we paſs on to his theory of cultivation.

He divides his treatiſe into two parts; conſidering peat-bog in the diſtinct capacities of *fuel* and *ſoil.*—Of the former, his experience has led him to ſpeak with great ingenuity and accuracy: reſpecting the latter, the moſt intereſting particular ariſes from a mere thought; an ingenious plan; which, however, remains yet in a ſtate of theory, and is dubiouſly practicable. Nevertheleſs, it is poſſible that it may prove an excellent thought. Peat-moſſes form no ſmall part of the level ſurface of Scotland: they now lie waſte; excepting ſo far as they are uſeful for fuel; and any means of rendering them culturable, at a reaſonable expence, would be an acquiſition of territory to the country.

Taking it for granted that preſſure is the great thing wanted to the productiveneſs of peat-moſs as a ſoil, Dr. A. offers a plauſible and we believe a *new* idea, reſpecting the means of communicating preſſure to the ſurface of the tendereſt moſs. His idea being ſimple, it is the more eaſy to form a judgment of its practicability; and we hope that the falſe delicacy of his friends will not deter others from endeavouring to profit by the propoſal: namely, that of giving the required preſſure with rollers, drawn over the ſurface of the moſs, by 'means of moveable wooden foot-paths,' (or rather we ſhould ſay horſe-paths,) 'provided for the horſes to walk upon:' with an ingenious apparatus (but, we think, much too heavy for 'one ſmall horſe,') adapted to theſe paths.

The moſt inſurmountable difficulty appears to be that of turning the apparatus at the ends of the lands, when theſe do not reach entirely acroſs the moſs: a difficulty againſt which the propoſer does not ſeem to have provided. This, however, by ſtudy and perſeverance, we doubt not, may be obviated; and the advantage to poſſeſſors of extenſive moſſes may become immenſe. By means of ſuch paths, the ſurface is propoſed to be afterward ploughed, &c. and the crop to be carried off.

On the whole, this tract does Dr. Anderſon very great credit as a ſcientific agricultor.

Art. IX. *An Account of the different Kinds of Sheep found in the Ruſſian Dominions*, and among the Tartar Hords of Aſia: By Dr. Pallas. Illuſtrated with Six Plates. To which *is* added, Five Appendixes tending to illuſtrate the natural and economical Hiſtory of Sheep and other Domeſtic Animals. By James Anderſon, LL.D. F.R.S. F.A.S.S. 8vo. pp. 185. 5s. Boards. Chapman. 1794.

The greater part of this tract has appeared within the laſt twelve or fifteen months, in a periodical publication entitled *The Bee*, publiſhed at Edinburgh, under the management of Dr. A.[*] The eſſays were drawn up by a correſpondent of that miſcellany, under the ſignature *Arcticus*, from the original papers, and with the approbation, of Dr. Pallas; who has travelled through the wilds of Aſia in queſt of natural knowlege, under the patronage of the Empreſs of Ruſſia. On theſe obſervations, ſome ſenſible remarks are made by *Arcticus*, whoſe ingenuity and public ſpirit are conſpicuous; and to theſe are added ſome valuable notes by the editor; followed by diſtinct eſſays (alſo by Dr. A.) on ſuch intereſting topics, or parts of the general ſubject, as appeared to him moſt entitled to explanation and diſcuſſion. Three of theſe eſſays were printed in *The Bee*; two more are now firſt publiſhed; and the five appear here, in the ſhape of appendices to the papers of *Arcticus*; which form the body of the work.

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[*] We learn, with regret, that this work is diſcontinued. Eighteen vols. ſmall 8vo. are completed.

In the tract, collectively, we have a fund of information reſpecting this moſt valuable animal, which we had not conceived it poſſible to have collected together at this time. We had no conception of ſheep being, at this day, any where exiſting in a ſtate of nature: but, true it appears to be that *a ſpecies* of ſheep is now found in the moſt perfect ſtate of wildneſs: not in one particular ſtate or region, but in different and diſtant countries.—This ſpecies, however, differs ſo widely from the ſheep of *England* and of the *ſouth* of Europe, that we cannot readily admit it as the *one ſole parent* of ſheep; as Dr. Pallas declares it to be. Nevertheleſs, we can eaſily conceive that the ſheep of *Shetland*, the native ſheep of *Scotland*, and of the *northern* kingdoms of the Continent, may be lineal deſcendants of what Dr. P. ſtyles *Ovis Fera*, *Siberian Argali*, or WILD SHEEP; of which we have the following deſcription by *Arcticus:*

‘ I ſhall begin my paper with a general deſcription of this animal, as it appears to be the parent of all our domeſtic varieties of ſheep, however changed by ſervitude, climate, food, &c. in the hands of man; but it would ſwell this diſſertation to a volume, to enter into its diſſection, and all the other minutiæ of zoology, with my learned friend. The ſame obſervation is applicable to the many phyſiological and anatomical inquiries with which his notes are enriched, but which I have taken the liberty only to give an outline of, with the concluſions he draws from them; and even that I preſume is fully as much as will fall into the plan of the ſociety, or ſuit the bounds allotted to papers in the Bee; but the curious inquirer may have recourſe for that ſpecies of information to Dr. Pallas's learned work, his Spicilegia Zoologica, faſciculus undecimus, printed at Berlin in 1776.

‘ Dr. Pallas found the *ovis fera*, or wild ſheep, in all its native vigour, boldneſs, and activity, inhabiting the vaſt chain of mountains which run through the centre of Aſia to the eaſtern ſea, and the branches which it ſends off to Great Tartary, China, and the Indies.

‘ This wild animal which our learned naturaliſt declares to be the *muſimon* of Pliny, and the *ophion* of the Greeks, is called *argali* by the Siberians, which means wild ſheep; and by the Ruſſians *kamennoi barann*, or ſheep of the rocks, from its ordinary place of abode.

‘ It delights in the bare rocks of the Aſiatic chain juſt mentioned, where it is conſtantly found baſking in the ſun; but it avoids the woods of the mountains, and every other object that would intercept the direct rays of the glorious luminary.

‘ Its food is the Alpine plants and ſhrubs it finds amongſt the rocks. The *argali* prefers a temperate climate, although he does not diſdain that of Aſiatic Siberia, as he there finds his favourite bare rocks, ſunſhine, and Alpine plants; nay it is even found in the cold eaſtern extremity of Siberia and Kamtſhatka, which plainly proves that nature has given a moſt extenſive range to the ſheep in a *wild* ſtate, equal even to what ſhe has given to *man*, the lord of the creation; a fact that ought to make us ſlow in believing the aſſertions hinted at in my introduction, which tend to prove the ſheep a local animal; or at leaſt confined to certain latitudes, to poſſeſs it in all its value *.

'The *argali* loves ſolitude, or poſſibly perfect liberty, and therefore flees the haunts of all-ſubduing man; hence it gradually abandons a country in proportion as it becomes peopled, if no unſurmountable object obſtructs its flight; inſomuch that Dr. Pallas thinks that nothing but the ſurrounding ſea can account for the wild ſheep being found in an inhabited iſland; as is ſometimes the caſe.

'The ewe of the *argali* brings forth before the melting of the ſnow. Her lamb reſembles much a young kid; except that they have a large flat protuberance inſtead of horns, and that they are covered with a woolly hair frizzled and of a dark grey. There is no animal ſo ſhy as the *argali*, which it is almoſt impoſſible to overtake on ſuch ground as it keeps to. When purſued it does not run ſtreight forward, but doubles and turns like a hare, at the ſame time that it ſcrambles up, and over the rocks with wonderful agility. In the ſame proportion that the adult *argali* is wild and untameable, the lamb is eaſy to tame when taken young, and fed firſt on milk, and afterwards on fodder, like the domeſtic ſheep, as has been found on numerous experiments made in the Ruſſian ſettlements in theſe parts.

'This animal formerly frequented the regions about the upper *Irtiſh*, and ſome other parts of Siberia, where it is no longer ſeen ſince colonies have been ſettled in theſe countries. It is common in the Mongalian, Songarian, and Tartarian mountains, where it enjoys its favourite ſolitude or liberty. The *argali* is found likewiſe on the banks of the Lena, up as high as 60 degrees of north latitude; and it propagates its ſpecies even in Kamtchatka, as noticed before. The doctor gives us a deſcription of a young *argali* ram of that country, which he took from Steller's zoological manuſcript, a naturaliſt who had been ſent in a former reign to explore the wilds of Siberia.

'The *argali* is alſo found in the mountains of *Perſia*, of which variety we have a ſtuffed ſkin in the muſeum of the Imperial Academy of Sciences, ſent here by Gmelin, who travelled about the ſame time with Pallas; and one of that laſt mentioned gentleman from *Dauria*, of which he has given a general deſcription whilſt alive, to be ſeen at the end of this article; although he had not then ſufficient leiſure to be ſo particular as he has been in the deſcription of a female *argali*, (likewiſe tranſlated in this article,) although not with all the minuteneſs of the doctor's zoological accuracy; for the reaſons given above.

'* We learn from Bruce's Travels, or rather we have there a confirmation of what was known long ago, that the *horſe* is a native of a very hot climate, and is found in his greateſt beauty, activity, fire, &c. between the latitudes 20° and 36°; yet there is no part of the world where that noble animal is reared in greater perfection than in Great Britain, where by croſſing the breed, you have obtained all the qualities of the different races united into one.'

'The ſame wild animal is alſo ſaid to obtain in the Kuril iſlands in great ſize and beauty.'

The ſubjects of Dr. Anderſon's Appendices are,

'Appendix *Firſt*. On what are called *varieties* or different *breeds* of domeſtic animals.

'Appendix *Second*. On the effect of climate in altering the quality of wool.

'Parallel between wool, hair, &c. and vegetables.

'Of the influence of heat or cold on the animal filament itſelf.

'Of heat as producing a permanent variation of fleece of the individual ſheep.

'Of heat, as affecting the progeny of ſuch ſheep, as have been ſubjected to its powerful influence.

'Appendix *Third*. Enquiries concerning the change produced on animals by means of food and management.

'Appendix *Fourth*. Catalogue of fur-bearing animals that might be introduced into Britain.

'Appendix *Fifth*. Directions for chooſing ſheep and other wool-bearing animals ſo as to obtain the beſt individuals of each breed.'

The ſeveral ſubjects are treated with that cloſe attention and nice diſcrimination which mark in legible characters, Dr. A.'s talent for ſcientific diſcuſſion.

We do not mean to ſpeak of any man as perfect and infallible: but, when we find only a few imperfections, we conſider a work as allied to excellency. In the tract before us, (we ſpeak of the editor's own remarks,) we meet with few defects, indeed, which demand our attention: there is one, however, which requires notice.

Dr. Pallas accounts for the fatty ſubſtance about the tail, which characterizes a particular breed or ſpecies of Aſiatic ſheep, by the '*bitter ſaline paſtures*' on which they have been accuſtomed to feed. Dr. Anderſon properly doubts the influence of *ſaline* paſtures, but adds; 'of the effects of *bitter* paſtures on the growth of ſheep, we can have little experience in Britain; as few of theſe bitter plants abound in any of our ſheep-walks.' In North Britain they may not: but in England, and in nearly every part of it, they are moſt abundant. On commons of cooler moiſture, the *chamomile*, the *dwarf willow*, &c. &c. are frequent: on the drier downs, and upland paſtures, the *wormwood*, *horehound*, and *gentian* prevail; and, on the richer lands, the *dandelion*, *hawkweeds*, *agrimony*, and a variety of other bitter plants, are abundant. We are clearly of opinion, however, that neither the ſalt marſhes with which this iſland may be ſaid to be environed, nor the bitter graſſes of the higher grounds, have any effect in *changing* the form of ſheep.

On other opinions and hypotheſes of Dr. Pallas, we could have ſaid much, had not Dr. Anderſon's remarks precluded us. They are ſuch, we do not heſitate to ſay, as render his tract highly intereſting to every man who enjoys his mutton, or experiences the comforts of warm clothing; and more eſpecially to him who is concerned in the propagation and management of this moſt uſeful and profitable animal.

ART. X. *A General View of the Fiſhery of Great Britain*, drawn up for the Conſideration of the Undertakers of the North Britiſh Fiſhing, lately begun for promoting the general Utility of the Inhabitants and Empire at large. By the Rev. John Lanne Buchanan. 8vo. pp. 253. 5s. Boards. Kay, &c.

THIS is an irregular performance, requiring ſome exertion and perſeverance to be rightly eſtimated. Superficial readers will probably throw it aſide, as the effuſion of diſappointment, reſentment, or a warped underſtanding: but, among much extraneous matter, thrown together in a ſtrange manner, we find ſome valuable materials, which a more ſkilful workman would have readily formed into a goodly edifice. Mr. Lanne Buchanan, however, ſeems to be more the matter-of-fact-man than the author.

Conceiving the fiſheries of the Britiſh Coaſts to be of the greateſt importance to the laſting proſperity of the nation, we think it right to give the tract before us a more conſpicuous place in our miſcellany, than it would have merited as a literary performance.

As Mr. Buchanan paſſed ſome years in the Hebrides in character of miſſionary [*]; made himſelf perſonally acquainted with fiſhermen and the nature of fiſhing; and is himſelf a ſubſcriber to the fund of the Britiſh Fiſhing Society, eſtabliſhed a few years ago; we conſider him as entitled to attention.

The author's profeſſed object is to cenſure the managers of the ſociety's affairs; and, though he may have been led, in ſome few inſtances, to a degree of rancour, yet he preſſes forward a hoſt of facts, from which we apprehend it will be difficult for the directors to ſhield themſelves. He ſets out with the origin of former Britiſh fiſhing companies, points out the prudent ſteps which theſe companies took to obtain the deſired end, marks the cauſes which defeated their good intentions, and enumerates the advantages which have followed, notwithſtanding that the main object has invariably miſcarried. He next inquires into the origin of the Dutch fiſheries, dwells on ‘ their careful mode of conducting their buſineſs,’ and ſums up the advantages and diſadvantages ariſing to them from their ‘ ſteady perſeverance in carrying on the fiſheries:’ taking every opportunity, however, of abuſing the Mynheers, as if they had been engaged in ſome private diſpute about what might be called the Dutch Scotch fiſhery; diſgraceful enough, perhaps, to this nation, and redounding, in like proportion, to the Dutch commercial credit and political wiſdom.

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[*] See M. Rev. vol. xii. p. 154, for his Travels in the Hebrides.

After having given an abſtract of the act for incorporating the Britiſh Fiſhing Society, Mr. B. proceeds to ſhew that 'the ſtations marked out by the managers are not the beſt for the purpoſe of extenſive fiſhing'—'that the ableſt and moſt experienced fiſhers are not to be found where the villages have been erected'—'that the fiſh are elſewhere more numerous, and vaſtly ſuperior in quality to the different kinds catched around the villages erected by the undertakers:' in ſhort, 'that the inſpectors of the proper fiſhing ſtations have been miſled in their choice:' finally entering into what he calls 'a modeſt enquiry into the expenditure of the public money, and how far the managers acted from principles of ſound policy:' adding, however, to this finale, a concluſion and a poſtſcript.

The charges of weight brought againſt the Company are,—firſt, that of miſ-judgment in pitching on the ſcene of action, which ought to have been in the Hebrides, not on the main land of Scotland; and, ſecondly, that of beginning at the wrong end of their work, by expending the monies ſubſcribed in erecting coſtly buildings, inſtead of laying it out in veſſels and tackle to catch fiſh:

> 'It is granted, that ſtore-houſes and ſome leſſer houſes for the active fiſhers are, as they formerly were, abſolutely neceſſary to begin with any probable degree of ſeeming ſucceſs: but great coſtly buildings for Collectors, Comptrollers, and even large public-houſes, might have been at firſt wanted, until the number of fiſhers were able to defray part of the expences, at leaſt, to the Company by their ſucceſſful fiſhing.'

Beſides theſe palpable errors of the Company, Mr. B. points out ſome errors of Government; and, among the reſt, the following; which, we think with him, 'deſerve ſerious conſideration, and call aloud for redreſs:'

> 'What added greatly to the hurt of the fiſhing trade in Scotland in theſe latter times, appears to have ariſen from the regulations and heavy reſtrictions reſpecting foreign and home made ſalt. Theſe are particularly hurtful to the iſles, without ſtorehouſes to ſupply them with ſalt in their neighbourhood; and the poor inhabitants or fiſhers are incapable of procuring it, from its extravagant price when ſold by merchants, and its immenſe diſtance to purchaſe that article at firſt hand, where it may be had at a moderate price. This circumſtance deſerves ſerious conſideration.
>
> 'All herrings cured for home ſale are ſubject to a duty of one ſhilling per barrel if uſed in Scotland; and only three pence and four pence if uſed in England; which heavy duty muſt greatly retard the

fiſheries, and is too glaring an impoſition to p without amendment. The cuſtom-houſe fees in Scotland an a nuiſance to the adventurers, and ſo heavy as to abſorb t ſt part of the bounty, eſpecially on ſmall veſſels. This alſo c for redreſs.'

In page 179 we are told that

'A man of reſpectability, named Mac Bride, a London, declares, that he ſaw 18 barrels of freſh herrings g ne barrel of ſalt to the maſter of a ſmack, and three barre ſhilling ſterling.

'The owners judging this trifle better than to al to rot without ſalt, as has been the caſe before. An intellig r in SKYE told the author, that he had ſeen heaps upon he on the ſhore, and, until carried off to dung the ground, ſt paſs by on the leeward of them for the rotten offenſive e -ted from the fiſh.'

When we reflect on the loſs and diſgrace which th muſt ſtill ſuffer, while the Dutch continue to draw perh lions annually from our very ſhores; while a part of tion live in the loweſt ſtate of wretchedneſs for want means of employment, and in ſituations the moſt favou for fiſhing; and this, while we are giving bounties to en rage a fiſhery at many thouſand miles diſtance; we ourſelves, as well as the author, find it difficult to write coolly on the ſubject.

The immenſe quantities of fiſh which frequent the coaſts of the Hebrides exceed all conception:

'From the vaſt multitude of fowls about St. Kilda, we are ſure that the fiſh muſt be very plenty there. Let us for a moment, ſays the Rev. Kenneth Mac Aulay, miniſter, who acted as miſſionary there, confine our attention to the conſumption made by one ſingle ſpecies of the numberleſs fowls that feed on the herring.

'The ſolan gooſe is almoſt inſatiably voracious; he flies with great force and velocity; toils all day with very little intermiſſion, and digeſts his food in a very ſhort time; he diſdains to eat any thing worſe than herrings or mackarel, unleſs it be in a very hungry place, which he takes care to avoid or abandon. We ſhall take it for granted that there are an hundred thouſand of that kind round the rocks of St. Kilda, and this calculation is by far too moderate, as no leſs than twenty thouſand of them are killed yearly, including the young ones. We ſhall ſuppoſe that the ſolan gooſe ſojourns in theſe ſeas for about ſeven months of the year, and that each of them deſtroys five herrings in a day, a ſubſiſtence by no means adequate to ſo greedy a creature, unleſs it were more than half ſupported of other fiſhes. Here we have one hundred thouſand millions of the fineſt fiſhes in the world devoured annually by one ſingle ſpecies of the St. Kilda birds.'——

'On the weſt ſide of the long iſle the very whales might be harpooned with eaſe and ſafety, inſtead of going to Greenland,' (or, the author might have added, to the South Seas!) in queſt of them, at much heavier expences, and greater danger, annually.

'The moſt critical time for harpooning them is, when they are ſeen devouring the herring by great mouthfuls, and each gap they make is conſtantly filled with freſh ſupplies, wiſhing to fly beyond danger, but cannot for the thick bank before them, as they ſtand pent up in lochs, by the heavy ſtorm. And the ſtrongeſt whale dares not pierce through them; ſeeing he could not move his fins for the immenſe throng, much leſs riſe to the ſurface to breathe; therefore the monſter is ſeen behind the herring, like a horſe eating at the face of a hay-rick.'—'Even with a hatchet and ſword, Mr. Campbell of Scalpay killed a large one, who had followed the ſhoal of herrings too far into a narrow creek.'

This tract abounds with ſtrong ideas and ſtatements of facts, which are well entitled to the attention of the Managers of the Britiſh Fiſhery, and might be very uſeful to the Miniſters of our Government.

Art. XI. *Muſeum Leverianum.* Containing ſelect Specimens from the Muſeum of the late Sir Aſhton Lever, Knt. With Deſcriptions in Latin and Engliſh by George Shaw, M. D. F. R. S. publiſhed by James Parkinſon, Proprietor of the above Collection. 4to. Vol. I. containing Five Numbers, conſiſting of 65 coloured Plates. 1l. 1s. each Number. Sold at the Muſeum, Surrey End of Black-friar's Bridge.

The Muſeum of the late Sir Aſhton Lever may juſtly be conſidered as reflecting peculiar honour on the country; and the care which has been taken in the preſervation of ſo vaſt an aſſortment of the products of nature, with the continued additions which are making to it, muſt be allowed to place in a very honourable point of view the exertions of the preſent proprietor.

It had long ſince been ſuggeſted, by zealous admirers of natural hiſtory, that a collection ſo diſtinguiſhed ſhould be made more generally uſeful by having its moſt curious and intereſting ſubjects ſcientifically deſcribed; and indeed, when we conſider the parade with which the contents of ſome foreign muſeums, of far inferior conſequence, have been diſplayed to the public, we cannot but be ſurprized that ſuch a work as the preſent ſhould have been ſo long delayed. At length, however, the pleaſing taſk has been undertaken; and with much attention, and at a great expence, it has been delivered to the public in the form of ſeparate numbers.

The ſubjects conſiſt in general of the rareſt and moſt elegant ſpecimens in the collection. Several of them have never before been either figured or deſcribed, and were of courſe entitled to more particular attention.

Dr. Shaw has, throughout, given the deſcriptions in Latin and Engliſh; and the profeſſed intent ſeems to be to combine amuſement with inſtruction. In conſequence, while the generic and ſpecific characters, which are conducted with much accuracy, are of themſelves ſufficient for the mere ſyſtematic naturaliſt, the general or popular deſcriptions afford the more pleaſing account of the various particulars relative to the hiſtory and manners of each animal.

We may take, as an example, the MOCKING THRUSH; which is thus deſcribed*:

‘ GENERIC CHARACTER.

‘ Bill ſtout, obtuſely carinated at top, bending a little at the point, and ſlightly notched near the end of the upper mandible.

‘ Noſtrils oval and naked,

‘ Tongue ſlightly jagged at the end,

‘ Middle toe connected to the outer as far as the firſt joint.

‘ SPECIFIC CHARACTER, &c.

‘ Thruſh of a lead-coloured brown above, whitiſh beneath.

‘ Mocking Bird.

Raii. Synops. p. 64. No. 5. p. 185. No. 31.
Sloan. Jam. Q. 306. No. 34.
Cateſb. Car. 1. pl. 27.

‘ The nightingale, ſo uniformly admired as the pride of the European woods, and ſo celebrated from the earlieſt ages for its ſuper-eminent muſical powers, continued to bear the palm of melody from the reſt of the feathered tribe till the diſcovery of the weſtern hemiſphere. At that period the knowlege of the animal world was increaſed in all its branches by a vaſt variety of new and intereſting ſpecies; many of which exceed in ſingularity of form all that the old Continent had diſplayed. The opoſſums, ſo remarkable for the extraordinary manner in which they bear their young about them, long after the period of excluſion, were then firſt diſcovered: the pipa, or toad of Surinam, which in a manner directly oppoſite, bears its young in numerous cells on its back, was another object of wonder to the naturaliſts of Europe: while among birds, the prodigious ſize of the condor, which ſeizes and carries off ſheep, and even attacks and deſtroys the larger cattle, oppoſed to the diminutive race of humming-birds, ſome of which are far leſs than ſeveral inſects, and adorned with colours which no art can expreſs, called forth all that admiration which philoſophic inquirers muſt ever feel at new and curious diſcoveries in the hiſtory of nature.

‘ Among birds poſſeſſed of muſical powers, a ſpecies of thruſh was found to exiſt, to whoſe voice even the warblings of the nightingale were judged inferior. It is remarkable that many of the highly gay and brilliant birds of America are deſtitute of that pleaſing power of ſong which gives ſo peculiar a charm to the groves and fields of Europe; and an elegant poet has beautifully expreſſed the ſuppoſed ſuperiority of our own iſland in this reſpect:

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* We give the Engliſh only, for the ſake of compriſing the article within as narrow a compaſs as poſſible; referring to the volume for the Latin part of the deſcription.

"Nor envy we the gaudy robes they lent
Proud Montezuma's realm, whoſe legions caſt
A boundleſs radiance waving on the Sun,
While Philomel is ours; while in our ſhades
Thro' the ſoft ſilence of the liſtening night
The ſober-ſuited ſongſtreſs trills her lay."

'The muſic however of the nightingale has always been conſidered as plaintive or melancholy, and ſuch as conveys ideas of diſtreſs.

'*Flect noctem, ramoque ſedens, miſerabile carmen*
Integrat, et mæſtis late loca queſtibus implet.
'Darkling ſhe wails in ſadly-pleaſing ſtrains,
And melancholy muſic fills the plains.

'But the notes of the bird now to be deſcribed are of a livelier nature, a bolder ſtrain, and of a more varied richneſs and force of tone. It ſings both by day and night, and generally ſeats itſelf on the top of ſome ſmall tree, where it exerts a voice ſo powerfully ſtrong, and ſo ſweetly melodious, as to charm even to rapture thoſe who liſten to its lays. If we may rely on the atteſtations of thoſe who have reſided on the weſtern continent, all the thrilling ſweetneſs, and varied modulations of the nightingale, muſt yield to the tranſcendent muſic of the ſongſter of America.

'Excluſive of its own enchanting note, it poſſeſſes the power of imitating thoſe of moſt other birds; nay it even carries this propenſity ſo far as to imitate the voices of various other animals, as well as different kinds of domeſtic ſounds.

'This wonderful bird is as undiſtinguiſhable by any peculiar gaiety of appearance as the European nightingale. Its general colour is a pale cinereous brown; the wings and tail deeper, or inclined to blackiſh; the under part of the body is nearly white, and the two exterior feathers of the tail are of the ſame colour, with dark margins; the bill and legs are black; the covert feathers of the wings are ſlightly tipped with white, and ſome of the ſhorter or ſecondary wing-feathers are white alſo, forming a mark of that colour on the wing.

'It is nearly the ſize of the common or ſong-thruſh, but of a more delicate ſhape. Of this bird there is a ſmaller variety, which has a white line over each eye; this, by ſome authors, (and amongſt others by Linné,) is made a diſtinct ſpecies. Mr. Pennant, however, has regarded it merely in the light of a variety. It has alſo been ſeen with a ſpotted breaſt, which probably is the ſtate in which it appears before it has attained its full plumage.

'This bird is an inhabitant of all the warmer parts of America, and is found as far North as the United Britiſh States. It chiefly frequents moiſt woods, and feeds principally on the different kinds of berries.'

Another deſcription ſhall be taken from that of the *Trochilus Ornatus*, or RUFF-NECKED HUMMING-BIRD.

'GENERIC CHARACTER.

'Bill ſlender and weak, in ſome ſtrait, in others incurvated.

'Noſtrils minute.

'Tongue very long, formed of two conjoined cylindric tubes, miſſile.

'Toes, three forward, one backward.
'Tail conſiſting of ten feathers. Pennant.

'SPECIFIC CHARACTER, &c.

'Strait-billed, brown, humming-bird, with ferruginous creſt, gold-green throat, and elongated neck-feathers on each ſide.

'Tufted-necked humming-bird.
Lath. Synops. p.

'L'oiſeau mouche dit le Hupecol de Cayenne.
Pl. Enl. 640. f. 3.

'The brilliant and lively race of humming-birds, ſo remarkable at once for their beautiful colours and diminutive ſize, are the peculiar natives of the American continent, and, with very few exceptions, are principally found in the hotteſt parts of America. Their vivacity, ſwiftneſs, and ſingular appearance unite in rendering them the admiration of mankind; while their colours are ſo radiant, that it is not by comparing them with the analagous hues of other birds that we are enabled to explain with propriety their peculiar appearance, but by the more exalted brilliancy of poliſhed metals, and precious ſtones: the ruby, the garnet, the ſapphire, the emerald, the topaz, and poliſhed gold, being conſidered as the moſt proper objects of elucidation.

'It is not however to be imagined that all the ſpecies of humming-birds are thus decorated; ſome are even obſcure in their colours, and inſtead of the prevailing ſplendor of the major part of the genus, exhibit only a faint appearance of a golden-green tinge, ſlightly diffuſed over the brown or purpliſh colour of the back and wings. The genus is of a very great extent, and in order that the ſpecies may with greater readineſs be diſtinguiſhed, it has been found neceſſary to divide them into two ſections, viz. the curve-billed and the ſtrait-billed. It is under the latter of theſe diviſions that we muſt rank the ſpecies here repreſented, which is one of the rareſt of the whole tribe, and is a native of Cayenne.

'In ſize it is nearly equal to the trochilus colubris, or common red-throated humming-bird, ſo often ſeen in the United Britiſh States, but its colours are far different. The upper parts of the body are green-gold; the under parts, except the throat, are browniſh, gradually becoming white on the lower part of the abdomen: the head is ornamented with a large upright, and ſomewhat compreſſed creſt, of a delicate ſilky appearance, and of the richeſt ferruginous or reddiſh colour. The long wing-feathers and tail are of a coppery brown; the rump-white. On each ſide the neck are ſituated ſeveral long feathers ſtanding out in the manner of a ruff, which give a moſt ſingularly beautiful aſpect to this ſpecies; theſe feathers are of a reddiſh brown, each terminated by a golden-green expanded tip, and the bird is ſaid to have the power of raiſing or depreſſing them at pleaſure. The throat is golden-green, which in particular lights, changes into brown: the bill and legs are blackiſh.'

The above ſpecimens may be ſufficient to enable our readers to form a general idea of the work; and we ſhall only farther obſerve that Dr. Shaw, in his deſcription of the wolf, in No. 1. ſeems to condemn the opinion of the late Mr. Hunter, that the wolf and the dog are of the ſame ſpecies.

With reſpect to the plates with which this ſplendid publication is decorated, they are in general executed with much taſte and elegance, and are viſibly coloured in a ſtyle leſs glaring than in moſt productions relating to natural hiſtory. This is often conſidered as conſtituting a conſiderable degree of merit in a work of this nature; yet we know not whether, in ſome inſtances, it may not have been carried almoſt to an extreme.

Among the moſt curious as well as intereſting plates, may be numbered the *Simia Mormon*, or variegated Baboon, pl. 9. *Simia longimana*, pl. 13. *Pſittacus auguſtus*, or Hyacinthine Maccaw, pl. 14. *Vultur Magellanicus*, or the Condor, pl. 1. *Coracias militaris*, or the crimſon Roller, pl. 15. *Trogon Leverianus*, or Leverian Trogon, pl. 43. *Phaſianus curviroſtris*, or Impeyan Pheaſant, pl. 25. *Pſittacus terreſtris*, or ground-Parrot, pl. 53. *Columba chalcoptera*, or bronze-winged Pigeon, pl. 55. *Lanus Leverianus*, or Leverian Shrike, pl. 59, &c.

Art. XII. *Tranſactions of the Society inſtituted at London, for the Encouragement of Arts, Manufactures, and Commerce*; with the Premiums offered in the Year 1794. Vol. XII. 8vo. 5s. Boards. Dodſley, Becket, &c.

We have ſo frequently acknowleged the utility of this public-ſpirited inſtitution, with the general importance of its publications, that any repetition of ſuch remarks would be mere waſte of time and words,—which we can ill afford.

In the preſent volume we have 27 articles, viz. On Planting, eleven; on the Improvement of Orchards, one; on Agriculture, (proper) five; on Chemiſtry, three; on Polite Arts, one; on Mechanics, three; on Colonies and Trade, one; and on Miſcellaneous Subjects, two. Some of theſe are entitled to particular notice.

We are happy to find that the ſociety's premiums have been claimed for plantations of *the Larch*, a tree to which we look up with pleaſure, as the moſt likely ſupply of ſhip-timber for the Britiſh navy in future times.

Mr. Bucknal acquaints the ſociety that he has continued his experiments on *pruning orchards*: ſee the 11th vol. of the *Tranſactions*, or our Rev. vol. xiv. N. S. p. 55. He expreſſes his entire ſatisfaction with regard to the uſe of his *medicated tar* [*]; and he has added ſome uſeful hints on planting. We think, with Mr. More, the Editor, that this is a matter of great importance; and we agree with him in adviſing thoſe, who make trials of the methods here recommended, to tranſmit to the ſociety accurate accounts of their ſucceſs.

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[*] The author's *recipe* for this preparation was copied in our Review, cited as above.

Mr. Moore, of Appleby, in Leiceſterſhire, gives an account of extraordinary improvements, by under-draining boggy and ſpringy grounds: but we find nothing new nor peculiarly excellent in his method of performing this important operation.

Mr. Corbet, of Merionethſhire, has made a profitable embankment; by which he ſecures 144 acres of marſh lands from the overflowing of the tide.

Mr. Henry Browne, of Derby, has been rewarded with the gold medal, for his ingenious evaporator, for the uſe of chemiſts, &c. particularly in the preparation of ſalts. To feed the fire with a current of air paſſing over the boiler, and thus to burn the ſteam, (as it is called,) is not a new idea: but to conduct the heated air from the fire, through paſſages formed on every ſide of the vacuity above the boiler, ſo as to promote evaporation by a heated atmoſphere, is a method which we have not before ſeen. We copy Mr. Browne's own account of this valuable invention:

'I herewith ſend you a plan and model of a Furnace I uſe for Evaporation, and have found more ſerviceable for that purpoſe than any copper or boiler I ever ſaw; and I am of opinion it might be advantageouſly applied to the drying malt, as the heat is more equally diſperſed, and the vapour carried off much quicker than by the mode now practiſed. I have not obſerved the exact quantity of moiſture which may be exhaled in a given time by a given quantity of fuel; but I can with ſafety ſay that at leaſt one half of the fuel, and a great deal of trouble, is ſaved by this contrivance; as it does not require near the attendance that boilers in general do, in ſupplying it with liquor or fuel, which needs only be done twice in twenty-four hours; for the fire, being confined in the firſt inſtance to the bottom, and the evaporation being regular, a certain quantity either of fuel or liquor may be put in at certain times: but the greateſt advantage this Furnace poſſeſſes, and the only part I flatter myſelf may be called new, is, the atmoſphere being rendered of an equal heat with the liquor; by which means more moiſture is carried away by the current of hot air, than by any other means I am acquainted with.

'The utility of this Evaporator, therefore, is in my opinion twofold: firſt, the evaporation is much quicker, with a leſs quantity of fuel, than in the generality of the boilers now in uſe; ſecondly, the operator, as well as the whole neighbourhood, cannot in the leaſt be affected or annoyed, let the vapour or ſteam be ever ſo pernicious. That evaporation is much greater by this mode, will appear very plain, when the courſe of the heat is pointed out: it is firſt carried under the veſſel, then reverted back on the ſides, and finally it is carried over the ſurface; by which means the air, that is in contact with the liquor, is ſo heated and highly rarified, that the fluid is raiſed into vapour or ſteam, much quicker, and with leſs fuel, than if the atmoſphere was cold; and, as the air neceſſary to keep the fuel in combuſtion paſſes over the ſurface of the liquor, every pernicious vapour is carried with it into the fire, where it is decompoſed, or at leaſt ſo changed as to be no longer pernicious.

'As the diminution of labour in all operations is ſo much to be wiſhed, I think it neceſſary to add, that by this contrivance one man can do more work than three can in the uſual method, the fire-place being ſo contrived, that as much fuel may be put on at one time as will ſerve twelve, or even twenty-four hours; and the ſame may be ſaid of the ſupplying the veſſel with freſh liquor.'

A model of the apparatus is lodged in the ſociety's valuable repoſitory.

For the paper under the claſs of *Polite Arts*, we are indebted to Mr. George Blackman, of Hemming's-Row; it diſcloſes (with unuſual liberality) his method of making oil-colour cakes, for the uſe of artiſts; to be rubbed down in oil, as water-colour cakes are in water. Mr. Coſway and Mr. Stothard bear teſtimony in their favour. The former 'is of opinion that the manner in which they are compoſed is a new and uſeful diſcovery: and the great advantage they poſſeſs of drying without a ſkin on the ſurface, is a very eſſential improvement on the uſual mode of oil-painting, particularly for ſmall works.'

George Butler, Eſq. of Kent, has invented an improvement of the well-bucket; which, we think, might be adopted for wells of every depth; though it ſeems to be eſpecially applicable to deep wells, and the horſe-wheel, to which Mr. Butler has adapted it. The thought is ſimple as it is uſeful: inſtead of filling the bucket by dipping or overturning it in the water, a valve is fitted in the bottom of it, to admit the water as ſoon as the valve preſſes on its ſurface; and the valve being made water-tight, it prevents the eſcape of the water when the bucket is raiſed. On its arrival at the top of the well, a ſhoot is placed under it, and the valve is lifted to let out the water. Under an *ingenious* idea of making it *empty itſelf*, Mr. B. has added a complicated apparatus; liable to be out of order, and not at all neceſſary. In a machine of this nature,—to be worked by the loweſt order of ruſtics,—ſimplicity, lightneſs, and durability ſhould be particularly attempted.

We muſt not paſs unnoticed the worthy Secretary's eſſay on *weights and meaſures*; which, as he obſerves, is 'intended to ſhew an eaſy and practicable method of forming and preſerving *ſtandards* deducible from each other, and which, it is preſumed, if carried into full execution, will put an effectual ſtop to all future diſputes on that ſubject.'—The thought of uſing pieces of *agate* for ſtandard weights, as a ſubſtance leſs likely than metals to decay, or to loſs by corroſion, &c. is novel, and ſeems worthy of attention.

Captain Bligh's account of the tranſportation of the bread-fruit tree, and other plants, now remains to be mentioned. We can only ſpare room for the reſult of the undertaking; which appears in the following table:

' *An Account of the Reſult of* CAPTAIN BLIGH'S *Voyage to procure* PLANTS *in the* SOUTH SEA.

KIND OF PLANT.	Plants landed at St. Helena.	Plants landed at St. Vincent's.	Plants at JAMAICA, landed at			
			Henderſon's Wharf, for county of Middleſex.	Greenwich, for county of Surry and General Depot.	Port Morant, for county of Surry and General Depot.	Savannah La Mar, for county of Cornwall.
OTAHEITE.						
Bread-fruit	12	331	84	75	105	83
Rattah	4	25	5	9	14	5
Ay,yah	5	38	6	18	10	7
Av,vee or Vee	2	9	—	3	7	
Oraiah	—	3	—	—	3	
Pee,ah	2	7	—	—	7	
Vai,hee	—	—	—	—	2	
Cocoa Nut	—	4	—	2		
Ettow (red dye)	4	7	—	—	12	
Mattee (ditto)	1	3	—	—	3	
POSSESSION ISLAND, NEW GUINEA.						
Sao, or Sow, kind of Plum,	—	2	—	—	3	
TIMOR.						
Bread-fruit, Otaheite kind	—	2				
Bread-fruit, which bears ſeeds,	—	—	—	—	1	
Mango	2	15	4	4	5	4
Iamblang	—	10	—	7	8	
Iambo Iremavah	4	5	—	—	4	
Iambo Ma,ree	2	9	—	—	13	
Blimbing	—	2	—	—	2	
Chermailah	—	3	—	—	3	
Karambola	—	1	—	—		
Noneſang, or Lemon China	1	3				
Coſambee	—	2	—	—	2	
Nanka	4	40	10	14	23	10
Namnam	—	—	—	—	5	
Pomegranates	—	—	—	2	—	

KIND OF PLANT.	Plants landed at St. Helena.	Plants landed at St. Vincent's.	Plants at JAMAICA, landed at			
			Henderſon's Wharf for county of Middleſex.	Greenwich for county of Surry and General Depot.	Port Morant, for county of Surry and General Depot.	Savannah La Mar, for county of Cornwall.
Secree boah, or Long Pepper —	2	2	—	—	2	
Seeree down —	2	2	—	—	2	
Peenang, or Beetle Nut	2	4	—	—	5	
Bintaioo —	—	—	—	—	2	
Dangreedah —	—	1	—	—	—	
Bughn, ah Kanangah	1	3	—	—	2	
Iattee, or Tickwood	—	—	1	—	1	
SAINT HELENA.						
Plantain —	—	3	—	—	—	
China Orange —	—	—	—	—	3	
Dwarf Peach —	—	—	—	—	1	
Almonds —	—	2	—	—	3	
Nutmeg from St. Vincent's —	—	—	—	—	1	
Coffee —	—	5	1	2	2	
Gwavah —	—	1	—	—	—	
Poorah, ow —	—	—	—	—	1	
Veſſels containing young plants of Namnam, Sow, Nanka, &c. five pots, —	—	—	—	—	10	
	50	544	111	136	267	109

'The total number of Plants delivered at St. Helena, St. Vincent's, and Jamaica, amounts to one thouſand two hundred and ſeventeen; and ſeven hundred plants of various kinds were landed in the River Thames, for his Majeſty's Garden at Kew.'

We have not room to particularize the other communications, which do not ſeem to ſuggeſt any thing remarkably worthy of attention from the general reader; and the volume itſelf will doubtleſs be conſulted by thoſe who are more peculiarly concerned in its contents,

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Art. XIII. *Philoſophical Tranſactions of the Royal Society of London,* for the Year 1794. Part I. 4to. 8s. ſewed. Elmſley.

ASTRONOMY.

THE firſt article belonging to this claſs is a ſhort letter from Miſs Caroline Herſchel, announcing the diſcovery of a comet on the 7th of October 1793; which was found by her brother the following evening to precede the 1ſt. (δ) Ophiuchi 6′ 34″ in time, and to be 1° 25′ more to the North than that ſtar.

Obſervations of a quintuple Belt on the Planet Saturn. By William Herſchel, LL. D. and F. R. S.

On the Rotation of the Planet Saturn upon its Axis. By the Same.

In a paper publiſhed in the Tranſactions, vol. lxxx. p. 1, &c. Dr. H. eſtabliſhed the ſpheroidical figure of the planet Saturn, and pointed out the motion of a ſpot on its diſk. From the figure of the planet, we may infer that it has a conſiderable rotation on its axis, and the reality of ſuch a motion is aſcertained by actual obſervation: but the period of its rotation was ſtill undetermined. From ſome late obſervations, the Doctor is led to conclude that this period is not of long duration. The phenomenon deſcribed in this memoir ſuggeſts, on the firſt view of it, a ſtrong preſumption in favour of this concluſion. Since Saturn has numerous belts on its diſk, reſembling thoſe of Jupiter, and placed in the direction of its longeſt diameter, we may argue, from analogy, that the period of the rotation of the former is ſhort like that of the latter. This argument will be confirmed by conſidering that no ſuch phenomena as parallel belts have been obſerved in the diſks of Mars and Venus; and theſe are known to have a ſlower rotation on their axes than Jupiter. Dr. H. however does not content himſelf with this kind of reaſoning. He has purſued a ſeries of obſervations, in which Saturn has been traced through 154 revolutions of its equator; and by means of theſe he determines the preciſe period of its rotation. The belts of Saturn were leſs variable than thoſe of Jupiter; and, as no material change occurred during the courſe of two months, his obſervations were more accurate; conſequently, the period which he aſſigns muſt have been aſcertained with a very conſiderable degree of exactneſs. Another circumſtance deſerves to be noticed. While Dr. H. was making his obſervations, he purpoſely avoided any calculations, or even ſurmiſes, as to the length of a rotation, in order to be perfectly free from every bias that might miſlead the eye. The inſtrument which he generally uſed in this ſeries of obſervations was a ſeven-feet reflector with a power 287.

The ſhadow of the ring of Saturn, when it paſſed the body of the planet, was very narrow and black; and immediately ſouth of the ſhadow there appeared a bright, uniform, and broad belt. Cloſe to this belt there was a broad, darker belt, divided by two narrow white ſtreaks, ſo that it thus became five belts, three of which were dark and two bright. The phenomenon is illuſtrated by a drawing.

The method, by which Dr. H. determined the rotation of the planet from his obſervations, and by which he evinced the correſpondence of the appearances deduced from calculations with thoſe that were actually obſerved, cannot be intelligibly explained without the figure and tables. We can therefore only ſtate the reſult, and refer to his own account of the ingenious proceſs by which it was inveſtigated. The true period of the rotation of Saturn on its axis is fixed at $10^h\ 16'\ 0''.4$; and this period is ſo exact, that it cannot err ſo much as two minutes either in exceſs or defect; for, if the error amounted to this quantity, the calculations and obſervations would be totally at variance.

Account of ſome Particulars obſerved during the late Eclipſe of the Sun. By the Same.

The attention of Dr. H., in obſerving this eclipſe, was not directed to thoſe particulars which are uſually noticed in phenomena of this kind; ſuch as the beginning, the end, and the digits eclipſed. It was his wiſh to avail himſelf of the power and diſtinctneſs of his teleſcopes, in order to determine whether any appearances would occur which might deſerve to be recorded, and which would furniſh any additional knowlege with regard to the nature and condition of the moon, or of the ſun, or of both theſe heavenly bodies. The moſt remarkable appearances, which our author noticed at the commencement and during the progreſs of this eclipſe, were the mountains of the moon. Theſe he has delineated; and he has ſubjoined a conjectural eſtimate of their height. On drawing ſeveral of them on the ſegment of a large circle, ſo as to look like what they appeared when projected on the ſun, he found them to be from the 1500dth to the 2000dth part of the diameter of that circle. Then aſſuming the moon's diameter to be what M. de la Lande ſtates it, or 2151 Engliſh miles, he infers that the 1500dth part of this is leſs than one mile and a half for the higheſt mountain, and the 2000dth part not quite one mile and a tenth for the loweſt.

In order to ſatisfy perſons that the eye is able to aſcertain the proportion of a quantity ſo little as the 1500dth or 2000dth part of the diameter of the moon, he propoſes the following experiment:

‘ On a line 6 or 8 inches long, drawn on a ſheet of paper, make ſeveral ſmall marks, repreſenting mountains on the projected circumference of a large globe. The paper being then placed in a proper light and ſituation, withdraw the eye to the diſtance of 7, 8, or 9 feet, and take notice which of the marks appear of the ſame ſize, and diftinctneſs, with the mountains they repreſent. Then, from the known angular magnitude of the moon, calculate its diameter, at the diſtance of your ſituation: this, multiplied by the power of the teleſcope, gives the diameter of a circle, to the circumference of which belongs the line, upon which are placed the marks above deſcribed. Now, meaſure the elevation of theſe marks above that line, and you will obtain the proportion they bear to the diameter of the circle.'

By means of this experiment, Dr. H. ſhews 'that ſo ſmall a mountain as the $\frac{1}{5.6}$th, or not much more than the ſixth part of a mile, may be perceived and eſtimated, by the teleſcope and the power that was uſed upon this occaſion; and that, conſequently, the eſtimation of mountains, near a mile and a half high, muſt become a very eaſy taſk.'

On this ſubject ſee a paper by the author in vol. lxx. Part 2. p. 507, or our Review, vol. lxiv. p. 441.

MATHEMATICS, MECHANICS, &c.

Account of a new Pendulum. By George Fordyce, M. D. F. R. S. *being the* Bakerian *Lecture.*

Dr. F.'s principal object is to contrive the conſtruction of a pendulum which ſhall be always of the ſame length, whatever be the degree of cold or heat to which it is expoſed. This is a *deſideratum* of great importance in the ſcience of mechanics; and there are many practical purpoſes to which it may be applied. It will aſſiſt in eſtabliſhing a meaſure of lengths which may be always and univerſally aſcertained. The difference of the lengths of two pendulums, vibrating different times, would furniſh the moſt perfect ſtandard for this purpoſe, if we were in poſſeſſion of an eaſy and certain method for keeping the pendulum of the ſame length when the heat varied. Mr. Whitehurſt had contrived an apparatus for determining this difference:—but, though he had endeavoured to keep his pendulum of the ſame degree of heat, his mode of doing it was not adequate to the effect, nor were the experiments on which it was founded ſatisfactory. After the death of Mr. Whitehurſt, his machine was purchaſed by Dr. Fordyce; who, with a view of rendering the pendulum in it always of the ſame length, in any degree of heat, diſcovered the principle and formed the apparatus which are deſcribed in this paper. Without the annexed figures, it is impoſſible to give any intelligible and intereſting detail or abridgment of the contents of this elaborate article, which occupies 19 pages. We ſhall only obſerve that, when the author had annexed his own apparatus to the machine of Mr. W. he proceeded to examine its effect; and he concludes that, notwithſtanding ſome inconveniences to which it was ſubject, and which are capable of being obviated, 'it certainly performed better than any other time-piece that has been made; and perhaps affords a principle which may be uſed in fixed obſervations for keeping time with certainty, by eaſy and not very expenſive means; and of determining, with the reſt of Mr. W.'s apparatus, the different diameters, in any two given different times.'

This paper terminates with obſervations neceſſary to be made, in order to enable workmen to conſtruct clocks according to the author's principle, and with ſome reflections on its operation.

Obſervations on the fundamental Property of the Lever, with a Proof of the Principle aſſumed by Archimedes, *in his Demonſtration.* By the Rev. S. Vince, A. M. F. R. S.

"If two equal bodies be placed upon a lever, their effect to turn it about any point is the ſame as if they were placed in the middle point between them." This is the principle aſſumed by Archimedes: but, as it is not ſelf-evident, the demonſtration founded on it has been rejected as imperfect. Huygens, Newton, Maclaurin, Hamilton, and others, have propoſed different modes of demonſtration, liable to various objections, the chief of which are ſuggeſted by Mr. Vince. The principles aſſumed by Mr. Landen, in his memoirs, and his reaſoning on them, Mr. V. approves: but he objects to his inveſtigation as too complicated and tedious for an elementary treatiſe of mechanics, adapted to the uſe of learners, in which ſimplicity and conciſeneſs are of the greateſt importance. To the demonſtration of Archimedes there can be no objection, if his fundamental principle be admitted. The proof of it here ſubjoined is conciſe, clear, and ſatisfactory. We ſhall give it in the author's own words. The reader will eaſily ſupply the neceſſary figures:

'Let A, C, be two equal bodies placed on a ſtraight lever, A P, moveable about P; biſect A C in B, produce P A to Q, and take B Q=B P, and ſuppoſe the end Q to be ſuſtained by a prop. Then as A and C are ſimilarly ſituated in reſpect to each end of the lever, that is A P=C Q, and A Q=C P, the prop and fulcrum muſt bear equal parts of the whole weight; and therefore the prop at Q will be preſſed with a weight equal to A. Now take away the weights A and C, and put a weight at B equal to their ſum; and then the weight at B being equally diſtant from Q and P, the prop and fulcrum muſt ſuſtain equal parts of the whole weight; and therefore the prop will now alſo ſuſtain a weight equal to A. Hence if the prop Q be taken away, the moving force to turn the lever about P in both caſes muſt evidently be the ſame; therefore the effects of A and C upon the lever to turn it about any point are the ſame as when they are both placed in the middle point between them. And the ſame is manifeſtly true if A and C be placed without the fulcrum and the prop. If therefore A C be a cylindrical lever of uniform denſity, its effect to turn itſelf about any point will be the ſame as if the whole were collected into the middle point B; which follows from what has been already proved, by conceiving the whole cylinder to be divided into an infinite number of laminæ perpendicular to its axis, of equal thickneſſes.

'The principle therefore aſſumed by ARCHIMEDES is thus eſtabliſhed upon the moſt ſelf-evident principle, that is, that *equal* bodies at *equal* diſtances muſt produce *equal* effects; which is manifeſt from this conſideration, that when *all* the circumſtances in the cauſe are equal, the effects muſt be equal. Thus the whole demonſtration of ARCHIMEDES is rendered perfectly complete, and at the ſame time it is very ſhort and ſimple.'

The other part of the demonſtration will readily occur to thoſe who are acquainted with the ſubject. Mr. V. has ſubjoined it.

The Latitudes and Longitudes of ſeveral Places in Denmark; *calculated from the Trigonometrical Operations.* By Thomas Bugge, F. R. S. *Regius Profeſſor of Aſtronomy at* Copenhagen.

This article contains a table of the latitudes of 35 different places, and alſo of their longitudes from the Royal Obſervatory at Copenhagen. The trigonometrical operations from which they are calculated, and the inſtruments and ſurveys on which theſe operations depend, were deſcribed by the author in a treatiſe publiſhed in the Daniſh language at Copenhagen in 1779, and tranſlated into German by Major After at Dreſden in 1787. Mr. B. has introduced the table with a new method of computing the longitude and latitude of ſuch places as are laid down by trigonometrical operations. By the help of the annexed figure it may be eaſily underſtood; and it ſeems to be very well adapted to the purpoſe. The geometrical ſurvey of Denmark was begun in 1762; and the angles of the triangles, on which it is founded, were obſerved with a circular inſtrument of a foot radius, the diviſions of which inſtrument are double, in 90 and 96 degrees. The angles were obſerved with it to a leſs error than 8″, and the ſum of all the angles in every triangle have very ſeldom had a difference of 15″ from 180°. Inſtruments of this kind have been uſed for 31 years by the Daniſh aſtronomers and geographers; and they now begin to be more generally employed. We learn from this paper that nine geographical maps have been publiſhed in Denmark, which are highly commended for geometrical exactneſs as well as the excellence of the engraving. The author cloſes with obſerving that, in the beſt maps of the Kattegat, the poſition of Anholt is very erroneous:

'The light-houſe of Anholt, (he ſays,) and the whole iſle is from 7 to 9 minutes too much weſterly; and the diſtance from the light-houſe to the Swediſh coaſt, in a direction perpendicular to the meridian of the light-houſe, is, in all maps hitherto publiſhed, nearly four Engliſh miles, or one-eighth part of the whole too great. Experience has taught the navigators, that they come too ſoon down upon Anholt; or that they, cruiſing between Anholt and Sweden, overrun their reckoning, which was aſcribed to the currents; although the true reaſon of it was the great error in the geographical and hydrographical poſition of Anholt in a narrow and dangerous paſſage.'

Inveſtigations, founded on the Theory of Motions, for determining the Times of Vibration of Watch Balances. By George Atwood, Eſq. F.R.S.

Inſtrumenes for meaſuring time by vibrating motion were invented about the beginning of the 16th century: but, though the pendulum was uſed before this period, and was known to be a very exact meaſure of time, it was not combined with clockwork till the year 1657, when Mr. Huygens applied it to this uſeful purpoſe. The honour of the invention has, indeed, been conteſted. Some have aſcribed it, as our author does, to Huygens, and others have urged the claims of Galileo. It is not improbable that in this, as well as in many other inſtances, the diſcovery of the one was independent of that of the other. It appears, however, from various accounts, that the balance was univerſally adopted in the conſtruction of the firſt clocks and watches:—but, as the balance was made to vibrate merely by the impulſes of the wheels, without any other controul or regulations, its vibrations muſt have been unſteady and irregular. To Dr. Hooke's ingenious invention of applying a ſpiral ſpring to the balance, in 1658, we are indebted for the remedy of theſe imperfections; as the action of this ſpring on the balance of a watch is ſimilar to that of gravity on the pendulum, by which it ſerves to correct the irregularities of impulſe and reſiſtance, that would otherwiſe diſturb the iſochroniſm of the vibrations. In the modern improvements of time-keepers, principally deviſed and executed by the artiſts of our own country, the irregular forces, both of impulſe and reſiſtance, are greatly diminiſhed by the accuracy, with reſpect both to form and dimenſion, with which the various parts of the machines are conſtructed; and they are farther corrected by the maintaining power derived from the main ſpring: 'for, whatever motion is loſt by the balance from reſiſtance of any kind, almoſt the ſame motion is communicated by the maintaining power, ſo as to continue the arc of vibration, as nearly as poſſible, of the ſame length.' In theſe important and uſeful machines, 'the real meaſure of time is the balance,' the other parts ſerving only to preſerve its motion, and to indicate the time meaſured by its vibrations. The regularity of a time-keeper muſt therefore chiefly depend on that of the time in which the balance vibrates. The object of the ingenious Mr. Atwood, in this paper, is to inveſtigate the time of vibration by means of the theory of motion, from the ſeveral data or previous conditions on which it depends. What theſe data are he firſt enumerates; and he then inveſtigates, by mathematical proceſſes, which admit of no abridgement, the vibration of a balance impelled by a ſingle ſpiral ſpring and that occaſioned by two or more ſprings. The latter inveſtigation is applied to the ſolution of ſome caſes which occur in conſidering the conſtruction of Mr. Mudge's time-keeper. In this machine, no force nor impulſe whatever is communicated to the balance from the main ſpring; and yet the vibrations are continued of their due length, and the maintaining power, by which the motion of the balance is preſerved, is always uniformly the ſame. The accompliſhment of this object to its full extent, in the conſtruction of watches, our author aſcribes to the ingenuity of Mr. Mudge. It is alſo a farther advantage, pertaining to the conſtruction of this excellent artiſt, that the balance is perfectly detached from the wheel-work of the machine; the only communication between the balance and the balance-wheel being that which ſubſiſts while the pallet is diſengaged from the tooth; and this is an inſtant of time, which, in a practical ſenſe, is almoſt evaneſcent.

For other obſervations on the conſtruction of time-keepers in general, and on that of Mr. Mudge in particular, we muſt refer the reader to the paper itſelf.

[*To be concluded in the next Review.*]

ART. XIV. *A Picturesque Tour from Geneva to the Pennine Alps. Tranſlated from the French.* Folio. pp. 16. 12 Plates. 5l. 5s. Boards. Bate, Cornhill.

WHEN a writer is tranſlating an anonymous foreign work, it may ſuffice to mention the language in which it was originally written: but if the production bears in its title-page the name of its author, the tranſlator acts at leaſt unhandſomely if he conceals it: more eſpecially when the original publication is of great price and merit. What inducement the Engliſh editor of the preſent work, and of the *Hiſtorical and Picturesque Deſcription of the County of Nice* *, (ſee M. Rev. New Series, vol. x. p. 308,) which it follows *en ſuite*, could have for practiſing this concealment, we are at a loſs to conjecture; ſince the exhibition of the name of the author muſt rather have aſſiſted than hindered its ſale: yet the preſent exquiſitely beautiful engravings, coloured from nature to imitate drawings, and the itinerary with which they are accompanied, have not one line in the form of advertiſement, preface, or note, to ſatisfy the moſt obvious and neceſſary inquiries. All that we are told of this pictureſque tour is that it is '*tranſlated from the French*.' In the explanation of the plates, we find a reference to 'a foregoing work,' which we underſtand to be the above-mentioned Deſcription of Nice: but there is nothing to convey this information to thoſe who never heard of, or may not recollect, that volume.

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* When we reviewed that work, its prototype did not occur to us.

While we announce this ſplendid publication, and acknowlege the amuſement and inſtruction which we have derived from it, we muſt not omit to do juſtice to the author, to whoſe accurate pencil we owe the exhibition of theſe moſt ſublime and ſtriking ſcenes, and whoſe pen has been employed in aſſiſting the inquiſitive traveller to explore them. The preſent is the tranſlation of a work printed at Geneva in the year 1787, under the following title; *Voyage Pittoreſque aux Alpes Pennines, précédé de quelques obſervations ſur les hauteurs de montagnes, glaciers, & des différens villages, qui ſe trouvent ſur cette route. Suivi de quelques notes pour ſervir d'explication aux deſſeins qui compoſent cet ouvrage. Dédié à Son Alteſſe Royale La Princeſſe Sophie Matilde de Glouceſter. Par* Albanis Beaumont, *Ingenieur-penſionné de Sa Majeſté le Roi de Sardaigne, & Profeſſeur en Mathematiques et Fortification de Son Alteſſe Royale le Prince Guillaume de Glouceſter.*

Whether the Engliſh Editor of this and the foregoing work be in poſſeſſion of the original copper plates, or whether he has only a certain number of the French copies, which he has endeavoured to prepare for the Engliſh market by prefixing to each a tranſlation of the original letter-preſs, it is not within our province to inquire.

Waiving all farther regard to the hiſtory of the publication, we proceed to ſpeak of it as it preſents itſelf to our examination. In ſome inſtances, the tranſlator has either not underſtood his ſubject, or has been negligent in performing his duty. We were ſurprized to ſee *Mont-Blanc*,—to which, as making one proper name, the Engliſh ear is accuſtomed,—rendered throughout the work *the Mount*-Blanc:—Here the article is as unneceſſary as before Ætna or Veſuvius. Parts of ſentences we find occaſionally omitted; and in one place one of the names of a particular glacier, and by which alone it is pointed out in the explanation of the plates; ſo that no one could ſuppoſe, from the Engliſh work, that *le Glacier de Bois* and that called *Mer de Glace* was the ſame. Sometimes the verſion is bald, as when the tranſlator renders *juſtement viſitée* 'juſtly viſited,' and *chaque paſſant jette une pierre ſur leur ſepulture*, 'every paſſenger throws a ſtone upon their *ſepulture*,' inſtead of on their *grave*. On the whole, however, the tranſlation is faithful; and the accounts of the mountains and glaciers, compoſing the region undertaken to be deſcribed, when aſſiſted by the pictorial repreſentations of the ſublime beauties which it contains, muſt render this a moſt intereſting and valuable publication. Drawings and engravings we cannot copy: but we can and will indulge our readers with the deſcription of le Glacier de Bois or Mer de Glace, and le Montanverd, or Green Mountain:

'The ſecond day at Chamouni is uſually employed in a viſit to the Valley of Ice, and to attain which it is neceſſary to aſcend the Montanverd, or Green Mountain, ſo called from its verdure. I ſhall not undertake to deſcribe the beauty of that enormous glacier called Le Glacier *de Bois* (in the French it is added, ou *Mer de Glace)* or the ſenſations I experienced at the ſight of it. No better idea can be conveyed to the mind than by imagining a ſtormy ſea ſuddenly ſurprized by a froſt.—

'The mountains which ſurround the valley are, 1ſt, Mount Charmos on the right; 2d, Mount Mallet in the back ground; 3d, Periades; 4th, the Great Jorra, of an extraordinary height; 5th, l'Aiguille du Moine; 6th, that of Dru, which is oppoſite to the little hermitage, where people commonly ſtop to dine on the proviſions they carry with them. This mountain (Montanverd) is very curious, being half covered with ice and ſnow, and, in intermediate ſpaces, with excellent paſtures, where cattle feed.

'Although it be difficult to aſcertain the length and breadth of the ſea of ice, as objects appear nearer on high mountains than in valleys, where the air is more denſe, yet it may fairly be conjectured to be three quarters of a league broad and five leagues long; that is to ſay the ſpace which the eye comprehends from Montanverd; for the ſea of ice may extend about twelve leagues.—

'A more curious, and at the ſame time a more dreadful ſcene than this cannot be conceived, at once preſenting the image of the frozen ſea and the verdure of the temperate zone. It is poſſible to deſcend from the Montanverd on the ſea of ice and even to croſs it, but the dangers are many on account of the large crevices which it is neceſſary to ſtep over, that are more than an hundred feet deep; however, I did it myſelf. It is matter of much ſurprize, on coming to this place, to find the waves, which at ſome diſtance appear inconſiderable, to be more than eighty or an hundred feet in height.

'From Blair's Hoſpital there is a very ſteep and narrow path, through a foreſt of firs and larches, which takes about an hour to deſcend, in order to return to a place on a level with the Priory, where there is a little wooden bridge to croſs over the Arveron (l'Arve); when another moſt aſtoniſhing object preſents itſelf, an entire mountain of ice, formed by the fall of the glacier, ſeen from the Montanverd, which deſcends into the valley. High mountains of granite ſurround theſe glaciers, and form, by their irregular ſtrata, ſuperb caſcades, mixing their waters with the Arveron, which iſſues from a moſt beautiful grotto above an hundred feet high, compoſed entirely of ice.—The wonderful effects of maſſes of ice contraſted with the impending woods and rich paſtures that crown this grand and uncommon ſcene, added to the frightful noiſe ſo frequently heard of enormous bodies of it breaking off from the mountain and daſhing themſelves to pieces in the Arveron, muſt create an admiration and ſurprize more readily felt than expreſſed.'

The plates are beautifully executed: but, when drawings undertake to repreſent bodies of vaſt and unuſual magnitude, ſuch as Mont-Blanc and Glaciers, they as much require the aſſiſtance of verbal deſcription to impreſs our minds with a ſenſe of their vaſtneſs, as the verbal deſcription ſtands in need of the pencil of the artiſt to produce an accurate conception of outline and arrangement of parts.

If, on reviewing the author's accounts and views of the County of Nice, we longed to enjoy the delightful region and climate which he there deſcribes, we are equally tempted by his preſent work to wiſh that, before our mortal journey be brought to an end, we could explore the wonders of the Pennine Alps, and participate in that awful and philoſophic pleaſure which muſt be excited amid ſuch auguſt and romantic ſcenery.

Art. XV. *Picturesque Views on the River Medway*, from the Nore to the Vicinity of its Source in Suſſex: with Obſervations on the Public Buildings and other Works of Art in its Neighbourhood. By Samuel Ireland. Large 8vo. pp. 206, and 29 Plates. 1l. 11s. 6d. Boards. Egertons. 1793.

Les Voyages pittoreſques of the French have given birth to many elegant and amuſing publications in our own country; among which thoſe of Mr. Ireland are certainly not unworthy of being claſſed. Of his *Picturesque Tour through Holland*, &c. and of his *Picturesque Views on the River Thames*, we have given ſome account in our New Series, vol. v. p. 93, and vol. xii. p. 51; and we have now to inform our readers that, in conſequence of the marriage which poetry records (and who will ſo impeach his taſte or his gallantry as to queſtion the teſtimony?) to have taken place between the Lady Medway and the old River God Thames, Mr. Ireland is induced to offer this publication, not as a diſtinct undertaking, but as a continuation of his former work. Having exhibited the attractions of the huſband, he haſtens to do juſtice to the beauties of the bride: but, inſtead of beginning at the ſource, (as in his account of the Thames,) and following the Medway downward to its confluence with the former, he commences at the Nore, and traces it upward to its ſource. By theſe means, the two works may be made to include one aquatic tour; and the beauties of art and nature, on which the pencil has been employed, may be explored by thoſe who are diſpoſed to take ſuch an excurſion, in continuation. Of the female ſtream, Mr. I. ſpeaks in very high terms. 'Though in extent and conſequence the river Medway* is inferior to the Thames, yet it has its peculiar beauties, and, in ſome reſpects, in point of romantic ſcenery, juſtly claims a pre-eminence. Its *reaches* are ſhort and ſudden; and the beautiful meandering of its courſe affords that perpetual diverſity of objects which cannot fail to attract and yield gratification to the admirers of rural ſcenery.' This remark is juſt; and many of the views which embelliſh the work, (though, on account of their ſize, they give but a ſmall portion of the landſcape,) confirm it. The views are not all taken immediately on the banks of the river, but Mr. I. never leaves it unleſs for an object worthy of his pencil.

The deſcriptive and hiſtoric accounts of the ſubjects of the ſeveral drawings evince that Mr. I. is deſirous of inſtructing as well as of amuſing; and the miſcellaneous remarks and reflections, which ſuggeſt themſelves in the progreſs of his tour, are pertinent, and enliven his narrative. It is not to be ſuppoſed that he is always correct, but it is clear that he endeavours to be ſo; and notwithſtanding that, in ſuch conciſe relations, many things are neceſſarily omitted, he will entertain and probably ſatisfy the general reader. If we were ſurprized at any omiſſion, it would be at his not mentioning the law of gavel-kind, which is in a manner peculiar to Kent. He indeed does not quit his ſubject without doing juſtice to the high character ſuſtained by the men of Kent; though he complains, in an inſtance or two, of his having experienced ſome incivility during this excurſion.

After the obſervations which we made on our author's *Thames*, we ſhall now only farther characterize this volume as a publication of ſimilar merit; ſupporting our commendation of Mr. I., as an intelligent and pleaſing writer, by adding part of his account of *Penſhurſt*, celebrated as having been the reſidence of the accompliſhed Sir Philip Sydney, and the birthplace of that renowned patriot Algernon Sydney:

'PENSHURST Place was, in the time of Edward I., in the poſſeſſion of Sir Stephen de Peneſhurſte, who was made Conſtable of Dover Caſtle, and Warden of the Cinque Ports, by Henry III.; after which it was conveyed to John de Pulteney; who, in the reign of Edward II., had licence to embattle his manſion-houſe of Penſhurſt;

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* 'It was called *Vaga* by the ancient Romans; from the Saxons it received the additional ſyllable of *Med*, ſignifying Mid or Middle, to denote its courſe through the centre of the kingdom of Kent; and hence its compound appellation Med-vaga, or Medwage, which is now modernized into Medway.'

ſhurſt; and in the reign of Edward III. he was ſo highly favoured as to receive from that Prince the honour of Knighthood.

‘ In the ſame reign he was four times elected to the high office of Lord Mayor of the city of London. From this family it came by marriage to Sir John Devereux; who, in the ſucceeding reign of Richard II., had alſo a licence to embattle and fortify this manſion.

‘ After paſſing through ſeveral hands it was at length forfeited to the crown, in the fourth year of Edward VI., by the attainder of Sir Ralph Vane. The eſtate was then given by that young Prince, in 1553, to Sir William Sydney, who enjoyed it but a few months: from him it devolved to his infant ſon Sir Henry, who, from his childhood, was bred at court, and was the playmate and bed-fellow of Prince Edward. The young monarch afterwards made him Gentleman of the Privy Chamber; and is ſaid to have taken ſo much delight in his company, as to have rarely permitted his abſence. The young prince expired in his arms at Greenwich ſoon after; at which period Sir Henry retired to Penſhurſt, there to indulge his grief; and by thus withdrawing himſelf eſcaped the fury of the times, and moſt probably the fatal conſequences that attended his father-in-law, the Duke of Northumberland, in the ſucceeding reign of the bigotted Mary. This fact is adverted to in the inſcription over the gate-way at the grand entrance.

‘ This ancient manſion has been formerly a place of conſiderable ſtrength, as appears from its immenſe walls and high embattled towers. The principal entrance to the great quadrangle, which is of hewn ſtone, is nearly in its original Gothic ſtate of deſign, and impreſſes the mind very forcibly with the gloomy and reſerved pomp of our brave anceſtors. The hall is ſpacious and lofty, and the fragments of ancient armour, here exhibited, ſtrongly recall to memory

“ The ancient errant Knights,
“ Who won their ladies hearts in fights,
“ And cut whole Giants into fritters,
“ To put them into amorous twitters.”

‘ We ſee here the Knights of Chivalry in ancient times making impreſſion upon their ladies hearts in battle, and hacking and hewing their way into their affections: and if ſuch ſtrange things as theſe could avail in love, can we wonder that the modern champion of this ſublime profeſſion ſhould endeavour to mix arms with eloquence; and, for the purpoſe of impreſſing his audience, ſhould be found flouriſhing his dagger in aid of the flights of his oratory?

‘ The apartments of this famous manſion have been much modernized within a few years by the late owner, William Perry, Eſq. who became poſſeſſed of this eſtate by marriage with the Honourable Elizabeth Sydney, niece to the late Earl of Leiceſter.’

Some wooden cuts, as in the former work, are introduced in the letter preſs; one of which repreſents that rude monument of antiquity called Kit's Coity-houſe.

To a zeal for the arts Mr. I. unites its natural accompaniment, the love of liberty; which circumſtance, in our eſtimation, ſtamps an additional value on his elegant labours.

Art. XVI. *An Inquiry into the Nature and Properties of Opium;* wherein its component Principles, Mode of Operation, and Uſe or Abuſe in particular Diſeaſes, are experimentally inveſtigated; and the Opinions of former Authors on theſe Points impartially examined. By Samuel Crumpe, M.D. 8vo. pp. 304. 5s. Boards. Robinſons. 1793.

WE have here a treatiſe on the moſt important article in the materia medica, which we think in ſome reſpects worthy of commendation. It is in part a compilement; as any reader may ſatisfy himſelf by referring to the 2d vol. of Murray's *Apparatus Medicaminum*, Gottingen 1779. Other perſons, as well as the preſent author, had obtained opium (*l. c. p.* 220) from the capſules of European poppies. The only original obſervation in chap. 1. *on the Natural Hiſtory of Opium*, is, that the dark colour of this drug, as it commonly appears, is owing to the iron inſtruments uſed for the inciſion of the capſules; ſince, when they are wounded with glaſs, the opium proves of a clearer reddiſh brown than is uſual.

Chap. 2, treats of '*the Effects of Opium on living Syſtems*;' and it contains ſome diſtinct experiments, which ſeem to confirm the doctrines of the Brunonian ſchool; or rather to corroborate what Boerhaave and Haller, ſtill more diſtinctly, have obſerved concerning the ſtimulating power of opium. In theſe experiments, in the account of which a tabular view is given of the variation of the pulſe every five minutes after taking opium, the vaſcular ſyſtem appears to have its action increaſed; and the effect on the other functions is ſimilar. Concerning thoſe writers, (or rather that writer, for he quotes only Bard,) who have obſerved that the pulſe is retarded and enfeebled by opium, Dr. Crumpe ſays that they did not examine it ſoon enough. Murray (p. 237,) makes preciſely the ſame remark.

The third chapter treats of the analyſis of opium. The principal reſult of the author's experiments on this ſubject is that the virtue of opium reſides in the reſin; this reſin is of two kinds,—one volatile in the heat of boiling water; which degree of heat ſeems to deſtroy its activity. The author has rendered this chapter tedious by quoting at length the idle experiment of Baumè, who digeſted opium in water for three months, in order to ſeparate the anodyne from the ſtimulant particles.

Chap. 4. is entitled *a conciſe View of the various Opinions reſpecting the Mode of Operation by Opium*. Dr. C. thinks that Galen was the firſt who exhibited opium. On conſulting the hiſtorians of medicine in general, or of this drug in particular, we find it in uſe not long after Hippocrates; and it is not very probable that a ſyſtematic author, like Galen, ſhould have introduced ſo powerful an article into medical practice. The opinions of authors are referred to three claſſes: The

'*Firſt*, Containing the opinions of thoſe who aſcribe its effects to changes induced by it in the blood. The

'*Second*, Of thoſe who deduce them from its action on the living principle as a ſedative, or ſedative and ſtimulant conjoined. And the

'*Third*, Comprehending the ſentiments of ſuch as attribute to it the properties of a ſtimulant alone.'

In the 5th chapter, the firſt of theſe opinions is diſcuſſed; and the author takes occaſion to combat the opinion of Mr. Hunter concerning the vitality of the blood. He writes ſenſibly: but the controverſy ſeems to us likely to continue undecided and unprofitable as heretofore, till the parties agree concerning the ideas to be comprehended under the term *life*. In this chapter, a fact occurs of which, though it ſhould be capable of a mechanical explanation, it imports all experimenters on living animals to be apprized. Dr. Crumpe ſays, the larger the animal of any given ſpecies, the longer does the heart, ſeparated from the body, continue to vibrate. In an experiment here recited, the heart of a large frog beat for 20 minutes, that of a ſmall one only for 10.—Another well-deviſed experiment, related in this chapter, alſo deſerves notice. In two of three equal frogs, the parts were ſo divided that the lower extremities adhered to the trunk by the principal nerves only; the blood-veſſels were taken up and tied; watery ſolution of opium was then introduced under the ſkin of the extremities in one of theſe, and in the third *undiſſected* frog; both died in little more than an hour; the other diſſected frog was left to itſelf, and ſurvived ſeven hours.—This experiment anſwered on repetition, and ſerves to ſhew that the operation of opium is not on the fluids.

In the 6th chapter, the author eaſily expoſes the futility of that opinion according to which opium acts as a *ſedative*; and he takes unneceſſary pains to diſprove the exiſtence of a nervous fluid. He argues with ſhrewdneſs againſt Dr. Cullen, who, after fluctuating long, finally adopted a very whimſical hypotheſis concerning opium; of which he imputed the ſtimulant effects to exertions made by the *vis medicatrix naturæ*, in order to oppoſe the ſedative or narcotic effects of opium. To ſhew how much the theory and practice of the late Edinburgh Profeſſor are at variance on this head, the ſollowing inſtance is produced:

'The phænomena of regular gout, he ſuppoſes, ariſe from an atony taking place in certain conſtitutions, which the vis medicatrix naturæ is rouſed to remove, and which ſhe effects by exciting an inflammatory affection in ſome of the extremities; but when the atony has taken place, if nature be ſo weak that the re-action does not ſucceed, the atony continues in the ſtomach and neighbouring parts, and produces the atonic gout, or, as it is commonly termed, gout in the ſtomach. In this very complaint, however, we find, from a paſſage in his Materia Medica, he has given opium to the amount of ten grains twice a day with ſucceſs; a practice ſurely indefenſible, if his theory of its action were founded in truth; for, if nature could not be rouſed into re-action by the cauſe already oppreſſing her, and producing the diſeaſe, with what propriety could a medicine be exhibited to aſſiſt her, whoſe exciting powers only ariſe from a ſimilar indirect mode of operation?'

The explanation of the effects of opium given in the ſubſequent pages is ſo purely Brunonian, that we may juſtly wonder at thoſe pretenſions to novelty of opinion which occur in the preface and introduction to this book. Toward the end of the chapter, are ſeveral well-contrived experiments, to ſhew the analogy between volatile alkali, alcohol, electricity, and opium, in their effects on the heart and blood-veſſels of frogs. This analogy is abundantly ſtriking.

The ſubject of chap. 7. is, *the pharmaceutical Treatment of Opium, and its Uſe or Abuſe in particular Diſeaſes.* Dr. Crumpe conſiders the method of purifying opium in the New London Pharmacopœia as highly objectionable, becauſe the heat neceſſary to drive off the great quantity of ſpirit will diſſipate the moſt active parts, and even render the ſtrength of the extract variable. If opium muſt be purified, (which Dr. Crumpe believes to be needleſs,) he thinks it ſhould be diſſolved in an equal weight of proof ſpirit, ſtrained, and then dried by a water-bath.

From what has been ſaid, the intelligent medical reader will eaſily divine the directions laid down in the ſubſequent part of this chapter, reſpecting the uſe of opium in diſeaſes. Except in ſome caſes of gout, in which the author avows his uncertainty, he coincides very nearly in opinion with Dr. Brown in the principal particulars.

It is ſcarcely neceſſary to add that the preſent publication ſeems to us to afford one of thoſe very common inſtances, in which a young writer imprudently enlarges his book beyond his ſtock of materials. We agree with one of Dr. C.'s friends, whoſe opinion is quoted in the preface, that his reaſonings are acute and his experiments well-contrived. Could he have been perſuaded to compreſs his obſervations into the compaſs of 50 or 60 pages, it would have been better for himſelf and his readers,. *Not to enlarge on a topic when there is nothing new to ſay*, appears to be a rule equally obvious and proper:—but it is very rarely obſerved when a phyſician, freſh from the ſchools, reſolves to become a member of the republic of letters: we imagine that we cannot better conſult the intereſt of that republic, than by enforcing that rule whenever we find it materially violated.

ART.

ART. XVII. *The Lounger's Common-Place Book*, or Alphabetical Arrangement of Miſcellaneous Anecdotes; a Biographical, Political, Literary, and Satirical Compilation, in Proſe and Verſe. Vol. III. 8vo. pp. 134. 5s. 6d. Half-bound. Kerby. 1794.

THIS perſevering author muſt have found more comfort in his own reflections, than he could poſſibly extract from ſuch meagre praiſe as we have hitherto been able to beſtow on the former parts of his compilation, or he would not again ſo ſoon have preſented himſelf before our literary tribunal. The humility and reſignation, however, with which he has received our uncourteous opinions, manifeſt ſuch modeſty and temper as we ſeldom find in authors whoſe claims and expectations of panegyric are diſappointed. Indeed his forbearance and pacific diſpoſition are ſo far from failing him on theſe trying occaſions, that he has put our integrity to the teſt by the moſt flattering encomiums on our labours in the court of criticiſm, for nearly half a century.

Whether this condeſcenſion has partly and inſenſibly ſmoothed our rugged brow, and influenced us in his favour, we know not: but the firſt article of his new volume did appear of a more fair and diſcriminative caſt than moſt of his former articles. We knew Dr. *Armſtrong*, the ſubject of it, well; and we think that we can vouch for its accuracy, and for the candour with which it is compoſed. Thoſe who were only acquainted with Armſtrong's taciturnity, and his great wig, formed an erroneous opinion of his intellectual powers. Dr. Johnſon, who too frequently in converſation indulged himſelf in national and perſonal prejudices, uſed to pronounce him "a dull dog:"—but thoſe who had enjoyed his company in ſocial and convivial hours allowed him to have poſſeſſed an uncommon ſhare of original wit, fancy, and pleaſantry. His *Art of preſerving Health* is one of the moſt agreeable and inſtructive poems in our language; and, though written in blank verſe, it cannot juſtly be called an imitation of Milton. Among his ſmaller lyric productions, *the Tears of Scotland*, written on the ſuppreſſion of the rebellion of 1745, which the collectors of Caledonian ſongs have conſtantly aſcribed to Smollet, is a ballad written with more force, energy, and pathos, than any one which has been produced in favour of the Stuart cauſe, that has come to our knowlege. Oſwald, who ſet this ſong to muſic, and publiſhed it, aſſured a friend of ours, ſtill living, that he had it from Armſtrong in his own hand-writing. As the facts and reflections in the account of this phyſician ſeem accurate and judicious, we ſhall preſent it entire to our readers as a ſpecimen of the volume before us:

' ARMSTRONG, JOHN, a phyſician and a man of genius, who, by his poem on the Art of preſerving Health, has deſervedly attained the reputation of a reſpectable didactic poet. In the practice of phyſic, he never was eminent; and as a proſe writer on general medical ſubjects, our author, in many reſpects an amiable character, groſsly failed. On one occaſion he aſſerts, that the circulation of the blood was a diſcovery attended with no real uſe; and after declaiming on the abſurdity of theory, which he obſerves, in general, is flimſy and puerile, and what no man of ſenſe would trouble himſelf with, he ſo far forgets himſelf, as to call corns, ſprouts of the rheumatiſm; and on the ſubject of ſecretion, concludes with ſaying, "I am of opinion, that every gland has *an occult kind of magic power*, inexplicable to the human faculties, of transforming blood." '

' But ſuch errors were not ſufficient to have retarded the progreſs of a phyſician, whoſe defects in ſcience, and whoſe chimœras in theory, are ſometimes amply compenſated by that more valuable attainment, a ſuperior knowledge of the world, a commodity in which the ſubject of this article did not abound; beſides, where is the medical, or indeed any other man, who has not, on ſome occaſion, tripped. The good, the exemplary Fothergill, in the tranſaction with Samuel Leeds, departed from his uſual equity and liberality.—Heberden once loſt himſelf on the ſubject of damp linen; and St. André, a man of ſtrong ſenſe, but I fear not of a good heart, was deluded or infatuated by abſurdity, and gave credit to the artful tale of a female, who profeſſed herſelf the parent of rabbets.

' But Armſtrong's fault was conſidered as of a more heinous caſt; he deviated in one of his publications into the labyrinths of obſcenity, and the turpitude of luſcious deſcription, a crime, which, however flagitious the principles and conduct of his patients, in a phyſician is never to be forgiven; particularly by the fair ſex, whoſe influence in deciding the fate of the various candidates in law, phyſic, and divinity, from ſome *late ſtriking inſtances*, ſeems almoſt omnipotent. The whiſper ſpeedily circulated; as a practitioner, he was gradually deſerted; and, many years ſince, I heard a lady, who, *in her day*, had been a leading, if not an immaculate character, declare, that herſelf, as well as many of her acquaintance, valued and eſteemed Dr. Armſtrong, and had occaſionallly conſulted him; but after the publication of the unlucky poem, it was generally underſtood, by thoſe who valued the world's good opinion, that to be intimate with the Doctor, or even to employ him, was a violation of decorum, and would have been dangerous to any lady who wiſhed to be well received in the beſt company. Such was the ſentence againſt a man of various acquirement, inoffenſive life, and (notwithſtanding his yielding in one inſtance, to the luxuriant riot of fancy) of unſullied manners; ſuch was the ſevere ſentence in a court, which admits of no appeal, probably too, at a moment, when ſome verſatile profligate antagoniſt, defiled by ſecret ſin, but poſſeſſing the prudent art of uniting abandoned iniquity with exterior decency, was reaping the harveſt of wealth and reputation.

' Yet this unfortunate production, with all its faults, was not without the merit of glowing imagery, appoſite claſſic alluſion, and impreſſive moral precept. Who can read the following lines, which I quote from memory, without lamenting that they were debaſed by others, which no regarder of his profeſſional intereſt ought to have written, and which no reader of a correct taſte can wiſh me to recite.

' ———————— To ſhun
The ſnakes, which under flow'ry pleaſure lurk
I ſing, wilt thou, fair Cytherea, deign
To ſmile, gracious on my attempt; tho' thou
None of the Muſes nine, yet oft on thee
The graces wait, oft gambol in thy train
Tho' virgins, come nor leave thy boy behind,
Blind, but unerring archer.

" The boy," continues Dr. Armſtrong, a few lines after,

' ———— The boy may triumph, when
Night-working fancy ſteals him to the arms
Of nymph oft wiſh'd awake, nor envy kings,
While dreams like this await thy ſlumbers.

' But the poet ſeriouſly adviſes his pupil to be cautious and ſelect in forming a female attachment.—He proceeds to deſcribe the kind of woman, worthy the attentions of a man of ſenſe; and ſays:

" Grudge not, with ſuch a mate, to paſs,
" The ſummer's day, the winter's night,
" Preſs her, with dying fondneſs, in thy arms."

' He, however, ſtrongly inculcates conſtancy and ſincerity in ſuch an intercourſe; and, after much pathetic diſſuaſion againſt the baſeneſs of ſeduction, and the ſhabby infamy of deſerting and expoſing the fond believing mother, and her ill-fated offspring, that mother, " who ventured all for thee, for her, thou nothing," he proceeds to deſcribe, with energy and truth, the complicated evils and diſeaſes, the ruin of ſoul, body, and eſtate, entailed on indiſcriminate debauchery. He afterwards paints, with a conſiderable portion of mock heroic humour, the bully attending a houſe of infamy:

" —— Him thirſting after gold, nor words,
" Nor more perſuaſive wine can ſatisfy,
" Thy purſe muſt pay the violation of the public bed."

' It has been ſaid of Dr. Armſtrong, and I believe by himſelf, that his ſucceſs, as a phyſician, " was impeded by exceſſive ſenſibility, and what he called a ticklish ſtate of ſpirits, occaſioned or increaſed by the teazing and uncomfortable circumſtances of the profeſſion." This irritability produced, in ſome of his publications, the peeviſhneſs of paſſionate expreſſion. and in one inſtance, outrageous invective. He who affects to quarrel with, or deſpiſe the world, has been aptly compared to a wayward, ſpoiled child, who to revenge himſelf on his mother, for ſome petty contradiction, " reſolved to ſtay all night on the bridge." To continue the ſimile, the deſpiſer of mankind will, in general, find his anger or reſentment repaid with ample intereſt; he may ſtay for fifty nights on the comfortleſs bridge of ſeceſſion, frozen with cold, or drenched with rain, and the world, ſo far from feeling for his ſituation, or meeting him half way with offers of pity and condolance, will ridicule the impotence of that ineffectual revenge, which recoils only to its own injury, and add, by bitter inſult, new barbs to the arrows of affliction.

'In fact, the "ticklish ſtate of poor Armſtrong's ſpirits," was an *effect*, rather than a cauſe of his failure. It was the mortification of a wounded ſpirit, conſcious of its powers, but well convinced of the miſtakes and obliquities which produced diſappointment; while, at the ſame time, the neglect of mankind was aggravated by the unaccountable ſucceſs of many a ſuperficial unqualified cotemporary, gliding down the ſtream of fame and affluence.

'The unfortunate, and of courſe, the penſive man, in his journey through life, induſtriouſly hunts for, and fixes on, as objects of diſcuſſion or contemplation, his own ill treatment, the happy fortune of his rivals, and a thouſand little haraſſing circumſtances, which a fortunate traveller, on the ſame road, either ſees not, or does not feel, reſolved that the unavoidable rubs of envy and oppoſition, ſhall not interrupt the congratulations of ſelf applauſe, or darken the bewitching proſpects of enjoyment and independence, which through a variety of avenues, preſent themſelves to his view.'

Dr. *Addington* ſeems to have been harſhly treated. We cannot help ſuppoſing that our author has overcharged the defects of his character, and has been unfair in appreciating his profeſſional abilities. His politics may not have pleaſed the preſent compiler: but, whether enliſted on the ſide of democracy or ariſtocracy, his medical abilities could be neither ſublimed nor degraded by his party principles.

We have no objection to the two ſubſequent articles, *Ariſtocracy* and *Aſpaſia*: but the next, of which Captain *Baillie* is the ſubject, we muſt pronounce to be erroneous, in the inſinuations that the Maſter-general of the Ordnance has neglected 'to alleviate his embarraſſments,' and to reward his virtue. Indeed the noble Duke has not done it from his own income; on which, as an individual, the Captain had no fairer claim than any other inhabitant of Great Britain. He aſſiſted the Duke of Richmond, during his democratic paroxyſm, in diſgracing government, and in endeavouring to ſerve the public; and now that his Grace is in poſſeſſion of that participation of power which he ſo ſtrenuouſly wiſhed to wreſt from the former miniſtry, he has appointed the political martyr, Capt. Baillie, to the place of *Clerk of the Deliveries* to the Board of Ordnance, of which the ſalary is 500*l.* a year, as the red book can teſtify; this is 100 *l.* a year more than the nominal ſalary of the place which the Captain loſt as Deputy Governor of Greenwich Hoſpital. As we can hardly ſuppoſe that Capt. B. arraigned Lord Sandwich and the abuſes of his regency at the hoſpital, merely to gratify the ſpleen of the Duke of R., but to ſerve the public, it ſeems juſt that the public ſhould contribute toward indemnifying him for his loſſes *.

With reſpect to *Captain Bligh*, injurious inſinuations, we think, have been too careleſsy received, and too haſtily inſerted. If the friends of the mutineers on board his ſhip had been in poſſeſſion of any authentic information that would have invalidated the charges againſt them, it ſhould have been promulgated at the time of the trial: but indeed no evidence, however detrimental to the character of Captain Bligh, could acquit his crew of mutiny and robbery, in depoſing their commander and ſeizing his majeſty's ſhip:—not for the purpoſe of purſuing the important buſineſs on which ſhe was ſent out, nor of bringing her home, but of ſteering in her through the South Seas as pirates.

We have no reverence for the name of *George Bubb Doddington*, of courtly memory, and ſhall therefore leave him to the mercy of our author. The article concerning Sir *William Chambers* is not only enlivened by copious quotations from the *Heroic Epiſtle*, but by ſome additional ſarcaſms. The tale of *Mungo Campbell* is well told. We ſhall not here diſcuſs the merits of the cauſe: but we lament the loſs of an amiable and good-natured nobleman, and of an intrepid and high-ſpirited commoner, for ſuch a trivial cauſe of contention as a hare or a partridge! If the game-act, rigidly enforced, be oppreſſive, the evil was not diminiſhed by murder and ſuicide.

The articles, *Margaret Lamburne*, and *William Lauder*, will be new to ſome readers, and amuſing to many: but may we not aſk the author where he learned that 'Mr. John Douglas, *ſince an Iriſh Biſhop*,' was the defender of Milton againſt the forgeries of Lauder? We always underſtood that it had been Dr. John Douglas, lately Biſhop of Carliſle, and now Biſhop of Saliſbury, who detected the attempt to aſſaſſinate our great epic bard's reputation.

The extreme bitterneſs with which the author ſpeaks not only of the humbled papiſts, but of Archbiſhop Laud, Charles the Firſt, the antient government of France, the Empreſs of Ruſſia, and of our allies the Emperor and King of Pruſſia, could not be exceeded in the Jacobin Club or National Convention:—but it will perhaps be aſked, by old-faſhioned politicians, what have we now to fear from the Catholic religion, Laud's eccleſiaſtical ceremonies, Charles the Firſt's attachment to prerogative, or the antient *Regime of France*? and what are the dangers which we have to apprehend from the aggrandizement of the Auſtrians, or Pruſſians, or even the Ruſſians, compared with the vicinity, power, and ambition of the French? Does any other nation dare to threaten our deſtruction? Theſe queſtions, perhaps, may border on inconſiſtency, and on a deviation from our conſtant principles in favour of liberty: but, as critics, we are to be fair and equitable; and, as politicians, to repreſs exceſs.

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* For our account of Capt. Baillie's *Appeal*, &c. and the hardſhip of his caſe, ſee M. Rev. vol. lxii. p. 230.

There is a conſtant and indiſcriminate outcry againſt *places* and *penſions* by thoſe who *want* them: but thoſe who *have* them will aſk, "can Government be carried on without certain places being occupied? There is buſineſs to be done in the adminiſtration of every government; and are the drudges of ſtate to be the only ſlaves in this country, who, like thoſe in Aſia and Africa, are to toil for nothing?"—The penſions of our old government have been greatly diminiſhed during the preſent reign, and the power of granting them has been reduced to very narrow limits:—but the author aſſerts, (p. 104.) that 'the ſordid intereſts of a cabal, only intent on places and penſions, is ſtill the purpoſe, as it was, unqueſtionably, the original foundation of *all* government.'—What! that of America?—Is not this a confeſſion that no government, however framed or *reformed*, will ſatisfy this writer? What, then, is to ſupply its place, but anarchy, plunder, and ſavage barbarity?

We cannot take our leave of this lively and *piquant* work without confeſſing that its plan can hardly be defended on principles of urbanity and candour. It is made the vehicle of ſeverity and uncharitableneſs;—abounding in cenſure and reproach of the living and the dead, indiſcriminately.

ART. XVIII. *Sermons on practical Subjects*; by the Rev. Philip Holland. 8vo. 2 Vols. pp. 827 in all. 12s. Boards. Johnſon.

THE Editors of theſe poſthumous ſermons, (the Rev. John Holland, and the Rev. W. Turner, jun.) have prefixed ſhort biographical memoirs of the author; the ſum of which is as follows:

The Rev. Philip Holland was deſcended, in the maternal line, from the celebrated non-conformiſts Philip and Matthew Henry. His father, Thomas Holland, a diſſenting miniſter at Wem, in Shropſhire, educated three ſons for the Chriſtian miniſtry at the diſſenting academies in Northamptonſhire. Philip, the oldeſt of theſe, was a pupil of Dr. Doddridge, and reſided ſucceſſively at Wolverhampton, at Wem, and at Bolton in Lancaſhire. At Bolton, he remained during thirty-three years, and acquired a high degree of reputation in his profeſſional capacity, and as a teacher of youth. Early in life he forſook the Calviniſtic ſyſtem of his anceſtors, and, for many years before his death, adopted the tenets of the Unitarians.

In morals, he was attached to the benevolent ſyſtem of Hutcheſon [*], the celebrated profeſſor of ethics in the Univerſity of Glaſgow.

In forming his opinions, Mr. Holland examined with diligence, and decided with deliberation. He laid little ſtreſs on principles which ſeemed to him doubtful, or of inferior conſequence. From the general ſtrain of his ſermons, he might have been called the Chriſtian moraliſt: but, where he thought proper to inſiſt on controverted topics, he uſually endeavoured to keep out of ſight his own opinion and authority, and laid down the evidence on each ſide, with that impartiality and candour which might enable his hearers to form a fair judgment for themſelves. He was a firm and ſteady friend to civil and religious liberty, and, on ſeveral public occaſions, ſtrenuouſly exerted himſelf in its ſupport. As a preceptor he had great merit. On the firſt principles of language and numbers, his ideas were remarkably clear and diſtinct. Short grammars and long exerciſe books, a few rules, and many examples, were in his opinion the beſt means of attaining the knowlege of any language. He admired and he purſued the method of double tranſlation. In catechetical exerciſes for the purpoſe of religious inſtruction, he made uſe of ſhort diſcourſes, or eſſays, with queſtions placed at the end of each, to exerciſe the underſtanding as well as the memory in diſcovering and repeating the proper anſwers. A catechiſm was, in his mind, a grammar of religion; and the works of nature and the word of God were the exerciſe books of examples. Of his public ſpirit he gave many proofs, particularly in his active exertions reſpecting a fund eſtabliſhed for the benefit of the widows and children of diſſenting miniſters, and in behalf of the Warrington Academy, from its commencement to its diſſolution.—The editors have not enabled us to add the dates of Mr. Holland's birth and death.

The character of theſe ſermons may be in ſome meaſure inferred from the preceding particulars reſpecting the author. The ſubjects are, for the moſt part, practical; ſuch as, the benefit of religious worſhip; the properties of heavenly wiſdom; reproof; ſelf knowlege; friendſhip; on the duty of Chriſtians as lights for the world, &c. Thoſe of a more theoretical caſt are, on the goodneſs of God; the nature of the Chriſtian inſtitution; the converſion and character of St. Paul; the reſurrection of Chriſt; the teſtimony of the Spirit; the teſtimony of the Apoſtles. Theſe ſubjects are not treated in a looſe and declamatory manner, but with great logical preciſion. The author has ſtudiouſly avoided all rhetorical ornament, and has even carried his fondneſs for ſimplicity ſo far as to enervate his ſtyle: but he ſeldom fails to expreſs himſelf with the ſtricteſt accuracy. His moral ideas and arguments are ſometimes trite, but they are always adapted to practical uſe; and the diſcourſes on theſe topics bear ſtrong marks of a ſolid judgment, and of a competent acquaintance with human life and manners. On controverſial ſubjects, which are ſparingly introduced, he declares his ſentiments with great caution and diffidence.

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[*] He was not, as has been elſewhere erroneouſly ſtated, a *Hutchinſonian*, or follower of Hutchinſon, the myſtic.

We add, as a ſpecimen of Mr. Holland's ſtyle, his explanation of the moral quality of gentleneſs:

'Gentleneſs is the expreſſion of humility and meekneſs in our converſe with mankind. This virtue is viſible in the diſcourſe of thoſe who poſſeſs it. It preſerves them from all harſh and ſevere expreſſions, and from every degree of cenſoriouſneſs aud uncharitableneſs. A man of gentle ſpirit will always ſpeak to his neighbour, and of him, with the utmoſt candour. He will never mention the faults of any one but when it is neceſſary. Even then, whether the perſon in fault be preſent or abſent, he will treat him with ſuch tenderneſs, as to give no real cauſe of offence. He is always deſirous to pleaſe, when he can do it conſiſtently with integrity, and with the general good of mankind. He is always willing to be pleaſed, and to put the beſt conſtruction upon the endeavours which are uſed for this purpoſe. Hence, thoſe who wiſh to ſerve him, however unſucceſsful their endeavours may be, or however unhappily they be expreſſed, in his opinion, confer an obligation upon him. Thoſe, alſo, who deſire and deſign to hurt or diſoblige him, will find that even his anger, or reſentment, is tempered with gentleneſs, and that he will proceed to no greater extremities than reaſon and benevolence will juſtify. In ſome, this gentleneſs appears to be a kind of natural gift, ſo as to render them almoſt incapable of any behaviour, or any language inconſiſtent with it. In others, it is acquired by reflection and exerciſe. The former is generally more graceful and amiable, the latter is, at leaſt, equally meritorious; the former will find a ſurer way to the hearts of men, the latter will bring the underſtanding and judgment over to its ſide, and cauſe them to applaud the victory which a man has gained over himſelf. The ſincere expreſſions of it, whether from nature or habit, deſerve approbation and love; but the counterfeit is not of the leaſt value. There is no condition in life, in which this amiable diſpoſition may not be exerciſed. Where is the man who has it not in his power to hurt any of his fellow-men? He may, therefore, expreſs the gentleneſs of his heart, by ſteadily and uniformly abſtaining from that conduct which will have this effect. But he may diſcover the goodneſs of his heart towards thoſe, alſo, whom he is not capable of hurting, by his care not to diſpleaſe or grieve them, unneceſſarily, and by is conſtant attention to that line of behaviour by which he may pleaſe nd gratify them. In this way, may a child, a ſervant or a ſubject, how himſelf gentle towards a father, a maſter, or a governor; and, in like manner, any other inferior towards his ſuperior.

'But the higher ſituations of life afford the moſt ample field for the cultivation and exerciſe of this branch of benevolence. It is one of the offices of charity which appears with the greateſt beauty in thoſe who have it moſt in their power to act contrary to it. The father of a family, whoſe heart is poſſeſſed with this virtue, will exerciſe his authority ſteadily, but with tenderneſs. He will not fail to notice the faults of his children, and will take every method, which his prudence can ſuggeſt, to prevent the repetition of them, but he will very carefully obſerve the apoſtolic injunction, not to provoke his children to wrath, or to diſcover any bitterneſs to them. If he ever treat them with any ſeverity, as ſoon as they ſhall appear to be humbled by it, he will encourage them by his returning kindneſs, and convince them that he does a violence to his own heart, when he uſes any other language, or adopts any other behaviour to them than what is moſt kind and affectionate. The gentleneſs of a maſter to his ſervants will, in like manner, direct to that behaviour which will make a ſtate of ſubjection the eaſieſt to them, and the remembrance of their dependance the leaſt irkſome to their minds. To make them a juſt return for their ſervices, according to mutual agreement, and to add a proper acknowledgment for any extraordinary labour, is no more than common equity. Nor will a gentle nature fail to pay a certain attention which, particularly in ſickneſs, domeſtics have a right to require. Their faults ſhould be blamed in a manner fitted to encourage their return to their duty, and to make their ſubjection ſit as eaſy upon their minds as is conſiſtent with the nature and deſign of the relation between maſters and ſervants. The effect of gentleneſs in higher governors is eaſily conceived, and, after what has been obſerved, needs not to be deſcribed. Its influence on the intercourſe between equals and friends, and the pleaſing direction which it will give to all their endeavours to ſerve and pleaſe one another, are ſufficiently obvious.'

To thoſe readers who have a taſte for moral truth, in a plain and ſimple dreſs, we recommend theſe diſcourſes as adapted to afford them no ſmall degree of pleaſure and improvement.

Art. XIX. *A Narrative of Facts relating to a Proſecution for High Treaſon*; including the Addreſs to the Jury, which the Court refuſed to hear: with Letters to the Attorney General, Lord Chief Juſtice Eyre, Mr. Serjeant Adair, the Honourable Thomas Erſkine, and Vicary Gibbs, Eſq. and the Defence the Author had prepared, if he had been brought to Trial. By Thomas Holcroft. 8vo. 3s. 6d. Symonds 1795.

We learn from hiſtory that, at various periods, the people of this country have been alarmed by reports of plots and conſpiracies, which in the end were found to be completely imaginary; that the alarms were generally propagated by factious individuals, to anſwer ſome immediate political purpoſe; and that the well-meaning many were made the dupes of the deſigning few. The ſecrets of thoſe periods being laid open to us by hiſtorians; we are not at a loſs to account for the events recorded by them. We ſee one unprincipled party endeavouring to ſupplant another as unprincipled perhaps as itſelf, and employing, without ſcruple or remorſe, every means, however wicked and infamous, that were likely to conduce to ſuch an end.—The caſe of the late proſecutions for treaſon is of a very different complexion indeed, and will probably puzzle our lateſt poſterity. The exiſtence of a conſpiracy in our days to overturn the Conſtitution has been aſſerted, not merely by this or that faction, not by this or that deſcription of men, but by the united voice of the King, Lords, and Commons of the land; who made it a ground for paſſing a new act, empowering the crown to impriſon ſuſpected perſons, without being obliged to bring them to trial within the time limited by law, or allowing them the other benefits of the *habeas corpus* act. The declaration thus ſolemnly made by the legiſlature was confirmed by a grand jury of the county of Middleſex, who found a bill againſt twelve individuals charged with the guilt of imagining the death of the king, and conſpiring to effect a forcible diſſolution of the preſent form of government. Reaſoning, *à priori*, no man could with propriety ſuppoſe that a conſpiracy, atteſted by ſuch authorities, could be imaginary; every man muſt, on the contrary, be diſpoſed to preſume that however innocent the particular individuals accuſed might eventually appear, the exiſtence of the conſpiracy itſelf muſt be eſtabliſhed beyond a doubt. How great, then, muſt be his ſurpriſe on finding that three ſucceſſive petit juries were not able to diſcover a trace or ſhadow of a plot ſo authoritatively aſſerted by the legiſlature to exiſt, and ſo ſtrongly countenanced by the conduct of a grand jury? The facts contained in the report made by the Committee of the Houſe of Commons, and which were urged as the groundwork of the act of parliament that we have already mentioned, were almoſt all either proved or admitted on the trials: but the juries, ſo far from inferring from them the exiſtence of a treaſonable conſpiracy, fully diſcharged the accuſation, and acquitted the priſoners. It is evident that the Attorney-general himſelf was convinced that the verdicts went not merely to the acquittal of the accuſed, but ſtruck at the very foundation of the charge itſelf; for he allowed four of the perſons indicted to be diſcharged without trial, declining to bring againſt them that evidence which he had found to be inſufficient to convict the three who were ſuppoſed to have been moſt guilty. In a word, with reſpect to them, the charge was completely abandoned; and their innocence was acknowleged by him whoſe duty it was to procure a verdict againſt them, had it been in his power ſo to do by legal means. This recognition of their innocence goes far beyond themſelves: it goes, in our opinion, to the *cauſe* for which they were proſecuted. The Attorney-general was unqueſtionably able to prove that they were members of ſocieties eſtabliſhed for the purpoſe of effecting a reform in parliament; he could prove them to have concurred in various reſolutions tending to that object,—reſolutions which *he* conſidered as ſo many overt-acts of an intention in them to ſubvert the conſtitution; he could prove that they had on various occaſions pointed out and ſpecified defects and abuſes in the exiſting ſtate of the repreſentation of the people in the Houſe of Commons, that they had aſcertained the exiſtence of an undue interference on the part of the peers in the elections of members of the lower houſe, and had contended for the neceſſity of an immediate and radical reform: all this he could prove; and he might ſay that it manifeſted a deſign to deſtroy the conſtitution: why then did he not proceed? Is it unfair to ſurmiſe that it was becauſe he feared that what he deemed a deſign to overthrow the conſtitution would be conſidered by a jury as a deſign only to improve it, and conſequently as praiſe-worthy, not traiterous, in thoſe who were concerned in it? In this point of view, we are of opinion that the late proſecutions may be thought of the higheſt importance, with reſpect to the events to which they may be the occaſion of giving birth.

From the uniform tenor of Mr. Holcroft's writings, we think it may be fairly inferred that, though no man can be more ardent in the purſuit of what he conceives to be for the good of mankind, yet his principles would not allow him to employ force even for the attainment of ſuch an object; and conſequently we feel ourſelves ſtrongly diſpoſed to condemn the judgment of thoſe, who could deem a perſon of this deſcription a proper ſubject for a proſecution for the alledged crime of conſpiring to murder the king, and forcibly to diſſolve the preſent conſtitution of this country. Thoſe who differ moſt from this gentleman, in political and ſpeculative opinions, readily admit that his motives are humane; and that even ſuch of his ſyſtems as appear to them moſt Utopian are founded on notions of univerſal benevolence and philanthropy. His aim is to meliorate the condition of mankind, and to extend the ſphere of their happineſs; which leads him to attack ſuch inſtitutions as he conceives to ſtand in the way of this great end:—but his only weapons are *arguments*; all others he diſclaims; he addreſſes himſelf directly to the underſtanding, and labours not to inflame, but to convince. The heart of ſuch a man, we were perſuaded, could not harbour deſigns of murder and civil war; and therefore, when we found that he was involved in a proſecution for high treaſon, we were induced to think that the

Attorney-general had but weak grounds to ſupport the general charge of a conſpiracy.

Having paid this tribute, which we deem juſtly due to the intentions of our author, we will now make ſome obſervations on his talents. His former productions have already eſtabliſhed his reputation in the literary world, and this pamphlet is written with peculiar force and perſpicuity of language. The ingenuity and ſubtlety of his mind have led him to ſtrike out a ſyſtem, which many ſenſible perſons will not heſitate to call eccentric; and ſuch it certainly is: but its eccentricity is not wild and confuſed; it is governed by laws of its own, and, like a comet, though darting through paths unfrequented by others, is conſiſtent, uniform, and regular in its whole courſe. The addreſs which he intended to make to the jury, had he been put on his defence, abounds with paſſages that will bear us out in this opinion;—an addreſs which, while it diſplays uncommon ingenuity, we would not ſelect as a proof of ſound judgment; for it is unqueſtionably by much too metaphyſical to be clearly comprehended by ſuch men as uſually ſerve on petit juries, in whom we look for little more than plain ſenſe and integrity, and of whom we would not deem it any diſparagement to ſay that they were not great proficients in metaphyſics, nor deeply verſed in the ſubtleties of logic and the refinements of ethics. The doctrines which he lays down appear calculated not more to eſtabliſh his own innocence, than to prove the ſyſtem, on which the juriſdiction of the court and jury was founded, to be not merely abſurd but abſolutely repugnant to juſtice. 'If this reaſoning be juſt, (ſays he, page 8 of the *Defence*,) it follows that to attempt to prevent crimes by coercion, is an error of the underſtanding, or, in other words, is itſelf alſo a crime.' Now the very buſineſs in which the jurors were engaged, when they were impanelled to try him, was to exerciſe coercion, if they could be authorized by evidence to find him guilty; and, conſequently, according to his principle, they were themſelves committing a crime by the very act of ſitting in judgment on him. With deference be it ſaid that, though the manlineſs of his mind would not ſtoop to the taſk of *conciliating* his judges, nor to aſk for any thing at their hands but ſtrict juſtice, ſtill we think that prudence, (a virtue which even the moſt innocent and the moſt magnanimous are allowed, by the general ſenſe of mankind, to practiſe without the leaſt ſparagement,) might make him refrain from uſing *irritating* nguage; and ſurely it muſt be irritating to tell men that, for tempting to try him or any man, they are becoming criminals emſelves. He ſays again (page 9,) 'had puniſhment been an ffectual means for preventing crime, as ſoon as puniſhment had been begun, crime muſt have been on the decreaſe. This effect, however, is not produced; for men continue, from the introduction of puniſhment to the preſent hour, to be impriſoned, pilloried, whipped, and hanged.' This we conceive to be downright begging the queſtion; for the argument aſſumes that there is no efficacy in puniſhment, becauſe crimes are ſtill committed, but it by no means attempts to prove that propoſition. We leave it to philoſophers to decide whether perfect innocence be compatible with the ſtate of man in this world; or, in other words, whether human nature be capable of ſuch improvement, no matter by what means, as that man ſhould be able to live in ſociety without violating any rule of right. We fear that they will decide in the negative, and will declare that there muſt be laws to reſtrain the human paſſions; conſequently, that there muſt be coercion and puniſhment in the world. The fair way, then, in our opinion, of determining the queſtion of the efficacy or inefficacy of puniſhment, will be by ſhewing, not whether puniſhment has extinguiſhed crime, but whether it has narrowed the ſphere of its operations; not whether there are not ſtill to be found criminals, but whether there would not have been more; whether puniſhment has not leſſened the number, not merely by cutting off from ſociety ſuch as had been convicted of a breach of law, but by deterring others from following their example. We are ready to allow that puniſhment is the worſt way of reclaiming men; generous minds would not like to ſee *fear* appointed prime miniſter to *good*: but every mind is not generous: a thirſt for knowlege, a love of honour and rectitude, a ſenſe of glory, will be to ſome ſufficient incitements to act well: but there are others, we believe, on whom theſe noble motives would have no influence, and who would do nothing right, nor refrain from any thing wrong, except through fear of puniſhment.

Having laboured to ſhew that puniſhment cannot extirpate crime, Mr. Holcroft ſays that it is only by 'the communication of knowlege' that ſo deſirable an object can be accompliſhed. It will certainly be allowed that, in theory at leaſt, ignorance is the parent of vice, and the fertile ſource of crimes; and that the more men are enlightened, the more they will be likely to diſcharge their duties in ſociety: but let us look to hiſtory, and ſee whether theory and practice have agreed. We generally find that the nearer a nation was to a ſtate of nature, the more it was remarkable for purity of manners: that with knowlege came on refinements and luxury, and with them diſſipation, corruption, and profligacy, which knowlege enabled men to *ſyſtematize*, if we may uſe ſuch a term. We believe that the annals of the world prove, beyond contradiction, that the moſt enlightened periods have been diſtinguiſhed by the greateſt and moſt numerous departures from the rules of right; and this it is that has made it a queſtion among ſome able philoſophers, whether knowlege, or at leaſt learning, had been a bleſſing or a curſe to mankind. We, for our own part, are decidedly of opinion that it is a bleſſing: but it does not follow that we muſt agree with our author that communication of knowlege will extirpate crime; for ſome of the greateſt criminals that the world has ever known were at the ſame time poſſeſſed of an uncommon ſhare of knowlege. The meaſure which he rejects, and the meaſure which he recommends, might, *united*, do what neither of them *ſeparately* could effect. We agree with him that to inſtruct is to increaſe the happineſs of mankind: but we cannot make ſuch a ſacrifice of our underſtanding as to admit with him that ‘to puniſh is to increaſe the miſery of ſociety.’ Who is the man, in the preſent ſtate of things, ſo ignorant or uninformed as not to know that deliberately to kill another, for the purpoſe of ſeizing his property, is a heinous crime? Yet the commiſſion of murder but too frequently occurs. Would it increaſe the miſery of ſociety to puniſh ſuch a murderer? On the contrary, to ſuffer him to eſcape unpuniſhed would ſtrike at the very exiſtence of ſociety. Had our author argued only againſt *capital* puniſhment, we ſhould conſider his ſyſtem in a very different point of view: but puniſhment in any ſhape, or in any degree, is coercion, and conſequently equally againſt his doctrine.

While we thus combat his principal and fundamental opinions, let us confeſs that, if they be erroneous, the grounds on which he maintains them do honour to his heart, and ought to have ſhielded him from a proſecution for a crime ſo foreign to his feelings and his principles. That man cannot be a dangerous ſubject to any form of government, who ſays,

> ‘It is a moſt ſacred duty to proclaim the folly; but it is a duty ſtill more ſacred, if poſſible, not to perſecute the fool . . . . For my own part I cannot reſpect abſurdity; but I ſhould be a vicious and a dangerous man could I attempt to offer it violence . . . . . I feel no more reverence for the trappings of antiquity, than I do for a fool's cap and bells, I think them equally ridiculous and derogatory. Yet while I would gladly *prevail* on every wearer of them to *ſtrip himſelf* of ſuch inſignia of vice and folly, I would not move a finger in the way of *force*, to wreſt them from the characters whom I think they diſgrace.’

On the whole, we think that Mr. H. has treated his ſubject with ſingular ingenuity; that he has placed the neceſſity of a parliamentary reform in a very ſtrong light; that he has diſplayed the character of a peaceable, not of a ſeditious or rebellious, citizen; and that, though his long confinement and conſequent loſſes and inconveniences might very naturally have provoked him to uſe warm and angry expreſſions, he has written with a temper which would do honour to a philoſopher who had grown old in the habit of ſubduing his paſſions, and of being governed only by the voice of reaſon.

We have felt ourſelves urged to dwell chiefly on the principal of the peculiar doctrines of this work. To the ſubordinate parts, as mentioned in the title, we have not room to attend; and therefore we leave them to the conſideration and judgment of the public.

MONTHLY CATALOGUE,

For JANUARY, 1795.

LAW.

Art. 20. *An Eſſay on the Nature and Operation of Fines and Recoveries.* By William Cruiſe, Eſq. of Lincoln's Inn. The third Edition reviſed, corrected, and enlarged. 8vo. 2 Vols. pp. 830. 12s. Boards. Butterworth. 1794.

THE firſt edition of this valuable work was publiſhed in the year 1783, and we noticed it in our 69th vol. p. 83, and in our 70th vol. p. 309.—In the year 1786 a ſecond appeared with conſiderable additions. The author has improved the preſent opportunity of correcting and enlarging his work, and of rendering it ſtill more worthy of the public acceptance.

Art. 21. *The New Inſtructor Clericalis,* ſtating the Authority, Juriſdiction, and modern Practice of the Court of Common Pleas; with Directions for commencing and defending Actions, entering up Judgments, ſuing out Executions, and proceeding in Error. To which are added the Rules of the Court, modern Precedents, and ſeveral other Matters neceſſary to be known by Attornies and their Clerks in Town and Country. Illuſtrated by Notes, Obſervations, and a copious Index. By John Impey, Inner Temple. The fourth Edition corrected; with conſiderable Additions from all the *printed* Caſes, and ſeveral not in print, down to the preſent Time. 8vo. pp. 870. 10s. 6d. bound. Butterworth. 1794.

The author has introduced into this edition the caſes in points of practice which have been determined in the court of Common Pleas ſince the appearance of his laſt impreſſion. He has inſerted the new rules of court, and has preſented the reader with ſome deciſions never before in print, and has alſo marked the diſtinctions ſubſiſting between the practice of this court, and that of the court of King's Bench.—Mr. Impey appears to have taken very conſiderable pains to render his work uſeful.

Art. 22. *Reports of Caſes argued and determined in the High Court of Chancery,* in the Time of Lord Chancellor Hardwicke. By John Tracy Atkyns of Lincoln's Inn, Eſq. Curſitor Baron of the Exchequer. The third Edition reviſed and corrected; with Notes and References to former and modern Determinations, and to the Regiſter's Books. By Francis William Sanders of Lincoln's Inn, Eſq. Author of an Eſſay on the Law of Uſes and Truſts. In three Volumes Royal 8vo. 2l. Boards. Brooke. 1794.

Theſe Reports appeared in folio in the year 1765, and were noticed in our 33d vol. p. 107. In the year 1781, a new edition in three volumes royal octavo, with the addition of ſome marginal references, was publiſhed.—The preſent editor gives the following account of the plan purſued on this occaſion: 'To examine the caſes with the Regiſter's books, and to correct them, when found neceſſary, has been his principal object. Where a correction has been thought in any wiſe material to the deciſion of a caſe, it has been diſtinguiſhed by a ſeparate note. In ſome very few inſtances a ſlight alteration in the original text has been adopted, with a view of making it correſpond with the Regiſter; but this has been done in ſuch caſes only, where the alteration has been deemed too inconſiderable to require a diſtinct note. In other reſpects the original text has been fully preſerved. Where it has been thought unneceſſary to make extracts (the caſe being conſidered ſufficiently correct without them) a mere reference to the folio, letter, and year of the Regiſter's book has been added.'

The editor proceeds to obſerve 'that he has frequently experienced his reſearches in the Regiſter's books anticipated by the previous labours of Mr. Atkyns.'—'To the preſent edition a variety of references have been made to caſes determined, as well before, as ſubſequent to, the original publication of theſe Reports. Some MS. caſes have likewiſe been added; and to each volume is prefixed a table of the names of the caſes referred to by the notes contained in ſuch volume. Upon points which have been conſidered material, notes have been ſubjoined, in which the principles of the ſeveral caſes relative thereto, have been carefully extracted and explained.'

Mr. Sanders, by his diligence and accuracy, has conſiderably improved theſe valuable Reports; what he has undertaken he has performed with fidelity and ability; and the preſent work may be conſidered as a proper companion for Mr. Coxe's admirable editions of Peere Williams's Reports.—We could have wiſhed that the three indices had been comprized in one; the convenience of the reader would by that meaſure have been conſulted, and the ſize of the volumes ſomewhat diminiſhed.

Art. 23. *Report of Caſes argued and determined in the Court of King's Bench*, from *Michaelmas* Term 33d George III. to *Trinity* Term 34th George III. incluſive. With Tables of the Names of Caſes and principal Matters. By Charles Durnford, and Edward Hyde Eaſt, of the Temple, Eſquires, Barriſters at Law. Vol. V. Folio, pp. 780. 2l. 8s. bound. Butterworth. 1794.

It is only neceſſary to inform our readers that, by the publication of the laſt number, the fifth volume of this uſeful work is now completed.

Art. 24. *Term Reports in the Court of King's Bench*, from Trinity Term 27th George III. to Michaelmas Term 29th George III. both incluſive. With Tables of the Names of Caſes and principal Matters.

By Charles Durnford, and Edward Hyde Eaſt, of the Temple, Eſquires, Barriſters at Law. The fourth Edition corrected, with additional References. In two Volumes. Royal 8vo. pp. 830. 19s. Boards. Butterworth. 1794.

We noticed the republication of the firſt volume of theſe Reports in their preſent commodious ſize in our 15th vol. N. S. p. 200; to which we refer our readers, the ſecond volume being exactly on the ſame plan.

Art. 25. *The Genuine Trial of Thomas Hardy,* for High Treaſon, at the Seſſions Houſe in the Old Baily, from Oct. 28, to Nov. 5, 1794. By Manoah Sibly, Short-hand Writer to the City of London. Vol. I. 8vo. 7s. Boards. Jordan.

If we conſider the nature of the late proceedings on the heavy charge of high treaſon, together with the critical circumſtances of the times, the preſent caſe will appear to be one of the moſt intereſting and moſt important that has occurred in this kingdom, ſince the eſtabliſhment of our happy conſtitution.

The volume now before us contains the—opening of the ſpecial commiſſion,—the Lord Preſident's charge to the Grand Jury,—liſt of the names, and places of reſidence, of the witneſſes, and of the jurors,—the arraignment of the priſoners [for there were eleven perſons in the general indictment, beſides Mr. Hardy,]—copy of the indictment,—challenging of the jury,—and the proceedings of the Court during the firſt three days of the trial of Thomas Hardy, Secretary to the Correſponding Society.

The remainder of Mr. Sibly's publication will comprehend the ſpeeches of the Attorney and Solicitor General,—the examination of witneſſes,—copies of the papers that were read in evidence,—ſpeeches of Meſſrs. Erſkine and Gibbs,—defence of the priſoner,—the Lord Preſident's ſummary,—verdict of the jury, &c. &c.

EAST INDIA AFFAIRS.

Art. 26. *An Anſwer to Mr. Princeps's Obſervations on the Mocurrery Syſtem.* By T. Law, Eſq. 8vo. 1s. Faulder.

Intended to counteract the great effect already produced on the public ſentiment by Mr. Princeps's pamphlet, Mr. Greville's * chapter on the Mocurrery Syſtem, and ſuch other publications as may have lately iſſued from the preſs in ſupport of Mr. Grant's opinion, that the Zemindary tenures of Hindoſtan were rather of the nature of advowſons than of feudal dominion, and conſiſted in the right of levying over certain diſtricts a land-tax varying with the produce, and not in the abſolute property of the ſoil, which a ſet of vaſſals, or farmers, were permitted to cultivate on the payment of certain dues. Mr. Law, as is well known, inclines to the latter hypotheſis, and beſtows high encomiums on Lord Cornwallis for acting on it.

The caſe of the Nabob, p. 27 of this tract, ſeems to evince that the ſums paid by the Zemindars to the ſovereign often differ as widely from the amount which they levy on the huſbandman, as the *rate* of a benefice in the king's books varies from its actual produce. The caſe of

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* See Rev. for October, p. 184. Art. *Britiſh India Analyzed.*

Syed Gulaum Huſſien, the hiſtorian, p. 28, ſhews that it was cuſtomary for private perſons to commute the tythe on their own eſtates for the fee-ſimple of equivalent land. The Syed appears to have made this commutation for his own life, and to have wiſhed to make it in perpetuity.

There is one regulation by Lord Cornwallis, on which we feel no leſs inclined than Mr. Law to dwell with approbation; namely, that which corrects the *fluctuating* nature of the land-tax, which makes the preſent aſſeſſment a maximum, and forbids the Zemindars to derive any increaſe of opulence from the improvement of a cultivation to which they in no reſpect conduce.

Art. 27. *Remarks upon Obſervations on the Report of the Committee appointed to inſpect the Lords' Journals, in relation to the Trial of Mr. Haſtings.* 8vo. 1s. Debrett. 1794.

The Obſervations, to which theſe Remarks are a reply, were written to complain of delay of judgment in Mr. Haſtings's trial, as an act of injuſtice to an individual who has performed eſſential and important ſervices to the public. The reſpondent criminates Mr. Haſtings with more ſeverity than ſeems juſtifiable, pending the trial. His principal anſwers to the charge of delay are, that the complaint, whatever ground there is for it, falls on Mr. Haſtings; and that in fact the trial, in its full ſpace of ſeven years, has only occupied 148 days; which, allowing three hours to each day, makes 444 hours, or ſomewhat more than a fortnight of actual time. Mr. Burke is extolled as the avenger of Indian crimes, and his name is loaded with honour little ſhort of idolatry.

Art. 28. *The Subſtance of a Speech delivered at a General Court at the Eaſt India Houſe,* 18th June 1794: on the Impropriety of allowing the Directors of the Eaſt India Company to trade to or from India, in their private Capacities; with Notes. By Richard Twining. 8vo. 1s. Cadell.

This ſpeech undertakes to prove principally two points:—one, that the private commerce of Directors to the Eaſt, whether as principals or agents, is utterly inconſiſtent with the intereſts of the Eaſt India Company:—the other, that the right, which Directors at preſent poſſeſs, of trading to India in their private capacities, has been granted to them without the knowlege either of the Court of Directors or of the Court of Proprietors; and in direct violation of what was moſt clearly agreed between Government and the Company.

The obſervations on the oath of the Directors, p. 22, might ſurely have been omitted.

Art. 29. *The Debates at the Eaſt India Houſe,* 18th June, 1794; on the Conſideration of the Report of the Committee of Bye-laws, and on Mr. Twining's Motion, "that no Director be allowed to ry on any Trade or Commerce to or from India, directly or in- ctly, either as Principal or Agent." Reported by William dfall. 4to. 2s. Debrett, &c.

are pleaſed that the reporting of debates at the India-houſe have fallen into hands ſo well qualified for arranging the fu- remarks of our leading merchants, in a form which will do r to commercial eloquence. It may be ſuſpected, however, that the conſequence of this publicity will be analogous to that produced in the Senate by the circulation of parliamentary debates, and will ultimately throw the office of Director into the hands of thoſe who make the beſt orators and pamphleteers, in behalf of the ſuppoſed intereſts and rights of the proprietors. With reſpect to the preſent publication, it may ſuffice to ſtate that, although theſe debates, which regard the right of the Directors to a private trade to India, took place in June laſt, yet, as the conſideration of Mr. Twining's motion on the ſubject was adjourned to December, it appeared to the editor more convenient to reſerve their appearance till they were likely again to occupy the public attention. The Appendix contains the neceſſary documents.

Art. 30. *An Anſwer to the Speech delivered by Mr. Richard Twining,* at the Eaſt India Houſe, 18th June 1794, &c. By Samuel Tolfrey, a Proprietor of India Stock. 8vo. 1s. 6d. Stockdale.

This reply more than inſinuates that the great object of that temperate ſpirit of reformation, that moderate patriotiſm, which has of late illuſtrated the India-houſe, is ' to exclude from the Direction thoſe very gentlemen whoſe influence, talents, and experience eſſentially contributed to accompliſh' the late renewal of the charter. It contains a very methodical and inſtructive comment on Mr. Twining's pamphlet, and may be expected to call forth a rejoinder, which cannot but warmly intereſt the whole body of proprietors.

Art. 31. *A Sketch of the Debate,* that took place at the India-houſe in Leadenhall-ſtreet, on Wedneſday the 9th of October inſt. on the following Motion of William Luſhington, Eſq. " That a General Court be held on the 23d inſtant, to take into conſideration an Addreſs to his Majeſty, expreſſive of the firm determination of this Company to give every ſupport in their power, to the Government of the Country, at this arduous criſis, and particularly to expreſs a wiſh to raiſe and cloath three Fencible Regiments, to ſerve in Great Britain, Ireland, or the Iſlands of Jerſey and Guernſey, and to recommend that the Officers belonging to the Company's military eſtabliſhment in India, now in Europe, may be employed in thoſe regiments, ſubject to his Majeſty's approbation." By William Woodfall. 4to. 1s. 6d. Debrett.

There is ſomething ſplendid in that coalition of eſtabliſhments which has hitherto been found requiſite for each other's ſupport. Wealth, in large maſſes and in corporate action, is very dazzling; and to vulgar eyes it appears in that form more productive of acute happineſs, of ornamental civilization, and of applicable force, than in the ſtate of more equal diffuſion and ſwifter increaſe, to which the principles of that arch-leveller, Dr. Adam Smith, would naturally reduce it. We muſt not wonder, then, that, within the purlieus of Leadenhall, philoſophic theories of commerce ſhould paſs for revolutionary impiety; the nation, which has aboliſhed companies and cuſtom-houſes, for an academy of barbariſm; its armies, for an horde of banditti; and its laws, for a digeſt of anarchy. Under ſuch impreſſions, the contemporary progreſs of the French in arts and arms,—the rapid increaſe among them of the wages of labour, and of the ſurface of cultivated ſoil,—the attachment of their populace,—their privileged democratic inſtitutions,—their multiplying marriages,—their ſucceſsful piracy,—their ſuppreſſion of unproductive toil,—their capability of an agrarian law,—and all their growing reſources,—are overlooked,—and a deſperate war againſt them is to be ſupported and encouraged: a war begun through the want of recognizing a right of power in the deputies of their people; the continuance of which ſerves, no doubt, to perpetuate the odious proſcriptions to which, in moments of criſis, their factions in turn reſort: but the termination of which, unleſs ſpeedy, muſt be fatal to our deareſt domeſtic intereſts. Surely it were more prudent to recal the French to the arts of peace, *in which we can excel them*, than to perſevere in a conteſt which may too ſoon be conducted on our own ſoil, to the inevitable interruption of thoſe tranquil refinements of which we grow ſo effeminately jealous.

So much for the general propriety of the Addreſs. The debate was of courſe opened with an eloquent ſelection from Mr. Burke's exhauſtleſs book of topics. Of its local propriety, the following extract may give ſome idea:

'Sir Francis Baring ſaid, he did not riſe to ſtate his ſentiments on the Addreſs then, becauſe he did not think *that* the fit moment for diſcuſſing it, as it would come under the conſideration of the Court a fortnight hence. He thought the Court could not go too far in expreſſions of attachment to the King and Conſtitution, but his doubts how far the Court was competent to vote away any of the Company's caſh, for that, or any other publick purpoſe, before they had complied with the injunctions impoſed upon them by the charter, went farther than thoſe of the Honourable Gentleman who had propoſed the amendment. By that charter, gentlemen would recollect, that Government were entitled to 500,000l. *if there ſhould remain* ſo much ſurplus, after the other proviſions of the charter had been fulfilled. In his opinion, Sir Francis ſaid, there was not likely to be any ſurplus for Government this year, and as they had found it neceſſary to go to Parliament a few months ſince, for leave to borrow a million, it would have a very odd appearance for the Company to be profuſe, eſpecially when, from the ſtate of their accounts, it would be evident that they had it not in their power to be even juſt, much more generous. Upon the whole, he thought it would be neceſſary for the Directors to take legal advice upon the ſubject, and not precipitately vote away large ſums of money, while the exigences of the war kept their treaſury empty.'

Art. 32. *The Adjourned Debate*, which took place at the India-houſe in Leadenhall-ſtreet, on Thurſday, October 23, 1794, on the Queſtion for preſenting an Addreſs to his Majeſty, offering to raiſe three Regiments for the Publick Service. Reported by William Woodfall. 4to. 2s. Debrett.

This continuation of the diſcuſſion noticed in the preceding article thus opens:

'Mr. Collins ſeized the occaſion the moment the Chairman had taken his ſeat, and began to read a written remonſtrance againſt the meaſure agitated at the laſt Court, ſtating, in ſtrong and marked terms, a ſeries of objections, that amounted, in his eſtimation, to an unanſwerable argument againſt the Court's agreeing to put their hands into the purſe of the Eaſt India proprietors, (many of whom were abſent) under the pretence of patriotiſm, and probably for no wiſe or good purpoſe, but merely to anſwer the private views of particular individuals, connected with the members of Adminiſtration. Among other appeals to the juſtice of all preſent, Mr. Collins reminded the Court, that public patriotiſm ought not to be made the inſtrument of private injuſtice, that there were a number of proprietors, widows and children, over whoſe property they had no right to exerciſe dominion; to force them to part with a proportion of their property, under the ſemblance of ſupporting the intended meaſure, was to rob the fatherleſs and defenceleſs; but even without that argument, he called on the Court of Directors, who voted as truſtees for the Company, to demonſtrate clearly and ſatisfactorily, that they could afford to give this aſſiſtance, without endangering the reduction of their dividend. The war, he ſaid, was an unfortunate and ruinous war, it behoved the Court, therefore, not to hazard a reduction of the dividend, in purſuit of an arduous, an expenſive, and to all appearance, an impracticable object. Nor could he ſee any reaſon why the Eaſt India Company ſhould take the lead in addreſſing the Crown upon new grounds, and come forward with an offer, which they neither perhaps had a right to make, nor the power to fulfill when made. Much had been ſaid in the laſt Court, to excite them to this meaſure, by quoting the ſums of money voted in various parts of the kingdom, to ſupport the war; for his part, he conceived the example tended rather to check, than excite their preſent efforts. He ſaid that through the whole kingdom, the ſums ſubſcribed, did not exceed 250,000l. He ſtated calculations to ſhew, that this dividend, among the inhabitants, did not exceed *Two Shillings* per head, a ſmall proof of the zeal with which the war was viewed by the inhabitants at large. In ſupport of the propoſed Addreſs, he obſerved it had been ſtated that Addreſſes had been poured in from all parts of the kingdom, to the Throne; Addreſſes there had been certainly ſome few in number, but theſe were rather confined to congratulations upon the victory ſo glorioufly atchieved by Lord Howe, than extended to the broad queſtion of war or peace? Addicted to no party, member of no club, and never having belonged to any political ſociety in his life, he ſaid, he was neither to be cajoled into an aſſent of what his conſcience diſapproved, nor deterred from delivering his ſentiments where he was ſo nearly concerned, as he felt himſelf upon the preſent occaſion; his great anxiety was, that while we were reclaiming the violence of others, he might not have to complain that his private property, and that of the other proprietors, was put in a ſtate of requiſition, in order to anſwer ſome political purpoſe, that was carefully concealed.'

Mr. C. was anſwered by Mr. Luſhington; from whoſe impreſſive ſpeech we ſhall ſelect a ſtriking paſſage:

'Sir, the Powers of Europe have been under the unfortunate deluſion, that France, in her diſtracted ſtate, could not be formidable, but ſhe certainly is ſo, beyond the example of former times. Her power is founded on circumſtances, which we, in the ſame caſe, ſhould deplore as publick calamities. The deſtruction of commerce, the annihilation of manufactures, and the ſuſpenſion of every branch of domeſtick induſtry, excepting what are neceſſary for the production of the firſt neceſſaries of life, and the eſſential requiſites for war. Theſe are the ſources, Sir, which ſupply the effective ſtrength, and all the collateral aids of that powerful military maſs, which threatens deſtruction to all the regular governments of Europe; but this military maſs, Sir, the production of publick misfortune, the deſperate, but powerful effort of internal diſtraction, muſt be oppoſed and reſiſted by a principle of action, equally prompt and effective, or the *forum of modern Rome*, will dictate the terms of exiſtence to mankind in every quarter of Europe. The French nation, Sir, are excited either by the frenzy of popular ambition, or a ſpirit of rapacity, natural to a country ſo lately enriched by the gifts of fortune, but now impoveriſhed by the ravages of internal diſtraction. In either caſe, the motive of action is powerful, and France muſt be repreſſed by ſtrong and timely exertion, or the liberties of Britain and of Europe will be ſubject to the tyrannical rule of a wild democracy. The general wiſh, Sir, is for peace, but the ſinews of war muſt be invigorated, before we can expect a ſafe and reaſonable peace. A propoſition for peace ſhould be preceded by ſome ſignal advantage; repeated misfortunes preclude all hope of reaſonable accommodation. In ſuch ſituations, nations do not negociate, but *beg* a peace. An earneſt and unanimous declaration from the country, to ſupport the Government in the proſecution of the war, would have more effect to diſpoſe the enemy to a reaſonable pacification, than the total defeat of their principal armies. If this poſition be true, is it poſſible that men of property and reflection, or that the numerous claſſes of induſtry, who in their reſpective arts and capitals in trade and manufacture have (to them) an important ſtake in the events of the war, (for they all have comfort and competency): is it poſſible, I ſay, Sir, that they ſhould for a moment heſitate to make the moſt decided declarations that they will ſupport the Government with their lives and fortunes, in the proſecution of the war; for they may reſt aſſured that this is the moſt effectual, and the only means to obtain a ſpeedy, ſafe, and reaſonable peace?

'But, Sir, if ſome general and vigorous meaſure of this ſort be not ſpeedily purſued, what will be our ſituation? I clearly foreſee that after making our laſt weak and inſufficient effort, for weak it muſt be (becauſe if manly and powerful, ſuch as this country has been and is ſtill capable of, the caſe could never happen), we ſhall be reduced to the dreadful neceſſity of entreating peace at the bar of the French Convention by a National ambaſſador, *and that ambaſſador perhaps a Royal one*, carrying with him, and leaving at the bar of that Convention, all the character, all the dignity, and all the fortune of this Iſland. Examples of this, Sir, we find in the Hiſtory of that Nation, whom they reſpect as a proper model for their own. I am ſure, my countrymen cannot think on ſuch an event, without feeling the ſtrongeſt incitement to indignation, without inſtantly reſolving to make every exertion to avert a ſtate of ſuch diſaſter and diſgrace. To ſuppoſe them indifferent, is to ſuppoſe, that they no longer poſſeſs that ſpirited and manly character which diſtinguiſhed their anceſtors, and made them triumph over France in every ſtate of ſociety.'

It is ſcarcely neceſſary to add that the Addreſs was carried. The debate does honour to the ſkill of the ſpeakers, and is probably publiſhed in order to ſtimulate other addreſſes in behalf of war. *Quis Deus tam ſæva incendia Teucris avertit?*

AGRICULTURE.

Art. 33. *Plain and uſeful Inſtructions to Farmers*; or an improved Method of Management of Arable Land; with ſome Hints upon Drainage, Fences, and the Improvement of Turnpike and Croſs Roads. By Joſeph Hodſkinſon. 8vo. 1s. Rivingtons. 1794.

Mr. Hodſkinſon's body of huſbandry has at leaſt one recommendation, which many books on the ſame ſubject have not: it is cheap. Rather unfortunately, however, for *his ſyſtem*, as he is pleaſed to ſtyle it, it has been ſo long known and practiſed, that it is almoſt worn out of uſe:—a great part of the lands of the kingdom being already *tired* (as it is phraſed) of the rotation of turnips, barley, clover, wheat: ſo that our author may be ſaid to be (in the country way of ſpeaking,) a day after the fair: neither are his *hints* very eligible. The pamphlet is, indeed, in every reſpect, literally and figuratively, a petty performance. Neverthleſs, we recommend it to gentlemen of landed eſtates, as a little thing which is no way improper to be diſtributed * among the middle and lower claſſes of tenants: it may *ſet them a-thinking*.

PHILOSOPHY *and* MATHEMATICS.

Art. 34. *The Conſtruction and Uſe of a Thermometer*, for ſhewing the Extremes of Temperature in the Atmoſphere, during the Obſerver's Abſence. Together with Experiments on the Variations of Local Heat; and other Meteorological Obſervations. By James Six, Eſq F.R.S. Royal 8vo. pp. 86. 4s. Boards. Wilkie. 1794.

The principal part of this poſthumous publication is contained in three papers which were printed in the 72d, 74th, and 78th volumes of the Philoſophical Tranſactions; and pretty full accounts of them will be found in our Review, vol. lxviii. p. 385, vol. lxxii. p. 256, and vol. lxxix. p. 323; ſo that little more concerning them needs be ſaid in this place. The moſt material addition is an appendix; in which, full and very explicit directions are given for making theſe thermometers; and to which we muſt refer our readers, as no adequate idea can be given of it without the figures which accompany it in the volume.

Art. 35. *The Arithmetical and Mathematical Repoſitory*, being a new improved Syſtem of Practical Arithmetic, in all its Branches; deſigned for the Uſe of Schools, Academies, and Counting-houſes, and alſo for the Benefit of private Perſons who have not the Aſſiſtance of a Teacher. By John Eadon, Author of the Arithmetician's Guide, and Teacher of the Mathematics in the Free Writing and Grammar Schools, Sheffield. Vol. I. 8vo. pp. 392. 6s. Boards. Robinſons. 1794.

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* For this purpoſe they are to be purchaſed at the rate of 25 for a guinea.

This work is to be compriſed in four volumes. The one before us is divided into three books: the firſt of which treats of the arithmetic of whole numbers, with its application to mercantile buſineſs. The ſecond contains the principles of vulgar and decimal fractions, the explanation and uſe of logarithms, the extraction of roots, and their application to a variety of ſubjects. The third contains rules for calculating the ſtrength of timber; the deſcription and uſe of the ſliding-rule; practical geometry; menſuration of ſuperfices and ſolids by the pen and ſliding-rule; rules for meaſuring ſtanding timber, and all kinds of artificer's work; the abſolute, relative, and ſpecific weight of bodies, copiouſly exemplified. Alſo, a variety of queſtions on ſubjects uſeful, inſtructing, and entertaining.

The author remarks that the uſe of arithmetic is ſo univerſal, that it is no wonder that ſo many efforts are made to further its improvement; and he begs leave to offer himſelf a candidate for a ſhare of the praiſe due to ſuch endeavours; having, he humbly hopes, made conſiderable improvements, both in matter and arrangement, on the many uſeful treatiſes already extant. He obſerves farther, that *Every raven thinks her own brood fair*; and therefore, perhaps, all teachers may be partial to their own methods: how far this may be applicable to him, he is willing to leave to the judgment of an impartial public. We are inclined to think that the innuendo may be applicable to him, in ſome degree: but we wiſh him to remember that merit is ſeldom unaccompanied by modeſty.

DOCTRINE *of* TITHES.

Art. 36. *Tithes politically, judicially, and juſtly conſidered.* Addreſſed to the Clergy of the Univerſity of Cambridge; with Strictures upon the Farnham Hop-bill; in which the Neceſſity of a general Commutation of Tithes is demonſtrated, Modes of Commutation are propoſed, and the proper Meaſures pointed out for obtaining ſuch as may meet the Public Will. By a Pluraliſt. 8vo. pp. 185. 4s. Boards. Marſom, &c. 1794.

This zealous advocate for the claims of the church thus explains his motive for addreſſing the public on the ſubject of tithes, in his dedication to the Univerſity of Cambridge: he begs them to 'accept the teſtimony of an *unbiaſſed* individual; of one who has long fought the hard fights of equity, has combated in the cruel conteſts of *law*, and ſpeaks from *ſore* experience.'

On the national utility of the clergy, as an important part of the conſtitution, our pluraliſt has much to ſay; and many of his arguments are no doubt irrefragable. On the ſmallneſs of their incomes, and the cruelty of taxing their little revenues, he warmly expatiates. 'Taxing the clergy for their tithes,' he ſays, 'is an attempt to diſhonour the Deity.'—On this repreſentation of the matter, ſomething may poſſibly be urged by thoſe who do not ſee it in exactly the ſame light:—but *we* are not, at preſent, inclined to interpoſe, in a conteſt of ſo much delicacy.

The ſubject of tithes is undoubtedly of the firſt importance in the political œconomy of this country; and the public are fortunate in having it brought forward with ſo much promptitude, by a clergyman of the Eſtabliſhed Church; who adviſes his brethren, at large, to accompany the gentlemen of the *ſouth-weſtern counties*, in their meditated petition to parliament, for an equitable commutation of tithes; and who himſelf offers propoſals for that purpoſe.

His plan of commutation is divided into two parts; though in effect it is three-fold:

1. To draw the church revenue, under propoſed regulations, from the ſame ſources which ſupport it at preſent.

2. To levy it on property in general.

3. Government * to take to itſelf the property of the church, and to pay adequate ſtipends out of the national revenue.

The ſecond and third propoſals amount nearly to one and the ſame thing, viz. Laying the burthen equally on thoſe for whoſe benefit it is underſtood to be impoſed:—a liberal, ample, and firm baſis.—His ſecond plan he includes in the cloſe of his firſt; and he obſerves, p. 174:

‘ Thus far has this work proceeded upon the principle of drawing the church-revenue from the ſame ſources which ſupport it at preſent. It is contended by many, and indeed upon the ground of right, that an univerſal reform ought to take place; not only a reform in the manner of paying tithes, but alſo a change in the perſons by whom they ſhall be paid; that no inhabitant of our country can juſtly refuſe to contribute to the maintenance of the national church, becauſe it is an eſtabliſhment, not indeed ſo much for an eccleſiaſtical, as a civil purpoſe; an eſtabliſhment, like all other public appointments,—for the general ſervice of the ſtate. Do not the trader and the ſtock-holder, it is aſked, owe as much to the bounty of heaven and the protection of the ſtate, and are they not full as able to contribute to the exigencies of the one, and to evince their gratitude to the other, as the poor and laborious farmer?

‘ The more equal the contribution is levied, the leſs it will be felt. A national church muſt be ſupported by ſome means: now, as it is eſtabliſhed for the benefit of all, all ought to contribute to its ſupport. What it is the duty of all to perform, it is both abſurd and impolitic to compel a part to accompliſh. And where is the expediency,—to ſay nothing of the juſtice,—of extorting the church-revenue from the diurnal toil of ruſtick induſtry, while the wealthy ſtock-holder (comparatively an uſeleſs member of ſociety) beſtows nothing from his abundance?

‘ The peculiar partiality of this tax has of late been clearly perceived by the people. The ſame objection certainly lies againſt the poor-rates, and land-tax; of which in general the merchants and manufacturers are the firſt cauſe, giving birth to a burden, which they leave others to ſupport. But it is to be obſerved that theſe levies do, at leaſt nominally, extend to the ſtocks of trade; although, for want of a ſpecified mode of computing the value of ſuch property, it is not made contributory. And ſuch is the conſequent weight of theſe taxes, that, unleſs ſomething be done to mitigate it, the moſt dire effects are certainly ſoon to be apprehended.

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* To this part of the ſcheme, it is eaſy to foreſee, many objections will be made: and thoſe of no inconſiderable weight.

'SECOND PROPOSAL.

'From the preſent produce and diſpoſal of the church-revenue, it is moſt earneſtly to be deſired by the parochial clergy, that government would take to itſelf the whole, as has lately been done in a neighbouring kingdom, and appoint from the exchequer ſuch ſtipends to the ſeveral orders, as in their wiſdom might ſeem right. Thus annulling the tithe-claim in toto, would be no other than ſtrict juſtice to the people; ſince, from the firſt principle of tithing, as well as of right reaſon, all kinds of property and perſons were to pay tithes, though many of them have found ways and means to evade it. Let the clergy then be paid as the law-officers are; and thus would the burden be generally and fairly laid.'

In cloſing our brief ſketch of the deſign of this elaborate and animated tract, we muſt obſerve to our readers that the work abounds with remarks and arguments, which cannot fail of attracting the attention of thoſe (and their name is *Legion*,) who are more particularly intereſted in the ſubject; and eſpecially the promoters of the *Farnham Hop-bill*: to which the author is extremely averſe, as tending to 'expoſe the clergy to new ſources of oppreſſion.'

There is an appearance of petulance and acrimony in our author's ſtyle, eſpecially when he is attacking his hated adverſaries, the lawyers: but it is no part of our buſineſs to interfere in perſonal animoſities.

POLITICAL.

Art. 37. *Political Eſſays relative to the Affairs of Ireland in* 1791, 1792, and 1793, *with Remarks on the preſent State of that Country.* By Theobald M'Kenna, Eſq. 8vo. pp. 226. 5s. Boards. Debrett. 1794.

After an attentive peruſal of theſe ſheets, Mr. M'Kenna appears to us in the light of an advocate who, looking only to the intereſt of his client, thinks thoſe the beſt arguments which are moſt likely to render his cauſe ſucceſsful, and therefore adopts them, while he ſtudiouſly rejects others which, though ſtronger in their nature, and founded on much broader and even inconteſtible principles, he does not venture to employ; becauſe, from certain circumſtances, they might defeat inſtead of promoting his object. Had not this been the caſe, Mr. M'Kenna would not have deſcended ſo low as to reſt the claim of millions of men to emancipation, on the miſerable grounds of *policy* and *expedience*; he would have claimed as a *conſtitutional right* what he conſented to aſk as a *boon*; he would have proved it to be an act of *juſtice*, not of *favour*; a homage due to the conſtitution, not a gratuity flowing only from bounty or liberality. He would have undertaken to ſhew ſomething more than mere *error*, in a judgment of attainder paſſed not only againſt a great majority of a whole nation, but againſt their poſterity; an attainder ſo much more cruel in its conſequences than that which follows the conviction of an individual on a charge of high treaſon, as that the iſſue of the latter, though deprived of the inheritance of their anceſtors, may acquire property, tranſmit it as an inheritance to their poſterity, and, in common with the reſt of their fellow-ſubjects, enjoy all civil rights and advantages, except ſuch only as they might have derived from their attainted predeceſſor; while the deſcendants of the Catholics of the laſt century were not only deprived of thoſe conſtitutional rights which their anceſtors once poſſeſſed, but without a crime on their part were rendered incapable of recovering them. He would have appealed to juſtice, to Magna Charta, to reaſon, and to the civil if not the natural rights of man. He would have challenged the title by which a handful of men ventured to disfranchiſe ſeven-tenths of a whole nation, and ſubject them to diſqualifying laws, to the enacting of which they were in no ſenſe parties; and to the payment of taxes in the impoſing of which the millions thus disfranchiſed could not be ſaid to be even virtually conſenting, becauſe they were expreſsly excluded from the right of ſending repreſentatives to parliament, or ſitting there themſelves.

From the ſample which the Eſſayiſt has given us of his talents, we are convinced that he could have purſued this line of argument with ability, if he had not been perſuaded that he could better ſerve the cauſe of his friends by proving that the ſyſtem, by which the Catholics of Ireland were cruſhed, was impolitic, and injurious as well to the oppreſſors as to the oppreſſed. We believe that, in taking the courſe which he has followed, he acted judiciouſly: but, at the ſame time, we muſt lament that prejudice ſhould have been ſo rooted in the minds of the prevailing party in Ireland, that they could not bear to be told that their ſyſtem was at war with juſtice; that they enjoyed no conſtitutional advantages to which their disfranchiſed fellow-ſubjects had not, in the eye of reaſon and ſociety, as unqueſtionable a right as themſelves; and that they could not perſevere in keeping their Catholic brethren out of the pale of the conſtitution, without trampling on the ſacred principles on which it was raiſed, and on which alone it can ſtand. There can be no *public mind* in a country, in which the rulers may tell the people that a removal of a ſuſpenſion of the conſtitution is a favour, which may be granted or withholden at the pleaſure of thoſe who can remove it. In England, a miniſter is obliged to aſſign good reaſons in ſupport of a propoſition for ſuſpending any conſtitutional right of the ſubject for a time: but he needs not aſſign any reaſon at all for taking off the ſuſpenſion, becauſe it is a matter of courſe, and of right, that the people ſhould not be deprived of any one of their rights for a ſingle moment after the neceſſity for ſuſpending them has ceaſed. There is this great difference, however, between the governments of England and of Ireland,—that the former is adminiſtered under the eye and for the benefit of a great people, whoſe rights no miniſter dares to diſpute; while the latter has been conducted almoſt excluſively for the benefit of thoſe who carried it on; who depended not on the people, and therefore diſregarded them. Under ſuch a ſyſtem, public opinion could have no weight; nay it was ſcarcely poſſible that any ſuch thing as a public opinion could exiſt. We truſt, however, that ſuch a ſyſtem will no longer prevail in Ireland. We are informed that it has ſtill ſome bigoted adherents there: but we hope that the day is paſſed in which the voice of the few was every thing, and that of the many nothing; and conſequently that the government of that country will attend as little in future to the ſelfiſh counſels of theſe monopoliſts, as it did formerly to the ſupplication of millions to be admitted to the benefits of the conſtitution.

We muſt compliment Mr. M'Kenna much on the temper and moderation which diſtinguiſh his eſſays, and which it is not very eaſy for an oppreſſed man to preſerve when he is arguing with his oppreſſor. His arguments, drawn chiefly from policy and experience, are forcible, and well calculated to remove the fears, to ſoften the aſperity, to undermine the prejudices, and to conciliate the good-will of his opponents. His ſtyle, indeed, is not elegant, nor his diction always grammatical: but it would ſeem as if he aimed only at being perſuaſive: had he not ſtudied eaſe more than elegance, and attended more to things than to words, to ſubſtance than to ornament, no doubt his language might have been as remarkable for correctneſs and beauty, as it is for energy and ſound ſenſe; for it is evident, in other reſpects, that his education has been claſſical, and his reading extenſive.—His deſign to 'explain the condition of the Iriſh Roman Catholics, and to apply in their favour the principles of civil liberty,' certainly merits the grateful acknowlegements of every liberal reader, who conſcientiouſly ranks under that denomination.

Art. 38. *The Neceſſity of continuing the War, and the Dangers of an immediate Peace.* Tranſlated from the French of Le Comte de Montgaillard. 8vo. 2s. Croſby. 1794.

This new work ſets the author's principles in a fairer point of view than any of his former publications. In his other productions, he inſerted ſtatements of what he called *facts*, but which, till he communicated them, were unknown at leaſt to all thoſe who were not reſident in France. On thoſe facts he grounded his advice to the confederated powers; who were the leſs blameable for not adopting it, as it was given by a man who addreſſed them under circumſtances that rendered him an object of miſtruſt. Now, all that he urges is founded on *argument*, which every reaſoning man can underſtand, and which cannot be influenced by the name or character of the individual who uſes it.

The author labours to prove that preſent peace with France would be attended with ruin to all Europe. The Convention, he ſays, wiſhes for peace, only for the purpoſe of giving it to France, and taking it from the reſt of the world, its emiſſaries waiting only for an ambaſſador to ſpread themſelves over the globe: its aſſignats will pour like a deluge on every ſurrounding nation, and the conſequence will be that the *ſpecie* of every ſtate will center in France: for he obſerves that, in a treaty of peace, the Convention will no doubt inſiſt on inſerting an article for binding the parties to allow the currency of this paper-money in their reſpective dominions. He next conſiders what ſecurity the allies can have for the obſervance of this treaty, and declares that he is unable to find any. For what he ſays on this head we refer to the pamphlet; ſee p. 37 to 40: but the matter is rather prophetic than argumentative. The Count contends that the eſtabliſhment of a republic in France, under the circumſtances which have accompanied its birth, muſt neceſſarily prove the downfall of every exiſting government in Europe. The weapon, which the French republicans are now preparing for the attack of every government not founded on "the rights of man," is the ſyſtem of education that they are adopting for the riſing generation; a generation which, he ſays, has already ſeen its 12th year, reckoning, we preſume, from about the period of the cloſe of the American war, when the people of France began to conſider attentively their political ſituation, and to examine the principles on which the ruling authority of a ſtate ought to be founded. On this ſubject of the education of youth, which is a powerful engine in the hands of a ruler, our author makes many judicious remarks; as the reader will perceive from the following extract:

'Education, which is ſo eſſential a portion of governments, and which ought perpetually to continue interwoven with their principles, education has been dexterouſly ſeized upon by the Convention, and they have neglected no means whatever, for the purpoſe of rendering it formidable to Europe. So thoroughly does their vigilant attention, in this particular point, draw after it all the effects of tyranny, that even the parent who is the moſt attached to monarchy, becomes forced to fill the mind of his ſon with republican principles. To little purpoſe could monarchy take refuge amidſt her interior eſtabliſhments, becauſe the love which infancy there clandeſtinely imbibes for royalty is immediately deſtroyed, by impreſſions from without. Kings are deſcribed to youth as the enemies of their country; and it is at the feet of the ſtatues of *Brutus* and of *Mutius Scævola*, that they compel them to ſwear, that they will make the example of theſe *Romans* the object of their imitation.

'The generation which is to invade and to deſtroy Europe has now reached the twelfth year of its age; it was born in the very midſt of a revolution; it has ſeen all the epocha of this revolution; it has inhaled all its principles, and it has ſucked in every poiſon by which it was infected. Daily does the hatred which this generation has conceived againſt kings increaſe; daily does its love for a republic experience an augmentation: it has not caſt its eyes upon the monarchy, for, the monarchy had expired when this generation firſt ſtarted into birth; it has only juſt glanced at it for the purpoſe of inſulting it, being, as yet, too feeble to give it battle. Too miſerable lot of infancy! this age is intirely within the power of its firſt guides; and it is not alone its imbecility, but even its innocence, which delivers it up either to error or to criminality! Infancy will never learn in France, that the government of a ſingle perſon is that which promiſes to mankind the moſt abundant portion of welfare and of peace; it will have drawn in anarchy with its early breath; it will have grown with equality; it will have followed a *triumph*; then, it muſt have the world before it; for, its inclinations are to reduce it to ſubjection.

'Where is the treaty of peace which can conſtrain this riſing generation to renounce ſo horrible a conqueſt? We muſt vanquiſh it, we muſt enlighten it, and we muſt render it happy, in order that we may ceaſe from contemplating it with apprehenſions. Should the neceſſity of eſtabliſhing ſo great an advantage be left to the Convention, we ſhall have reaſon to tremble, leſt, after having rendered the French ſo formidable, after having given to them all the plagues of liberty, the Convention ſhould occaſion them to taſte the charms of ſlavery; then, will it be forced to relinquiſh it to the ſpoils of the world; for, we muſt, with the people, be during a long time proſperous, unleſs we deſire to be ſoon culpable. To the people, virtue is in fortune, fidelity in ſucceſs; nor are they brought to reaſon but by ſupplying them with abundance.

'The government of France, therefore, would be obliged to conquer, both for its own particular ſecurity, and even in conſequence of the nature of thoſe principles of liberty which its people may have imbibed; and, in proportion to the diminiſhing degree in which they may enjoy this freedom, will they endeavour to diſturb the freedom of their neighbours. This will not prove repoſe, but anarchy; this will not be equality, but deſpotiſm, which will force them to embrace; and, more zealouſly affected to the dethronement of kings, than to the creation of republics, they would, in all quarters, favour licentiouſneſs, and, in all quarters, protect ſedition. Europe would have no governments; for, ſhe is too corrupted to preſerve republics. Theſe are formed by virtues and by poverty; and riches and corruption accompliſh their deſtruction. Rome drove away the *Tarquins*, and Rome reſumed her freedom; the capital of the world beheld its maſter aſſaſſinated, and ſixteen emperors murdered; yet, it remained enſlaved, becauſe liberty and corruption never met together.'

From this it is evident that the Count thinks that the evils, which threaten Europe, can only be averted by a proſecution of the war: but he goes farther; for he ſays that the whole nature and ſyſtem of the war muſt be changed, if we would not convert into an aggravation of our misfortunes the means which we employ to end them. His plan is for committing to *French armies* the taſk of pulling down the Convention: it is not, he obſerves, by a few ſcattered battalions of emigrants in the pay of different ſtates that this great work can be accompliſhed, but by erecting the royal ſtandard of France, placing it in the hands of a *prince of the blood* *; who ſhould be authorized to invite all Frenchmen, who are tired of tyranny and anarchy, to rally to it, in full confidence that it is not for the aggrandizement of other powers, but for the ſalvation of their country, that they are called to march under it. An explicit declaration on the part of all the allies, that they renounce all idea of enriching themſelves with the ſpoils of France, he is convinced, would ſoon thin the ranks of the republican armies, and ſwell thoſe of the princes. The pride of Frenchmen, whether republicans or not, will not allow them, he ſays, to ſtoop to any foreign power, nor to ſuffer their country to be diſmembered: but this pride could not be hurt when, even in caſe of defeat, their conquerors ſhould be their countrymen, and France not be in danger of being parcelled out between foreigners:—for the indiviſibility of France he is as ſtrong an advocate as the moſt determined ſupporter of the Convention. This love for his country we are far from imputing as a fault to our author; on the contrary, as we think the love of country a virtue in ourſelves, we muſt admit it to be one in him; and we applaud him the more for calling it forth into action on this occaſion, as his declarations on this head cannot be pleaſing to thoſe whom he wiſhes to perſuade to proſecute the war, and may therefore ſerve to prove that he is ſincere in the cauſe which he has embraced. We concur with him entirely that, if we are to go on with the conteſt, we can do it both with greater effect and at infinitely leſs expence by arming Frenchmen who have eſtates and a country to recover, than by ſubſidizing courts that take our money, and leave unperformed the conditions on which it was advanced.

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* It may be aſked, will the *characters*, public and private, of the *Princes of the Blood* contribute, as may be wiſhed, to the ſupport of ſo great and hazardous an enterprize? Ought we not to be *thoroughly ſatisfied* with reſpect to this circumſtance? We aſk merely for information, and are ſorry to find the Count ſo reſerved in regard to their exemplary virtues, We do not *wiſh* to believe every report that may have been in circulation, on this head, in the public prints, on either ſide of the water; for ſuch, it is well known, ſeldom deſerve credit.

N. B. This article has been reviewed from the *Tranſlation*. The original, publiſhed by Harlow, appeared under the title of *Neceſſité de la Guerre & Dangers de la Paix*. 2s.

Art. 39. *A Letter addreſſed to his Majeſty's Attorney General and Solicitor General*, in which the Doctrines lately maintained in Parliament, on the Subject of voluntary Subſcriptions, are conſidered. 8vo. pp. 116. 2s. Debrett. 1794.

The object of this well-written and ſpirited pamphlet is to prove that the meaſures, recently purſued for raiſing ſubſcriptions, are illegal and unconſtitutional; and conſequently, in the language of Sir Edward Coke, " grievances found out and proved, which ought to be put down and overthrown by authority of parliament." In attempting to make good this concluſion, the author diſplays much legal knowlege and ingenuity: but we pretend not to vouch for the concluſiveneſs of his arguments; and to enable the reader to appreciate their ſtrength would require a larger citation from the pamphlet than our limits will allow. We muſt refer, therefore, to the work itſelf thoſe of our readers who continue to think that, even in the preſent important criſis, no queſtions are of greater moment than thoſe which relate to the preſervation of our conſtitution and our laws.

Art. 40. *A Plan for the general Prevention of Poverty*; in a Letter to George Roſe, Eſq. dated June 28, 1793. By Richard Pew. Folio leaf. 2d. Crowder.

We have the ſame ſort of apology to make for omitting ſo notice this letter ſooner, as the miniſter has made for wholly neglecting it: namely, our being " engaged by a great variety of the moſt important occurrences." Indeed, we have already given Mr. Pew's admirable plan our fulleſt approbation; (ſee M. R. N. S. vol. x. p. 423.) and what can *we* do more? all that we can ſay farther, on this ſubject, is that we recommend the peruſal of Mr. Pew's letter to every one who pays toward the enormous tax, at preſent levied, for the ſupport and maintenance of the poor;—which tax, in all probability, Mr. P.'s plan would eſſentially leſſen, or wholly ſuperſede.

Art. 41. *The Grounds of Aldermen Wilkes's and Boydell's propoſed Petitions for Peace*, examined and refuted. By John Reeves, Eſq. 8vo. 1s. Downes. 1795.

We took up this pamphlet in expectation, from its title, of being entertained with a plentiful torrent of abuſe on the characters and conduct of Meſſrs. Wilkes and Boydell: but we were miſtaken. The performance is *ironical*; and the name of Mr. R. is artfully borrowed, with the view, no doubt, of *taking in* thoſe readers who are not partial to the productions of our oppoſition-writers.—The arguments are all *againſt* the war!—of the *good* conſequences of which the writer has made out a liſt—numerous and formidable, indeed!

Art. 42. *The Origin, Progreſs, and Expediency of continuing the preſent War with France impartially conſidered.* By Mr. Gillum. 8vo. 2s. Miller, &c. 1795.

Mr. Gillum's performance is more declamatory than argumentative, more loyal than profound, more paſſionate than concluſive.

AFRICAN SETTLEMENTS.

Art. 43. *Two Voyages to Sierra Leone, during the Years* 1791, 1792, 1793. In a Series of Letters, by Anna Maria Falconbridge. To which is added, a Letter from the Author to Henry Thornton, Eſq. M. P. and Chairman of the Court of Directors of the Sierra Leone Company. 2d Edition. 12mo. pp. 487. 4s. ſewed. Longman. 1794.

The writer of this amuſing volume has recounted, in plain and artleſs language, the various occurrences of her voyages to the coaſt of Africa; ſhe has drawn her narrative from obſervation of the manners and cuſtoms of the people whom ſhe viſited; and ſhe has given a ſhort hiſtory of the peninſula of Sierra Leone, and of the tranſactions and progreſs of the colony there founded for the purpoſe of aboliſhing the ſlave-trade.

If the letters deſerve that credit which their internal evidence ſeems to demand, there appears to be little probability that ſucceſs will finally accompany the philanthropic endeavours of thoſe who firſt planned and formed this ſettlement on the African coaſt. The authoreſs refers the public, in vindication of herſelf for having brought forwards many *unpleaſant facts*, to the Court of Directors of the Sierra Leone Company, whom ſhe challenges to contradict '*one tittle*' of what ſhe has advanced.

The tract of country called Sierra Leone was firſt diſcovered by the Portugueſe; it is a peninſula in one part of the year, but an iſland during the rainy ſeaſon.

Of the inhabitants, Mrs. F. obſerves, the women are not ſo well ſhaped as the men; which may be owing to the nature of their employments, they being not only obliged to till the ground but to do all kinds of laborious work; and they are kept at a great diſtance by the men, who ſeldom ſuffer a woman either to ſit down or to eat with them. Great reſpect is ſhewn to the aged by all ranks of people. Polygamy is conſidered as honourable and as the ſource of conſequence. The inhabitants know little of religion, though they believe the exiſtence of a God: but, conſidering him as too good to do them an injury, they pay homage only to the devil, from an opinion that he is the ſole Being whom they have to fear. They are univerſally neat and clean; nor do their capacities ſeem leſs ſuſceptible of cultivation and improvement than thoſe of any other part of the human race.

The volume is interſperſed with various particulars relative to Mrs. Falconbridge's perſonal concerns, and concludes with complaints of ungenerous treatment * on the part of the Directors of the Sierra Leone Company: but theſe are matters not cognizable in *our* Court.

Art. 44. *An authentic Account of the late Expedition to Bulam, on the Coaſt of Africa*; with a Deſcription of the preſent Settlement of Sierra Leone and the adjacent Country. By J. Montefiore. 8vo. pp. 52. 2s. Johnſon. 1794.

The melancholy commencement of this ſettlement is already known to the public; and in the pamphlet now before us, Mr. Montefiore brings forwards the various unfortunate circumſtances, which conſpired to diſappoint the highly raiſed expectations of thoſe who unhappily left this country for the inhoſpitable coaſt of Africa.

A ſociety was formed, during the year 1791, for the purpoſe of eſtabliſhing a ſettlement on ſome eligible ſpot on or near the coaſt of Africa. Tempted by the flattering information which they had received, they fixed on the iſland of Bulam, ſituated in the *Rio Grande*, lat. 11° N, and long. 15° W. for this purpoſe. The ſubſcribers were to receive a grant of 500 acres of land for the ſum of 30l. and in that proportion for any greater or leſs number of acres as far as 2000. The iſland is about 18 leagues in length, and from 4 to 5 broad.—In the ſpace of a month after opening the ſubſcription, 9000l. were paid into the hands of the truſtees; for which, according to the terms publiſhed, they were to grant to the ſubſcribers *one hundred and fifty thouſand acres of land* in a country of which they had not obtained *one inch* of territory.

After having encountered various difficulties, the adventurers arrived at the beautiful iſland of Bulam; of which *they immediately took poſſeſſion by hoiſting the Britiſh flag.*

The natives, not underſtanding *this mode* by which their property was conveyed to ſtrangers, made an unexpected attack on the new-comers, in which ſome lives were loſt, and obliged the Europeans to relinquiſh what they had obtained. Thus compelled to abandon Bulam, they ſought for refuge in a ſettlement belonging to the Portugueſe, where moſt of the unfortunate adventurers became victims to the climate of the country.

Mr. Montefiore, deſpairing of the colonization of Bulam, embarked for Sierra Leone, where we find him in Nov. 1792. This place, contraſted with the hardſhips which he had experienced at Bulam, we wonder not at his deſcribing in favourable terms.—In many parts, he coincides with the account given of this ſettlement in the preceding article: but he materially differs from it by characterizing the preſent governor, Mr. Dawes, as ' a man in every reſpect calculated for his ſituation, and of great abilities,' and as acting 'in the moſt upright manner for the benefit and intereſt of the company.'

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* This lady went to Africa in company with her huſband, a ſurgeon, who died at Sierra Leone. He was, we ſuppoſe, the author of a tract on the cruelties of the ſlave-trade; of which an account was given in our 78th vol. p. 342.

Art. 45. *A geographical and hiſtorical Account of the Iſland of Bulam,* with Obſervations on its Climate, Productions, &c.; and an Account of the Formation and Progreſs of the Bulam Aſſociation, and of the Colony itſelf: with authentic Documents, and a deſcriptive Map of the Iſland, and adjoining Continent. By Andrew Johanſen. 8vo. 1s. 6d. Martin and Bain. 1794.

This account appears to have been compiled from the records of the Bulam Society, particularly from the correſpondence of Philip Beaver, Eſq. now firſt lieutenent of the Stately man of war,—who had reſided at Bulam as chief in command.

Among other materials here communicated to the public, is a letter from Mr. Beaver, dated at Bulam, July 1793, (about a year after Mr. Montefiore left the iſland,) wherein he gives a much more advantageous account of the ſituation of the colony. He ſeems very confident of the final ſucceſs of the undertaking; declaring that, with ſufficient ſupport, [not *military*; every thing having been fairly purchaſed, and amicably ſettled with the neighbouring Africans,]—'not one-tenth part of what had been afforded to the Sierra Leone colony*,'—he could, long ago, 'have added to our preſent territories, land ſufficient to maintain 500,000 people, and at very little expence.' In concluſion, he adds, 'If the good people of England knew but one half of the advantages to be derived from colonizing this part of Africa, on an *extenſive* ſcale, you † might command half the money in the kingdom.'—This officer reſided at Bulam about two years.

MEDICAL.

Art. 46. *Conſiderations on the Medicinal Uſe of factitious Airs,* and on the Manner of obtaining them in large Quantities. In two Parts. Part I. By Thomas Beddoes, M.D. Part II. By James Watt, Eſq. 8vo. 2s. 6d. Johnſon, &c. 1794.

There is nothing leſs to be expected in ſcientific purſuits, than that different perſons, even among the votaries of the ſame ſcience, ſhould be alike affected as to any new modes pointed out for its improvement. Differences in temper, differences in education, differences in habits and views, muſt ever produce great diverſities in this reſpect; and it ſeems quite ſufficient for the general intereſts of knowlege, that, while the authors of a new propoſal, and their immediate connections, purſue with ardour the experimental courſe which is to decide on its merit, others look on with candour and good wiſhes, and rather incline to promote their plans of reaſonable trial than to throw obſtacles in their way. In ſuch a manner, we imagine, the real friends to medical improvement will be affected towards the experiments now going on in that new branch of the art which may properly be termed *pneumatic medicine.* We can conceive no poſſible reaſon for which thoſe, who lament the inefficacy of received methods of practice in certain diſeaſes, ſhould be averſe from a fair trial of new agents which, it can ſcarcely be doubted, act a conſiderable part in the ordinary ſtate of the animal economy; and which are manifeſtly capable of ſafe and much varied application in a ſtate of diſeaſe. For our part, therefore, we think that the active and perſevering efforts of the very ingenious phyſician, who leads the way in the pneumatic medicine of this country, are highly laudable; and we are glad to ſee him, from time to time, communicating to the public the reſults of his inquiries, and endeavouring to excite in others the ſame ſpirit of philoſophical zeal for the good of mankind, by which he is himſelf (we believe, purely and honeſtly) actuated.

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* This other new colony appears to be not more than a few days' ſail from Bulam.

† Mr. Beaver's letter is addreſſed to the Truſtees of the Bulam Aſſociation.

The preſent ſmall publication contains, in its firſt part, a variety of matter relative to the nature and application of factitious airs, with hints, facts, and obſervations, tending to illuſtrate a ſtill obſcure and doubtful ſubject. In all theſe we find Dr. B. himſelf ſpeaking with great candour, and never departing from that due degree of philoſophical ſcepticiſm which is requiſite to the inveſtigation of truth The ſecond part is chiefly occupied by Mr. Watt's deſcription of the conſtruction and uſe of an apparatus for preparing and adminiſtering factitious airs, for the underſtanding of which the accompanying plates are neceſſary.

We ſhall not make extracts from a performance which, of courſe, will be procured by all who intereſt themſelves in the ſubject.

POETRY *and* DRAMATIC.

Art. 47. *A Tour through Parts of Wales*, Sonnets, Odes, and other Poems. With Engravings from Drawings taken on the Spot by J. Smith. By W. Sotheby, Eſq. Royal 4to. 1l. 11s. 6d. Boards. Blamire. 1794.

Mr. Sotheby's poems were reviewed at their firſt appearance in 1790, in the 6th vol. of our New Series, p. 143. The preſent ſplendid edition, from the preſs of Smeeton, in St. Martin's Lane, may juſtly boaſt the united decorations of fine paper, neat preſs-work, and elegant coloured prints. The name of the artiſt who has furniſhed the drawings is mentioned in the title; that of the ſculptor is Alken. The following advertiſement is prefixed to the volume:

'The author of the following poems thinks proper to ſignify, that the preſent edition is publiſhed for the emolument of the artiſt, who has ſtamped a value on the deſcriptive parts of the Welſh Tour, by the embelliſhments of his accurate and maſterly pencil.'

The following liſt of the *Plates* will probably afford ſome gratification to thoſe who are acquainted with the ſcenes which they repreſent:

I. Abergavenny Caſtle. II. Caerfily Caſtle, by moonlight. III. The Pont-y-prid; or the famous new Bridge, built by one Edwards, a maſon. IV. Melincourt Caſcade. V. Caraig-cenning Caſtle. VI. Dinevawr ditto. VII. Haverford-Weſt ditto. VIII. Nivegal Sands, St. Bride's Bay. IX. Pont Aberglaſlyn. X. Snowdon, from Capel Caraig. XI. The Eagle's Tower, Caernarvon Caſtle. XII.

Druidical Remains in Angleſey. XIII. Llangolen; this ſtands as a frontiſpiece to the deſcriptive poem bearing that title.

The following lines may be regarded as a juſt tribute to the merits of the humble architect of Pont-y-prid:

'———— ———— ———— the lofty bridge
Burſts on the ſight amid the lowly glen,
Like ſome ſtupendous work the pilgrim views
O'er Balbec's waſte, or deſert ſoil
Of Palmyrene. Great architect! illum'd
By Nature's light, thy daring genius ſcorn'd
An imitative grace; no ſculptur'd form,
Triton, or Nereid, or wrought river-god,
With meretricious ornament diſturb
The ſimple grandeur of thy bold deſign.
Impatient of its bondage, twice * the flood
Ruſh'd o'er the ruin'd bridge; again thy hand
The indignant torrent yok'd, and rear'd the work
Triumphant, that amid the waves ſhall ſtand
Secure, while TIME by GENIUS turn'd aſide,
Shall ſpare (long may he ſpare!) th' unrival'd arch.'

Art. 48. *The Infant Viſion of Shakſpeare*; an Apoſtrophe to the Immortal Bard, and other Poems. By Mr. Harriſon. 4to. 1s. 6d. Harriſon, Paternoſter-row. 1794.

Although this compliment to the genius and memory of Shakſpeare cannot add to the fame of the Prince of Engliſh poets, it will give reputation to the author; of whoſe poetic turn and taſte it is a promiſing ſpecimen. There is conſiderable merit alſo in ſome of the ſmaller poems annexed to the Viſion which ranks as the principal performance.

Art. 49. *Two State Papers*: with a Preface, by a Whig, and a Commentary, by a Tory. 12mo. 6d. Owen. 1794.

A burleſque verſion of Citizen Harriſon's famous Letter to Mr. Grey, and of Barrere's ſtill more famous *Report* to the Convention, reſpecting the great *Victory* obtained, on the memorable firſt of June, by the French fleet over that of England under the command of Lord Howe. The verſes ſeem to have been intended in imitation of the celebrated letters from "Simpkin the Second to his Dear Brother in Wales:" but Simpkin is not out-Simpkin'd in the preſent performance. The author, like Janus, wears two faces; he is, however, really the TORY, while he pretends to be a WHIG: and he is very ſevere indeed on the *Liberty Boys*—whether French or Engliſh,—writers or fighters,—legiſlators or preachers.

Art. 50. *The Hero.* A Poetical Epiſtle. Reſpectfully addreſſed to Marquis Cornwallis. 4to. 1s. 6d. Deighton. 1794.

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* The ingenious ſelf-taught architect had the mortification to ſee his firſt bridge, of three arches, carried away by a violent flood. His ſecond effort, on the plan of a ſingle arch, was fruſtrated in a ſomewhat ſimilar manner; yet, not daunted, he made a third attempt, and completely ſucceeded. Monthly Review, vol. lxi. p. 11.

From the exuberance of unappropriate praiſe here laviſhed on an excellent individual, we might ſuppoſe that the author had ſtudied the art of panegyric under ſome French journaliſt. We tranſcribe page 1,

'When Virtues great alike in War and Peace
Outvie the mighty tales of ROME and GREECE;
Valour that CÆSAR might have wiſh'd to own,
And Juſtice ARISTIDES knew alone;
When, from the fatal forfeit freed, we find,
Propitious grant! in one vaſt ſoul combin'd,
Deeds that EPAMINONDAS' breaſt had fir'd,
Stern CATO prais'd, and dying WOLFE admir'd;'—

* * *

Bye and bye comes—

'Purſue, Great Chief! the omen, and be more
Than ever Man, than Hero was before!
And hark! again, thy BRITAIN's other pride,
The gallant MOIRA claims thee at his ſide;
At thy approach ſhall GALLIA's ruffians fly,
And BRITONS act freſh wonders in thine eye;
The Criſis for a new ACHILLES calls,
And ſoon ſhall HECTOR ſeek proud TROY's devoted walls.'

Highly favour'd by the Muſe is he who unites the characters of a *good poet* and a *good prophet!*

Art. 51. *War.* A Poem. 4to. pp. 54. 2s. Johnſon. 1794.

This poem is dedicated to Earl Stanhope, but addreſſed to the Rt. Hon. Charles James Fox. It has the merit of ſimplicity and truth, and of pleading the cauſe of peace, humanity, and liberty: but of highly-wrought pathos or impreſſive ſublimity there is not enough to ſtamp the writer a poet. It may, however, produce a more important effect than that of immortalizing its author, by turning the attention of the people towards their real and permanent intereſts.

'——How little do the thoughtleſs world,
Immur'd within their habitations calm,
Taſte of the bitterneſs by war produced,
Or feel the pangs, theſe ſcenes of Death create.
—Bleſt with the varied gifts which bounteous flow
From the high ſource of all that's great and good,
With lovely peace and ſmiling plenty crown'd
They plead for war as if it were a ſport;
A very paſtime to divert mankind:
As if it were a good to be deſir'd,
With no appendages of rival ill:
As if it were fulfilling heav'n's laws:
As though kings held the ſceptre of man's fate,
And were the keepers of the book of life:
As if to fill the earth with Death and Woe,
Were the commands of Duty and of God.
'Could men thoſe ſcenes of miſery review,
Where nought but death and fell diſquiet reign,
—Could they but journey o'er the ghaſtly field,

Where late the fatal tragic fight was won:
Could they the pallid fallen corſes view:
The heroes, who in battle nobly fell.
Could they but liſten to the dying groans,
The diſmal labours of expiring life:
The mournful cries, the dolorous complaints,
The bitter curſes which are hurried down,
On thoſe who firſt ſeduced them from their homes,
And thoſe whoſe quarrel taught them how to fight.
—Could they but ſee the anguiſh which prevails:
The frantic rage, the anxious painful grief,
Which harrow up the ſoul, and yield deſpair:
Then would perchance the myrmidons of Kings
Compaſſion feel, and feel regret, that they
At firſt the public mind debauch'd, with tales
Form'd to create averſion and diſguſt,
'Gainſt ſome more proſperous and envied ſtate;
And then ſend forth their armies to the field:
An immolation to offended pride!'

Art. 52. *Three Pindaric Eſſays.* Fitzwalter, the Birth of Democra and the Calamities of France. 4to. pp. 22. 2s. Owen. 179

It might probably be difficult for a philoſophical critic to aſſig good reaſon for many of Pindar's apparent eccentricities, and to ſh that they tend to illuſtrate his ſubject, or are connected by eſſen aſſociations with his theme: it might be difficult to prove the apt of many of his complex epithets and daring tropes, and to evi that they have any higher propriety in their reſpective ſituati than would belong to many other words of equal length and eq novelty: but it would be utterly impoſſible to aſſign a ratio motive for the fine epithets, fine phraſes, fine images, and fine p ſonifications huſtled together in the poetical cornucopia now before The whole is perfectly in the ſpirit of the modern Engliſh ode. ſhall copy a ſtanza from each poem: which will connect fully as as if we had tranſcribed without interruption.

' Why Diſcord trembled then thy languid wing?
Why faintly flew'ſt thou? Thro' thy heavy way,
Mutt'ring forth thy blaſting ſighs?
Alas, thy hell-born influence droop'd—thy ſubject legion fled,
Shrieking ſhrill unheeded cries.
And lo, thro' night burſts ſwift a dazzling ray,
Attendant Seraphim their flow'rets bring,
(Flow'rets that on the rainbow grow)
And as before her ſteps their wreaths they fling,
Matilda's form deſcends to heal a Father's woe.'

' Torn was her auburn hair, her ruddy veſt,
When by infernal force in Hell compreſt,
Fair Freedom's womb conceiv'd a direful birth:
Yet as ſhe ſorrowing ſat on Satan's throne,
The proſtrate dæmons bending round,
Caught ſweet repentance from her moan:

In her ſad cries, they heard a ſecret ſound,
Sweet as the murm'ring of a willow'd ſtream:
They hear'd—they ſeiz'd their arms—
Arms that caſt a ſulphur'd gleam:
While Satan, 'midſt his feſtive mirth,
Felt ſore alarms:
He ſhook his maſſy lance and dread deſtructive frown'd.
All Hell ſubmiſſive bent,
Applauding—trembling—as he ſent
His dang'rous miſtreſs baniſh'd to the earth.'
' Yelling, ſee them quick deſcend,
Yon ivy'd tower, lo, they rend,
And join the frighten'd ſcreech-owl's woeful ſcream.
And as they fan the air with tainting wing,
The ſpreading beech—the lofty pine—
And knotted oaks their blaſting influence feel.
Then perching mirthful on the wreathing vine,
They preſs the purple fruit:
And as they ſtrike dire notes upon th' Avernian lute,
Dancing around in bacchanalian reel,
They ſhake their raven plumes with lurid gleam,
And 'mid all Nature's tortures, hell-framed numbers ſing.'

Pindarum quiſquis ſtudet æmulari.

Art. 53. *The Volunteer Laureate:* or Fall of Peter Pindar. Containing Odes to Lord Howe, Mr. Pitt, and the Swiniſh Multitude. By Archilochus, Jun. 4to. pp. 26. Eaton. 1794.

Of the ſpirit and powers of this would-be Archilochus, a ſhort extract will give an adequate idea:

" When mad Philoſophy's deſtructive lore
Taught France to hate what Europe ſhould adore;
When Baſtilles fell, when prieſts with nobles fled,
And poor Capet lay ſhorter by the head,
When for democracy folks 'gan to hanker,
(Ere Reeves had yet ſet up at Crown and Anchor,
Ere Burke had yet diſplay'd the Gallic dagger,
Ere placeleſs whigs had yet begun to ſtagger[*],)
Pitt wiſely ſaw, what no one elſe could ſee,
That war alone would make a nation free;
Aſſuage its parties, change the guilty ſcene,
Reſtore an orphan, and releaſe a Queen.
Hence brilliant triumphs crown the ſinking year,
And York and Cobourg fill all France with fear—
Our navies[†] ride unconquer'd at Toulon[‡],
And even Dunkirk were all but our own.

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[*] ' All which circumſtances, eſpecially the timely diſplay of Mr. Burke's dagger, have very much tended to preſerve the internal harmony of this country.'

[†] ' Errat. pro *ride* lege *rode*.'

[‡] ' An inſignificant town on the coaſt of the Mediterranean—lately evacuated by the Engliſh, on account of its extreme *unimportance*.'

Ar

At home John Bull exults with loud applauſe,
Proud to be bankrupt in an Emperor's cauſe.—'

Art. 54. *Netley Abbey*, an Operatic Farce, in Two Acts. As performed at the Theatre Royal, Covent Garden. Written by Mr. Pearce, Author of Hartford Bridge, &c. 8vo. 1s. Longman.

The title, 'Netley Abbey,' is derived from a part of the ſcenery, here exhibited, being laid at and near that noble piece of ruins.—Some *Jack-tar* humour is introduced with good effect; and an Iriſh barber alſo contributes to render this farce ſomething more than tolerable: which is all that we uſually require in compoſitions of this claſs.—The following detail of an engagement between two frigates, the one Engliſh, the other French, as given by *Gunnel* an *Heart-of oak* ſailor, if not too plenteouſly *over-charg'd*, will afford ſome entertainment to ſuch of our readers as are acquainted with ſea-terms:

'*Gunnel*. Why d'ye ſee, it was blowing ſtrong, and we were leping of it—forecaſtle under, in *Portland Road*, when a ſail hove in ſight in the offing, ſtanding right over from *Cherbourg*—We ſaw with half an eye ſhe was an enemy's cruizer, ſtemming right for us; better ſhe cou'dn't come! we turn'd the hands up, and drew the ſplice off the beſt bower.

'*Oakland*. Beſt bower! what is all this about?

'*M'Scrape*. O whack! leave him to himſelf.

'*Gunnel*. Mounſeer twigg'd us; and not liking the cut of our gib, hove in ſtays—all hands make ſail! away flew the cable, end for end; and before you'd ſay peas, we had her under double reef'd top ſails, and top-gallant ſails.

'*M'Scrape*. Well ſaid, little Oakhum!

'*Gunnel*. Away we ſcudded! but no ſooner had we opened the *Bill*, ſtanding thro' the tail of the *Race*, than, by the holy, I thought ſhe'd a-tip't all nine:—pigs and live lumber were all afloat in the lee ſcuppers!

'*Oakland*. Pigs and live lumber?

'*M'Scrape*. Ay, ay—get on, little one; its as ſmooth as day.

'*Gunnel*. Damn the inch did we ſtart: but ſprung our luff, gave her a '*Mudians* reef, bowſed in the lee guns, and found ſhe'd juſt as much canvas as ſhe cou'd ſtagger under—The chace was a head with a *clean rap full*.

'*M'Scrape*. O bravo! well, and what then?

'*Gunnel*. My eyes, how ſhe walk'd! licking whole green ſeas in, at the weather cheſs tree, and canting it over the lee-yard-arm! but we overhaul'd her, and ſtood well up under our canvas: while *Jacky Frenchman* was crabbing to it—nigh on his beam ends; and about ſeven bells, began playing at long bowls, with his ſtern chaſers—ſteering damn'd wild.

'*Oakland*. Seven bells and long bowls!

'*M'Scrape*. O nothing cou'd be better—get on, my tight fellow.

'*Gunnel*. Steering damn'd wild!—While old Truſty, our quarter-maſter, as good a helmſman as ever took ſpoke in hand, kept *ſteady, ſteady!*

ſteady! Dam'me he cou'd a'run our gib-boom into a muſquito's eye.

'*Oakland.* Hey! what!

'*M'Scrape.* Never mind the muſquito's eye—get on, my hearty.

'*Gunnel.* Damn the ſhot, d'ye ſee, did we return 'till we were cloſe on his weather quarter: then clapt the helm hard a-weather, yaw'd athwart his ſtern, and gave her the whole doſe of round and grape, into his gingerbread work abaft; while ſhe kept blazing away to windward.

'*Oakland.* Dam'me but the fellow's mad!

'*Gunnel.* At it we went as hard as we could pelt; never were guns better ſerved; yet three glaſſes of it, did ſhe take, before ſhe ſicken'd.

'*M'Scrape.* Three glaſſes of what, my dear ſoul? Oh! whiſky, I ſuppoſe.

'*Gunnel.* Down came her fore top-maſt, and her ſails took aback! to be ſure we did'nt make the moſt of that! round we came on our heel, run atwhart her fore foot, and tickled her up with the larboard tier:—every ſhot told.

'*Oakland.* What the devil does he mean about heel and fore-foot?

'*M'Scrape.* Something of a ſort of a hornpipe ſtep, I gueſs.

'*Gunnel.* That doſe was a ſickner—her fire ſlack'd—ſhe fill'd—kept large, and wou'd fain been off—we twig'd her drift—let run the clue garnets, ranged upon her weather-beam in piſtol ſhot, and gave her t'other broadſide, 'twixt wind and water, hot as ſhe cou'd ſup it.

'*Oakland.* Sup what!

'*M'Scrape.* O, be eaſy—tis as plain as an old ſhilling.

'*Gunnel.* Blow me, it made her heel again! damn the ſhot did ſhe fire after, being cloſe on board,—ſtarboard, hard flew the helm! ſlap goes our cat-head into her gallery, with a hell of a ſurge! over went her mizen-maſt! in daſhes the boarders!—clears the deck! away ſcud the Mounſeers, and down came the colours, with three hearty cheers, to the honour of Old England. Hurrah! Hurrah! Hurrah!'

The foregoing deſcription not being very intelligible to old Squire Oakland, he deſires the Iriſhman, who was much delighted with it, to explain it: which is thus happily effected:

'Why, you muſt know the ſhip we fought with, was an enemy: better ſhe cou'dn't come, for ſhe was only in her ſtays; Little Gunnel run the gib-boom into a muſquito's eye, for a wager of three glaſſes of whiſkey—ſteady! ſteady!—and at the ſign of the Seven Bells, a game of long bowls was played—

'*Oakland.* Confound me, if you know any more about it than the ſailor.'

ART. 55. *Arrived at Portſmouth!* an Operatic Drama, in Two Acts. Performed at the Theatre Royal, Covent Garden. Written by the Author of Netley Abbey, &c. 8vo. 1s. Longman. 1794.

Whatever praiſe may be due to this little drama muſt be placed to the large credit account of Lord Howe's memorable victory over the French fleet, on the glorious FIRST OF JUNE; the well-earn'd fame of which reſounds through every page, and almoſt every paragraph, and every ſong, of the preſent performance. No true-born Engliſh critic either can or will ſee any imperfection in the work of a poet who patriotically uſes his beſt endeavours, however difficult the taſk, to do juſtice to a theme ſo truly noble! We, therefore, cordially join with honeſt *Gunnel*, in his three hearty HUZZAHS!!! Vide the preceding article.

Art 56. *The Prodigal.* A Dramatic Piece. As performed at the Theatre Royal, in the Hay-market, Dec. 2, 1793. 8vo. 1s. Arrowſmith, Croſby, &c. 1794.

Mr. F. G. Waldron has here given an alteration of Mitchell's '*Fatal Extravagance*,' a pathethic little drama, of one act, written and acted about ſeventy years ago. The preſent revivor of this piece has extended it to two acts, and has made the cataſtrophe leſs tragic. Its object is to exhibit, in the moſt frightful colours, the horrid conſequences to which gaming, and thoughtleſs extravagance, tend to expoſe their infatuated votaries. The celebrated Mr. Aaron Hill is generally ſuppoſed to have been the real author of the performance; although it was, on its firſt appearance, given to the public under the name of Mitchell, who was a poet of ſome note in his day, though not of the *firſt rate* *; and the compiler of the *Biographica Dramatica* obſerves that it is accordingly printed in the collection of Mr. Hill's productions. The ſame biographer likewiſe refers us, for the groundwork of *Fatal Extravagance*, to Shakeſpeare's *Yorkſhire Tragedy*.

NOVELS.

Art. 57. *The Royal Captives*: a Fragment of Secret Hiſtory. Copied from an old Manuſcript. By Ann Yearſley. 12mo. 2 Vols. 6s. ſewed. Robinſons. 1795.

The ſtruggles of a powerful mind, to overcome the obſtacles which reſult from the want of early inſtruction, are ſuch as ought to intereſt every ſpectator. If there be any individual whoſe efforts demand aid in preference to thoſe of others, it is the Being who ſteadily labours to overcome theſe obſtinate impediments. The reaſon is evident: ſuch perſons exert their vigour firſt to obtain and afterward to communicate knowlege. On them the advice of the critic ought to be carefully and liberally beſtowed, and the bounties of the public ſhowered; for, were this the practice, their difficulties would quickly diſappear. Unfortunately, it is not; and their mortifications are ſuch as would deſtroy minds of a leſs robuſt texture.

Of this deſcription is Mrs. Yearſley. Nurtured in ignorance, yet eager to be informed; bearing her milk-pail, and ſtudying her alphabet; confined to the intercourſe of the illiterate, while panting for the ſociety of the wiſe; her ſpirit ſighing at the proſpect in view, yet not yielding, but enduring neglect, and ſhaking off deſpondency; we contemplate ſtrife like this with lively emotions in favour of the combatant. The performance before us demonſtrates that the ſuccour of which Mrs. Yearſley was in need has been denied; particularly that moſt eſſential part, a familiar communication with that claſs of people which is generally the beſt informed. On no other principles can we explain the ſtriking contraſt between the ſtrength of thought and the weakneſs of judgment, which ſo perpetually obtrudes itſelf on the reader of the Royal Captives. The almoſt continued inflation of the ſtyle, and the writer's frequent power of expreſſion; the crude and disjointed manner in which ſhe has planned and purſued her ſtory, with the occaſional force diſcovered in the incidents, in the characters which are delineated, and in the bold philoſophy at which Mrs. Y. aims; are equally conſpicuous. The *faſtidious* critic will preſently throw down the book, in diſguſt; while he, who is more intimately acquainted with the powers of mind, will wiſh that he had been preſent with her, while ſhe was planning and writing it, to have aided her with his advice. Mrs. Y. has delighted in poetry; and this predilection has occaſioned her to uſe continual inverſions, and uncouth metaphors, in her proſe; many of which are unfit for any ſpecies of compoſition. Of this kind are 'he *pointed* my ſtrong ideas'—'He *held to my reaſon the volume of the world*'—'I panted *to ſtrike upon the world* as a *meritorious* character'—'His perſuaſive eloquence *darted enthuſiaſms* through my frame'—'Birds *broke* not their ſong at my approach,' &c. &c.

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* Vide Cibber's Lives of the Poets, vol. iv. p. 347.

The incidents are generally improbable; not becauſe events more ſtrange and incredible have not happened, but becauſe, in the writer's haſte to produce great effects, ſhe has neglected the minutiæ which are neceſſary for that purpoſe. Every event, however great or grand, ſhould ſteal on the mind; and, though unforeſeen, when it has happened, ſhould ſeem as if it could not have failed to happen: which can only be effected by a recital of the many ſmall and intermediate events with which it is linked. From the ſame miſtake, there is a want of progreſſion in the ſtory.—Having related one ſtriking incident, which ſhe has not poſſeſſed patience and judgment enough to prepare, ſhe hurries forwards to another, and thus robs each of that force which ſhe has been ſo ardent to impart.

With all theſe defects, and more, the woman of genius is ſeldom abſent. She is indeed too full of complaint, too apt to bewail inſtead of obviating the evils of men, and too gloomy and diſpiriting for the morality which we wiſh to ſee inculcated. The endeavour of every author ought to be to inſpire fortitude. To teach complaint and deſponding reſignation is the radical diſeaſe of ſentimental maſters and miſſes who write novels for the peruſal of each other:—but the ſtrong mind of Mrs. Yearſley ought to counteract ſuch imbecility. We muſt not however forget that, aſpiring to rank with the nobleſt ſpirits, and feeling herſelf almoſt trodden down among the moſt lowly, her philoſophy muſt have been uncommonly ſound, had ſhe not been perſuaded that ſhe is very unfortunate. Her preface affords ſufficient proofs of what her feelings are.—She ſays;

'I love Fame, though I have only heard her whiſpers; am ſenſible ſhe incites towards the wonderful, the great and good; and that authors, who affect to deſpiſe her, are cowards, inſincere, and guilty of profanation. Yet there is (a) vaſt difference in [between] being her lover and her ſlave. For me, I confeſs myſelf not deaf to, nor independent of the voice of the world; except in thoſe enraptured moments when bewitching fancy renders me inſenſible to the real dependencies of life. In poetry, I am her ſlave; in proſe, I wiſh her to be mine. In private ſorrow, ſhe has, through a gloomy paſſage of twenty years, proved my enchanting friend. None may condemn me; nature herſelf drew deluſion in the deſart where I was beloved by fancy, before I was alive to fame; and taſted more delight than I have ſince found in the midſt of proud ſociety, where favour falls heavily on the heart from the hand of arrogance.—

'One of my motives for publiſhing the work unfiniſhed, is, that the world may ſpeak of me as I am, whilſt I have power to hear. The clouds that hang over my fortunes intervene between me and the public. I inceſſantly ſtruggle to diſſipate them, feel thoſe ſtruggles vain, and ſhall drop in the effort.—This conſolation I ſhall, however, bear with me to the verge of life, that, to thoſe who have guided me by the ſacred and lambent flame of friendſhip, my memory will be dear; and that whilſt malice feebly breathes, truth will boldy pronounce.'

The ſtory of this work is taken from the impenetrable hiſtory of the *Man in the Iron Maſk*, ſuppoſed twin-brother of Louis XIV, whom Mrs. Y. has formed into a huſband and a father; relating the adventures of *him*, his *wife*, and his *ſon*, principally in the perſon of the latter.

If the reader of theſe volumes has thought before, they will lead him to think again. They will ſurprize thoſe who delight in the marvellous, and will be acceptable to ſuch as weep over the calamities to which royalty is ſubject. Thoſe who buy books will much more frequently buy worſe than better; and thoſe who love to encourage an enterprizing and, however abaſhed and ſubdued, no vulgar ſpirit, will not think their money ill beſtowed.

MISCELLANEOUS.

Art. 58. *The Statiſtical Account of Scotland.* Drawn up from the Communications of the Miniſters of different Pariſhes. By Sir John Sinclair, Bart. 8vo. Vols. VIII.—XIII. 2l. 5s. Boards. Edinburgh printed, by Creech; and ſold in London by Cadell and Davies, &c. 1794.

In our Review, New Series, vol. viii. p. 285, we gave an account of the firſt two volumes of this curious and uſeful work; including a ſpecimen of the manner in which the plan has been executed; and in our xiiith vol. p. 431, our readers will find a farther account of Sir John Sinclair's publication, vols. III.—VII. both incluſive; attended with ſuitable extracts.

We think that the public are under great obligations to the patriotic editor, for bringing forwards ſo extraordinary and valuable a maſs of national information, reſpecting the topographical, natural, and civil hiſtory of the great northern diviſion of our iſland.—In a work of this kind, produced by ſo unexampled a variety of pens, from unconnected writers*, there muſt, in courſe, be a great diverſity of manner, and unequal degrees of literary merit: but we have had the ſatisfaction of obſerving much to commend in the greater part of theſe *ſtatiſtical* productions: in which, intelligence, judgment, and even entertainment and inſtruction are happily (and perhaps, to many readers, *unexpectedly*) united.

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* The number of pariſhes deſcribed in theſe ſix volumes is about 235.—It is probable that not *fewer*, but rather a *greater number*, are comprized in the ſeven preceding volumes:—which are not, at preſent, before us.

It is to be hoped that the accompliſhment of this important undertaking will proceed with the ſame ſucceſs which has, thus far, attended its progreſs.

Art. 59. *A Review of ſome of the Political Events which have happened in Mancheſter*, during the laſt five Years: Being a *Sequel* to the "Trial * of Thomas Walker, and Others, for a Conſpiracy to overthrow the Conſtitution and Government of *this Country*, and to aid and aſſiſt the French, &c." By Thomas Walker. 8vo. 2s. 6d. Johnſon. 1794.

Mr. Walker himſelf ſhall review this pamphlet. No man better underſtands the ſubject; and he ſeems, as far as *we* can judge, to have very fairly reported its merits, in the preface.

He begins by obſerving that, 'ſince the events of the following narrative, Meſſrs. Hardy, Tooke, Bonney, Kyd, Joyce, Holcroft, Thelwall, Richter, and Baxter, have been indicted and acquitted of high treaſon. The offence laid to their charge was of the ſame nature with that imputed to Meſſrs. Jackſon, Paul, Collier, myſelf, and others; the difference of the two caſes, was, that in the one, a conſpiracy was the crime alleged; in the other, it was the means, by which the ſuppoſed crime of high treaſon was to have been effected.—Both theſe charges have fallen to the ground. The enquiry, I truſt, will produce much good upon the public mind; and, ſo far, will compenſate the defendants for the anxiety, ill-treatment, and injurious expence, which they have ſuſtained.'

Whether there be in law any preciſe definition of what is called a *conſpiracy*, Mr. W. ſays he has not yet been able to learn: but, from the practice obſerved on theſe trials, he deems it, of all others, a ſpecies of accuſation the moſt to be dreaded by an Engliſhman; and for this opinion, he aſſigns the following reaſons:

'The evidence permitted to be given appeared to conſiſt of every thing done, written, or ſpoken, at any time, or place, or by any perſons whatever, who, by the ingenuity of the crown lawyers, could be connected with the deſign of which the parties ſtood accuſed. For inſtance, ſuppoſe a member of a political ſociety votes againſt any political motion, and that he is in a minority: the queſtion is, of courſe, carried againſt his opinion, as being the act of the ſociety at large; the reſult is, that ſuch member may be tried for his life, on this very act, which he has endeavoured to prevent.

'In anſwer, I know, it may be ſaid, that *a defendant has only to call the other perſons that were preſent, in explanation of his conduct*; which is all very true and plauſible, provided he knows before-hand the time, and place, and nature of the fact alleged. But if, as in the caſe of the gentlemen above mentioned, the evidence is to begin for years before the day of trial, their papers ſeized, and themſelves impriſoned, the chance of a defence is doubtful indeed; as witneſſes may be dead, or may have left the kingdom, or may have forgotten every circumſtance in queſtion, not thinking, at the time it happened, they ſhould ever be called to give an account of it.'

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* See Review for Auguſt, 1794, Art. 36.

Mr. W. proceeds to animadvert on the delay of juſtice, in the practice of our law courts; which he conſiders as a ſtill *more ſerious* cauſe of complaint: but for his remarks on this head we muſt refer to his book, as well as for what he obſerves with reſpect to other ſimilar topics. With regard to his own,—well-known,—attachment to the great cauſe of REFORM, he obſerves that he is ſtill willing to hope that this cauſe is at this moment, as it has been for ſeveral years, progreſſive; becauſe, as he conceives, 'the intereſt and honour of England, as a nation, are deeply concerned in its accompliſhment.'——'Should this, (he adds,) be attended with ſucceſs, even in the laſt period of my life, I ſhall look with ſatisfaction on the injuries which have been attempted againſt my perſon, my family, and my property, conſidering, that the failure of thoſe attempts may have had ſome ſhare in promoting the general benefit. But were it poſſible that, at the approach of the nineteenth century, the people of England ſhould have totally abandoned their national character, and, conveying the poiſon of corruption to their own lips, ſhould ſit down tamely under an eſtabliſhed deſpotiſm, thoſe few who have endeavoured to prevent ſo deadly a calamity, will, at leaſt, have the conſolation "that as men employ the talents God has given them here, they ſhall accordingly receive their reward at the cloſe of the day, when their ſun ſhall ſet, and when night ſhall put an end to their labours."

With reſpect to the general contents of this large pamphlet, (of 161 pages,) they conſiſt, collectively, of reſolutions, declarations, advertiſements, letters, addreſſes, &c. &c. of various political ſocieties and clubs relative to the ſubject of parliamentary reform; and to the Mancheſter riots, which appear to equal, if not to exceed the atrocities of the ever memorable Birmingham mobs.—On the whole, it is a curious collection of narratives, vouchers, and other authentic materials, relative to a very important and highly intereſting ſubject.

Art. 60. *Literary and Critical Remarks, on ſundry eminent Divines and Philoſophers of the laſt and preſent Age.* Particularly Raleigh, Cudworth, Hobbes, Locke, Newton, Bolingbroke, Shaftſbury, Biſhop Butler, Dr. Blair, Dr. Gregory, Biſhop Porteus, Dr. Johnſon, Biſhop Hurd, Mrs. M. Graham, Dr. Prieſtley, &c. Combining Obſervations on Religion and Government, the French Revolution, &c. with an Appendix, containing a Short Diſſertation on the Exiſtence, Nature, and Extent of the Prophetic Powers of the Human Mind, with Examples of ſeveral eminent Prophecies, of what is now acting, and ſoon to be fulfilled upon the great Theatre of Europe. Particularly thoſe of Biſhop Newton, Baron Swedenbourg, Daniel Defoe, Drs. Prieſtley, Goldſmith, Smollet, &c. 8vo. pp. 489. 6s. Boards. Croſby. 1795.

There are certain fundamental qualifications, which the public has an unqueſtionable right to expect in every writer who aſſumes the character of a critic. He, for example, who takes upon him to cenſure or to commend the opinions of others, ought to have ſome clear and ſettled opinions of his own; he who preſumes to paſs his judgment on doctrines and ſyſtems ſhould before-hand take care to underſtand them; he who ſets himſelf up as a judge of ſtyle ſhould at leaſt be able to write correctly. Without fear of incurring the charge of arrogance, or of vanity, we readily acknowlege the reaſonableneſs of theſe expectations with reſpect to us, as Reviewers; and we deem ourſelves obliged, in duty, to make them our rule of judging, whenever our office calls us to ſpeak of the critical talents of others. We muſt therefore honeſtly and plainly declare, with regard to the preſent work, that the author appears to us to be in all reſpects unequal to the taſk which he has undertaken.

In the courſe of his lucubrations, this critic touches on a great variety of ſubjects, theological, metaphyſical, political, and philological: but ſo thick a miſt of obſcurity hangs over his ſpeculations, and ſo deſtitute are they of harmony and conſiſtency, that we cannot ſuppoſe him to have attentively ſtudied the various ſubjects on which he treats. At one time, he declaims againſt myſtery and the Athanaſian creed; at another, he ſeems to admit a Trinity in the divine Nature, and even refers the Platonic Triad to divine revelation. He inveighs bitterly againſt materialiſm, and Dr. Prieſtley; yet he ſpeaks of the ſubſtance of the Divine Nature as ſyſtematically one, but infinitely diviſible. In politics, he declaims againſt deſpotiſm, ariſtocracy, and Mr. Burke; yet he preſumes to aſſert that liberty has often brought England to the brink of deſtruction, and to aſk whether Engliſhmen are happier than the ſubjects of arbitrary governments?

With reſpect to this writer's ſyſtem of philoſophy, ſome conjecture may be formed from his notion concerning dreams, fairies, and apparitions. He accounts for dreams by ſuppoſing them the immediate effect of ſpiritual agency; and he declares, *on his ſoul*, that he, who is unable to compoſe a good tune, has heard or ſeemed to hear in his ſleep much fine muſic, of 'higher mood' than he has ever heard when awake. 'As to the opinions, (ſays he,) of other kinds of inviſible Beings, by whatever name denominated, I have, in a field of my own, ſeen, and ſhewn to others, various rings on the graſs, as true as if drawn with the compaſs.' As to ghoſts that perambulate churchyards at the dead of night, in defiance of the ridicule of ſelf-ſufficient ſcioliſts, he believes that *ſuch things are*; he even avers that he lately heard a young gentleman ſolemnly declare that he twice ſaw, at the foot of his bed, for five minutes each time, the *apparition of a horſe* which he had abuſed, and heard it groan thrice.

We muſt add a few ſpecimens of this *literary and critical remarker's* powers of criticiſm and taſte in philology;—and, firſt, a few of his bold ſtrokes of general character. 'Locke is not a great favourite with me, and Lord Shafteſbury is not entirely to my taſte.'—'Locke, a plauſible diſſeminator of all metaphyſical abominations.'—'If Dr. Prieſtley is not out of his mind, his mind is doubtleſs out of him.'—'Dr. King wrote a book to account for the origin of evil whilſt he denied its exiſtence! *King* of fools!'—'Mrs. Macaulay Graham is unable, poor gentlewoman, to write a quarter of a page without contradiction or ambiguity:'—'but few expect in a woman any deeper waters than a trout ſtream.'

Next, for a curious example, or two, of conciſe criticiſm.—Dr. Blair's Sermons, vol. i. ſerm. 14. 'is an excellent one, if it did not verge ſomewhat to Mandevilianiſm and predeſtination.' Biſhop Porteus's Sermons, No. viii. 'I ſhall ſet down the text only, Titus, ii. 6. Young men likewiſe exhort to be ſober minded.' This ſtyle of criticiſm reminds us of the Spectator's *very laconic* correſpondent *Bob Short*.

Sometimes the author takes a rather larger compaſs. For example: On Dr. Blair's obſervation, that the very words which will be pronounced in the day of judgment are recited,—Come ye bleſſed, &c. his remark is: 'This I cannot but conſider as abſurd, unleſs our author had informed us of the language in which it will be ſpoken.'—

We will now diſplay ſome of the author's curious phraſeology:—'to expunge knaves and fools from the face of eternity:'—'an intermediate condition of things, between contingency and human freedom on one ſide, and preſcience and neceſſity on the other:'—'Sterne's production is ſo deſultory and *precarious*, as well as affected, that the reader is continually *eluded* and diſappointed.' Dr. Blair's third volume 'engages with a natural *ſimplicity of elevation*, combined with an amplitude of conception and with eloquence; is *enamelled with choice of words*, elegance of taſte in the compoſition, and ſelection and application of texts, and concludes *with an apex of ſolemnity*.'

Laſtly, we ſhall exhibit a few inſtances of falſe grammar; 'temporary reſidence *ſeem* to have been required:' p. 67.—'happineſs or miſery *depend*;' p. 69—'the *reconcilement* of even the moderate opinions of men to the doctrines of chriſtianity *are* nice and difficult;—'were *the active affection* in men of genius, whether the ſervants of God or not, *to reflect* that precious endowment back to the fountain whence it was derived, doubtleſs they cannot offer a more grateful tribute.'

After having produced theſe vouchers of the author's critical abilities, it is ſcarcely worth while to inform our readers, that the ſermons of Biſhop Butler, Dr. Gregory, Mr. Taylor (or Dr. Johnſon), and Dr. Blair, Biſhop Hurd's Dialogues, Mrs. Macaulay Graham's Letters on Education, and Dr. Prieſtley's Diſquiſitions, are the principal works here deſcribed. The reſt of the divines and philoſophers, mentioned in the title, are curſorily noticed. The appendix contains a collection of *prophecies*, the fulfilment of many of which may be expected, by the *credulous*, to happen even in the time of perſons now living. Among other materials of this ſort, we find a remarkable paper, ſaid to have been written by the late Dr. Smollet, not long before his death, in a private letter to a friend.—Concerning the authenticity of this paper, our opinion has been aſked by a correſpondent, who ſigns his letter "An old and conſtant Reader." It is impoſſible for us to give any judgment as to the genuineneſs of the article in queſtion. There is little in it unworthy of the ingenious Doctor's literary character: but he cannot be ſaid to have given his opinions on the *ſigns of the times* then revolving before him, as prophecies. Any man, ſo capable as Dr. Smollet of ſhrewd obſervation, might have predicted, as he did, from natural cauſes, the revolutions that have ſince taken place in America and France.

Art. 61. *Obſervations on the Emigration of Dr. Joſeph Prieſtley*, and on the ſeveral Addreſſes delivered to him on his Arrival at New York. 8vo. pp. 63. 1s. 6d. Reprinted for Stockdale, London. 1794.

Frequently as we have differed in opinion from Dr. Prieſtley, we ſhould think it an act of injuſtice to his merit not to ſay that the numerous and important ſervices which he has rendered to ſcience, and the unequivocal proofs which he has given of at leaſt honeſt intentions towards the cauſe of religion and chriſtianity, ought to have protected him from ſuch groſs inſults as are poured on him in this pamphlet.—Of the author's literary talents, we ſhall ſay but little: the phraſes *ſetting down to count the coſt*; the rights of man the greateſt *bore in nature*; and the appellation of *rigmarole ramble* given to a correct ſentence of Dr. Prieſtley, which the author attempts to criticize; may ſerve as ſpecimens of his language. The pitiful attempt at wit, in his vulgar fable of the pitcher haranguing the pans and *jordans*, will gain him little credit as a writer, with readers of elegant taſte. No cenſure, however, can be too ſevere for a writer who ſuffers the rancour of party ſpirit to carry him ſo far beyond the bounds of juſtice, truth, and decency, as to ſpeak of Dr. Prieſtley as a man who is an admirer of the maſſacres of France, and who would have wiſhed to ſee the town of Birmingham, like that of Lyons, razed, and all its induſtrious and *loyal* inhabitants butchered: as a man whoſe conduct proves that he has either an underſtanding little ſuperior to that of an ideot, or the heart of a Marat: in ſhort, as a man who fled into baniſhment covered with the *univerſal deteſtation* of his countrymen. The ſpirit, which could dictate ſuch outrageous abuſe, muſt diſgrace any individual and any party.

We have no doubt that London has the honour of being the native place of this production; although it is *pretended*, at the bottom of the title-page, that it was originally printed at Philadelphia.

Art. 62. *La Souriciere. The Mouſe Trap.* A facetious and ſentimental Excurſion through Part of Auſtrian Flanders and France. By Timothy Touchit, Eſq. 12mo. 2 Vols. 6s. Boards. Parſons. 1794.

Very flimſy and very licentious; incapable of doing good, and calculated to do evil.

SINGLE SERMONS.

Art. 63. *A Faſt Sermon*, preached Feb. 28, 1794. By Richard Weaver, Author of an *Expoſition of the Church Catechiſm*, Curate of Draycot-Cerne, Wilts, and Maſter of the Academy at Chippenham. 8vo. 1s. Baldwin.

The great object of many faſt-ſermons, which were publiſhed during the laſt year, was to animate us to uſe our beſt exertions in a vigorous proſecution of the war; and this is likewiſe the main purport of the preſent diſcourſe. 'Be unanimous,' ſays the preacher, in the concluding ſentence, 'and reſolute in the ſupport of our gracious Sovereign; and by deſpiſing the wicked inſinuations of thoſe who would promote inſurrection for the ſake of plunder, ſuffer no *internal commotions* or *diviſions* to weaken your efforts againſt a *common* and *moſt inveterate enemy*.'

Certainly we ought to do our utmoſt, and ſtrain every nerve, in the defence of our country againſt every enemy, foreign or domeſtic: but we truſt that there were none, among Mr. W.'s hearers, in the loyal county of Wilts, who could poſſibly be ſo depraved as to lend a favourable ear to wretches who would promote inſurrection *for the ſake of plunder*. Such atrocity could only be imagined of a London mob, compoſed of pick-pockets, foot-pads, and houſe-breakers. So good a writer as Mr. W. might have been deemed ſuperior to ſuch unreſtrained ſallies.

Art. 64. *Religious Fear of God, and faithful Allegiance to our King, recommended,* from the Precepts and Examples of our Saviour and his Apoſtles. Preached at ſeveral Places in July 1794. By the Rev. Richard Weaver, Maſter of Chippenham Academy. 8vo. 1s. Brooke and Macklin, Cheapſide.

From the precepts 'Fear God; honour the king,' taken in connection, the author of this ſermon inculcates loyalty as a religious duty; not, however, on the antient high notion of the divine right of kings, but merely on the ground that God *permits* kings to reign, and magiſtrates to bear authority under them, for preſerving that order and ſubordination without which ſociety could not exiſt. With reſpect to preſent politics, the author falls into the common error of miſtaking diſſatisfaction with the proceedings of adminiſtration, for diſaffection toward the Britiſh conſtitution and government; and he charges thoſe, who wiſh for a change of meaſures, &c. as promoters of ſedition, who conceal a dagger in their boſoms for the deſtruction of their country. Idle ſuſpicions and illiberal reflections of this kind, which have of late been too frequent, by exciting and ſpreading falſe alarms and groundleſs jealouſies, are exceedingly injurious to the community, as well as to individuals.

CORRESPONDENCE.

⁂ We muſt terminate our correſpondence with Mr. Heſſe: he may reſt aſſured that we had no other motive than a love of truth for pointing out five or ſix of the errors in his book. We are very ready to inform our readers that he declares the grammatical blunder, noticed by us in page 5 of his introduction, to have been an error of the preſs; and that he has ſhewn the correction of page 117 to be proper. As to the other particulars, we retain our opinion; and we think that he has abundant reaſon to be ſatisfied with our having ſaid that "his vocabulary is a convenient ſelection, and that his phraſes are adapted to their object."

†‡† C. P. lays too much ſtreſs, in the inſtance, to which he adverts, on the difference between author and editor. The title of the work in queſtion ſufficiently prevents any miſtake or deluſion.

‡§‡ We are obliged to A. Z. for his remarks, to which we ſhall attend.

‖†‖ The letter of our friendly grammarian J. B. J. dated $\frac{\text{xii}}{23}$ 1794, was duly received: The notice to J. B. was for another correſpondent; and though we have not had, and particularly have not *now*, leiſure to anſwer J. B. J.'s communications at length, they are before us, and are not neglected. We are convinced, however, that it will be impoſſible for us always to attend to the orthographical niceties which he diſcuſſes. The variety and temporary nature of our labours are inſuperable bars in this reſpect.

§†§ Letters from O. P. *Clericus*, &c. &c. remain for conſideration.

THE
MONTHLY REVIEW,
For FEBRUARY, 1795.

Art. I. *The Poetical Works of John Milton.* With a Life of the Author by William Hayley. Vol. I. Folio. pp. 350. 4l. 4s. Boards. Boydell and Nicol. 1794.

Though the memory of few authors has received the homage of more biographical tributes than that of Milton, yet the public will probably think themſelves obliged to the ſpirited undertakers of the preſent ſplendid edition of his poetical works, for having engaged a writer ſo juſtly eſteemed as Mr. Hayley, to compoſe a new life of that "immortal man," who was the glory of his age and country! Thoſe, too, who cheriſh with peculiar regard the remembrance of Milton as a *patriot*, as well as a *poet*, will rejoice in the proſpect of his recovering, from the juſtice of a biographer congenial with him in manly and liberal ſentiments, that moral luſtre of character which it was ſo manifeſtly the aim of his laſt prejudiced, though able, biographer to ſully and obſcure. Nor will they be diſappointed; ſince it has been, according to Mr. H.'s own declaration, his chief purpoſe to give ſuch a delineation of Milton's life as might 'rather make him more beloved than more admired;' and ſince nothing can ſurpaſs the ſolicitude with which he has attempted to obliterate every moral ſtain, and to exhibit him as no leſs a model of ſuperior virtue than an example of unrivalled genius.

It is, indeed, difficult for a writer ſetting out with ſuch a deſign not to deviate from the path of the fair and judicious biographer, into that of the partial apologiſt and panegyriſt; nor, perhaps, will Mr. H. be altogether acquitted, even by the beſt friends of Milton, of the charge of having indulged ſuch a deviation. From the warm admirers of Dr. Johnſon he may expect, too, a ſtill ſeverer charge; that of being an intemperate cenſurer. He, however, who violates candour in his treatment of others, has little right to expect that the rules of candour will always be ſcrupulouſly obſerved towards himſelf; and the indignation of generoſity is more excuſable than that of party.

Two principal attacks have been made by Johnſon and others on the moral character of Milton; that of auſterity and unamiableneſs of temper, and that of political proſtitution. Theſe, accordingly, are the accuſations which his preſent biographer particularly labours to repel. With reſpect to the firſt, he begins with an attempt to illuſtrate the poet's native diſpoſition from the ſpirit of his juvenile compoſitions, eſpecially in the Latin and Italian languages; and in theſe there is nothing of ſuavity, kindneſs, ſenſibility, filial and friendly affection, gratitude, and all the gentle and benignant emotions of the mind, which Mr. Hayley does not deduce in their higheſt perfection to decorate his hero. Though, from the facility with which Milton contracted friendſhips with many amiable and eſtimable characters, we are convinced that he himſelf muſt have appeared in the light of an amiable as well as an extraordinary youth, yet we own that we are ſurprized to find Mr. Hayley, himſelf a poet, laying ſo much ſtreſs on the poetical ſentiments which a youth of warm imagination, and of great reading, could not but find ready for uſe on every occaſion, whether real or fictitious. If it be a juſt remark (as we believe it is,) that even the letters called *familiar* of a writer by profeſſion are little to be regarded as tranſcripts of his genuine feelings, how much leſs can we depend on poetical and complimentary effuſions, which call fiction to their aid in the firſt proceſs of their formation? Is it poſſible that Mr. H. can ſeriouſly adduce, as an inſtance of a *firſt paſſion*, an Ovidian elegy, in which the young copyiſt deſcribes, in the moſt ingenious terms that he could find, the impreſſion made on his heart by a ſudden view of ſome unknown fair? Is the following line that of one who *felt* the paſſion which he paints?

Findor, et hæc remanet; ſequitur pars altera votum.

It ſeems to be more evinced, by theſe early diſplays of the ſentiments of Milton, that he poſſeſſed a native elevation of ſoul, a warm admiration of ſuperior excellence, and a kind of prophetic breathing after that high fame which he afterward attained. Yet, with reſpect to this laſt, we would not decidedly view it as a characteriſtic feature of his mind; ſince equally bold anticipations and eager aſpirations may be found in the early productions of much inferior geniuſes, to whom the practice of antiquity had given a model of thought and expreſſion.

It is not our intention to follow the footſteps of the biographer through this part of his performance. We ſhall briefly obſerve that, with much elegant ingenuity, and an amiable ardour in favour of his great ſubject, he does indeed ſucceſsfully counteract many of the malignant remarks made by the Tory biographer; yet ſometimes, by overſtrained comments, far-fetched ſuppoſitions, and amplification of trivial circumſtances, Mr. H. weakens the confidence which we ſhould deſire to place on his ſagacity and love of truth. If a man were always allowed to be the expoſitor of his own actions and their motives, who would ever appear criminal?

With reſpect to the ſide which Milton took during the troubles of his country, all apology muſt be either unneceſſary or uſeleſs. They who deteſt him as a rebel to his king, and they who revere him as the champion of liberty, will continue to feel as they have begun, unleſs their own political opinions alter. The charge of deſerting his principles, however, and of flattering an uſurper, certainly requires a refutation from thoſe who would vindicate his moral excellence. This Mr. Hayley has attempted, but, we fear, with more ingenuity than ſolidity. The defence is built partly on Milton's poetical caſt of mind, diſpoſing him to view things through the medium of the imagination, and partly on the profound hypocriſy by which Cromwell diſguiſed his actions:—but Milton was at that time much more a proſe writer than a poet, and the moſt obnoxious paſſage reſpecting Cromwell is in Latin proſe; and if, after Cromwell's attainment of the protectorate, Milton was unable to ſee into his real character, we can only defend his ſincerity at the expence of his diſcernment.

The indecent acrimony with which Milton carried on his literary controverſies is in part juſtly imputed to the ſpirit of the times; yet we confeſs that it leaves on our minds ſome impreſſion of a naturally ſtern and moroſe ſpirit; nor, in the family diſagreements in which it was his misfortune to be involved, are we prepared to conclude with Mr. H. that he was always and entirely in the right, and never provoked the want of affection and gratitude which he experienced. Many excuſes, indeed, may be made for him. His blindneſs would naturally inculcate ſuſpicion; while his change of fortune, and the narrowneſs of his circumſtances, might produce rigour and parſimony. After all, is it *neceſſary* that the ſerious, the learned, the lofty, the ſublime Milton, the ſevere diſciplinarian, the zealous champion,—in fine, the writer of *Paradiſe Loſt*, ſhould be the moſt *amiable* of mankind? Is ſuch an union of qualities probable? We acknowlege that, under the delicate varniſh with which his portrait is gloſſed by the ſoftening bruſh of his preſent biographer, we ſcarcely diſtinguiſh its bold and prominent features. That he was a man of high virtue and principle, of very few failings in public or weakneſſes in private life, we are well convinced; and the more from reading this ſpirited and elegant tribute to his memory: but he had a *character*,—and character can ſcarcely be ſaid to ſubſiſt in an accumulation of all human excellencies.

The following liberal paſſage, which we ſhall tranſcribe as a ſpecimen of the ſtyle and ſpirit of this work, admits an exception to that gentleneſs and mildneſs of temper which, in general, the writer wiſhes to repreſent as characteriſtic of Milton:

'The ſtrength and the acuteneſs of ſenſation, which partly conſtitute genius, have a great tendency to produce virulence, if the mind is not perpetually on its guard againſt that ſubtle, inſinuating, and corroſive paſſion, hatred againſt all whoſe opinions are oppoſite to our own. Johnſon profeſſed in one of his letters, to *love a good hater*; and in the Latin correſpondence of Milton, there are words that imply a ſimilarity of ſentiment; they both thought there might be a ſanctified bitterneſs, to uſe an expreſſion of Milton, towards political and religious opponents. Yet ſurely theſe two devout men were both wrong, and both in ſome degree unchriſtian, in this principle. To what ſingular iniquities of judgment ſuch a principle may lead, we might perhaps have had a moſt ſtriking and a double proof, had it been poſſible for theſe two energetic writers to exhibit alternately a portrait of each other. Milton, adorned with every graceful endowment, highly and holily accompliſhed as he was, appears, in the dark colouring of Johnſon, a moſt unamiable being; but could he reviſit earth in his moral character, with a wiſh to retaliate, what a picture might be drawn by that ſublime and offended genius, of the great moraliſt who has treated him with ſuch exceſs of aſperity! The paſſions are powerful colouriſts, and marvellous adepts in the art of exaggeration; but the portraits executed by love (famous as he is for overcharging them) are infinitely more faithful to nature, than gloomy ſketches from the heavy hand of hatred; a paſſion not to be truſted or indulged, even in the minds of the higheſt purity and power, ſince hatred, though it may enter the field of conteſt under the banners of juſtice, yet generally becomes ſo blind and outrageous from the heat of contention, as to execute, in the name of virtue, the worſt purpoſes of vice. Hence ariſes that ſpecies of calumny the moſt to be regretted, the calumny laviſhed by men of talents and worth on their equals or their ſuperiors, whom they have raſhly or blindly hated for a difference of opinion. To ſuch hatred the fervid and oppoſite characters, who gave riſe to this obſervation, were both more inclined perhaps by nature, and by habit, than Chriſtianity can allow.'

Of the apologetical paſſages, we think that the following is one of the moſt juſt and happy. It is in anſwer to Johnſon's aſſertion that the predominant deſire of Milton may be ſuſpected to have been rather to deſtroy than to eſtabliſh, and that he felt not ſo much the love of liberty, as repugnance to authority:

'Such a ſuſpicion (ſays Mr. H.) may indeed be harboured by political rancour, but it muſt be in direct oppoſition to juſtice and truth; for of all men who have written and acted in the ſervice of liberty, there is no individual who has proved more completely, both by his language and his life, that he made a perfect diſtinction between liberty and licentiouſneſs. No human ſpirit could be more ſincerely a lover of juſt and beneficent authority, for no man delighted more in peace and order, no man has written more eloquently in their praiſe, or given ſublimer proofs of his own perſonal attachment to them, by the regulation of his own orderly and peaceful ſtudies. If he hated power, as Johnſon aſſerts, in every eſtabliſhed form, he hated not its ſalutary influence, but its pernicious exertions. Vehement as he occaſionally was againſt kings and prelates, he ſpoke of the ſectaries with equal indignation and abhorrence, when they alſo became the agents of perſecution; and as he had fully ſeen, and very forcibly expoſed, the groſs failings of republican reformers, had his life been extended long enough to witneſs the revolution, which he might have beheld, without ſuffering the decrepitude or imbecillity of extreme old age, he would probably have exulted as warmly as the ſtauncheſt friend of our preſent conſtitution can exult, in that temperate and happy reformation of monarchical enormities.'

We may add that ſimilar calumnies, raiſed againſt the foes of abuſed or uſurped power in the preſent day, admit, to our certain knowlege, in many inſtances, a ſimilar refutation.

This life of Milton is of conſiderable extent, and is obviouſly intended to be full and complete as a biography of the poet, though not as a critical diſſertation on his productions. Of matter of this kind there is little, beſides ſome remarks in defence of the plan of Paradiſe Regained, and of the poetical language and verſification of Milton. Some large quotations from the Latin poems of the author are occaſionally introduced, chiefly by way of moral illuſtration, to which Mr. Cowper has permitted his friend to annex tranſlations borrowed from a verſion of all thoſe pieces, which, judging from theſe ſpecimens, we ſhould be happy to announce to our readers.

Three fine portraits, referring to different ſtages of Milton's life, are given with theſe memoirs.

The firſt ſix books of Paradiſe Loſt occur in this volume, to which are prefixed elegant frontiſpieces engraven by Simon, Earlom, and Schiavonetti, from the deſigns of Weſtall. To characterize the typographical magnificence of the work, we need only ſay that it is from Bulmer's preſs.

Art. II. *The well-bred Scholar*; or Practical Eſſays on the beſt Methods of improving the Taſte and aſſiſting the Exertions of Youth in their literary Purſuits. By William Milns, Member of St. Mary Hall, Oxford, and Maſter of the City Commercial School, George Yard, Lombard-Street. 8vo. pp. 560. 7s. Boards. Rivingtons. 1794.

THE improvement of the underſtanding, and the regulation of the paſſions, have ever been the profeſſed objects of education:—but, if we deſcend from theory to practice, we ſhall frequently find ſome pains taken to enervate the former, and to inflame the latter, by thoſe perſons to whoſe care the youth of both ſexes are committed. That parents ſhould *ſpoil* their children, as the phraſe is, by falſe indulgence; or that tutors ſhould fail in the diſcharge of their duty through ignorance, or miſtake, or on ſome occaſions be actuated by intereſted motives; can excite no ſurpriſe, even in thoſe who are leaſt converſant with mankind: but that men, who value themſelves on their parts and learning, ſhould proſtitute their talents to the vile purpoſe of encouraging the folly and caprice of parents, and even attempt to reduce their views to a kind of ſyſtem, would be inconceivable, were it not known that ſome preceptors and authors, in the preſent age, owe their ſucceſs to their indulgence in the practice of that ſin which the good people of the laſt age uſed to denominate "worldly compliances." We may therefore conſider every writer on the ſubject of education, whoſe plan is manly and liberal, and whoſe ſentiments are favourable to religion and virtue, as juſtly entitled to our approbation; and in this number we are happy to include the author before us.

Mr. Milns opens his book with a handſome apology for deviating from the eſtabliſhed practice of grammar-ſchools.

'To inveigh, (ſays he,) with illiberal acrimony againſt the plan of grammar-ſchools, has of late become a faſhionable topic. It is by no means my intention to add to the obloquy too often unjuſtly thrown on thoſe venerable ſeminaries of learning, to which this nation is indebted for its moſt diſtinguiſhed ornaments. But one muſt be partial, to a culpable extreme, not to ſee, and confeſs, that there are ſome practices ſtill continued in them, unavoidable perhaps in their original inſtitution, but which the revolutions, that have ſince taken place in literature, render it highly neceſſary to reform. What I ſhall at preſent beg leave to ſpecify, is the cuſtom of making boys enter upon Latin grammar, to the excluſion of even their native tongue, at the very commencement of their ſtudies; a cuſtom which ſhould have been diſcontinued, as ſoon as Latin ceaſed to be the only vehicle of uſeful knowledge, and modern languages began to vie with thoſe of antiquity in the importance of the ſubjects, as well as in the preciſion and elegance of their ſtructure.'—'It is very evident that the practice of committing to memory, at the moſt ſuſceptible period of life, words without ideas, and jargon without meaning, muſt be injurious to the gradual unfolding of the mental powers, and muſt beget early habits of obſcurity and confuſion. The fault of many ſpeakers and writers, who are apt, according to the common phraſe, to loſe themſelves in the clouds, may be traced back to this fundamental error in their education. Praiſed when children for being able to ſay by heart a great number of Latin rules, before they can form any idea of their ſignification or uſe, they are naturally led in their future ſtudies, to continue their attention to words alone, without any regard to preciſion or knowledge. Though bewildered in ignorance, they go on with the diſcuſſion of ſubjects, which they do not underſtand, and think themſelves eloquent, if they can keep up a continuance of ſound, juſt like the performers in our ſtreets, who wind tunes out of their hand-organs, without any ſkill in muſic, or any powers of judicious execution.

' The cuſtom of hurrying children from their ſpelling-books into Latin grammar is liable to be attended with a ſtill more pernicious effect; it frequently deſtroys all taſte for any farther literary purſuits, which are thus rendered at the very entrance peculiarly difficult and diſguſting. The principles of language, it may be ſaid, in whatever manner they are taught, cannot but appear ſomewhat dry and unentertaining to the young ſtudent; but even admitting this to be true, it muſt be allowed that his progreſs will be rendered infinitely pleaſanter, and his improvement much more accelerated, by having thoſe principles exemplified in his native tongue, than in a language with which he is unacquainted. The liberal arts and ſciences, ſays Sir Richard Steele, are all beautiful as the Graces; nor has grammar, the ſevere mother of all, ſo frightful a face of her own; it is the vizard put upon it that ſcares children. She is made to ſpeak hard words, that to them ſound like conjuring. Let her talk intelligibly, and they will liſten to her.'

Next follows a juſt encomium on the late Biſhop of London, with a very proper quotation from the introduction to his grammar. By an eaſy and natural tranſition, Mr. Milns proceeds from the conſideration of grammar to Engliſh compoſition; and he juſtly obſerves that,

' Among the great number of books, which perſons of taſte and genius have condeſcended to write for the inſtruction of children, we have not yet been favoured with one practical treatiſe of rhetoric, adapted to the uſe of the young Engliſh ſcholar.—The rhetorical and critical writings of Cicero, Quintilian, and Longinus, have been tranſlated into Engliſh, and may ſeem to ſupply the defect complained of in the preceding remark, but they are far too refined and too ſublime for the conception of ſchool-boys; the ſame objection holds good, againſt many original works of criticiſm, in our own language, which however elegant and maſterly, are not fit to be put into the hands of youth till towards the cloſe of their academical ſtudies. A few of Dr. Blair's lectures may be read over and explained to the young rhetorician at an earlier period; but the greater part of the firſt volume, and the whole of the third, are intelligible only to perſons of riper years, and of cultivated underſtandings. By ſuch they may be read with equal advantage and delight, and will be found admirably adapted to give the laſt finiſhing to the talents and ſcholaſtic acquirements of the critic, the poet, and the philoſopher. But, after all, the want of proper books on this ſubject may be eaſily ſupplied by a judicious inſtructor. Rhetoric is a practical art, which can ſooner be taught by example than precept. It is commonly defined, the art of ſpeaking well, that is to ſay, the art of ſpeaking in ſuch a manner as to make ourſelves heard, and to perſuade thoſe who hear us. In teaching this art, we may with great ſucceſs invert the uſual method, and inſtead of firſt laying down the principles of oratory, and then proceeding from theory to practice, we may lead our pupils, by a much more agreeable and unerring path, from practice to theory. We need only fix upon any ſubject, which we know muſt be intereſting to them. Their wants and their wiſhes will furniſh a variety of ſuch topics. A well-drawn contraſt between the rude language of ignorance, and the graces of ſweet perſuaſion, muſt ſtrike them forcibly: and after ſhewing them how much more likely the latter would be to produce the deſired effect, we may guide their inquiries to the cauſes of this difference. A little ſkilful management will make all the rules of rhetoric appear to be the reſult of the learner's own obſervations; he will almoſt fancy himſelf the inventor of the art: and the pleaſures inſeparable from theſe purſuits being thus heightened by the conſciouſneſs of his increaſing powers, muſt urge him forward with unwearied rapidity in the career of eloquence; how delightful it is to ſee boys, thus trained, get the ſtart of inſtruction, and run before their maſters in the diſcovery of new beauties.'

Our author's next conſideration is *letter-writing*; on which ſubject he is very diffuſe. Several of his obſervations are trite, and perhaps his readers may think him not quite exempt from the charge of ſomething like pedantry. It has been the opinion of many able men, that nothing can be more abſurd than to lay down rules for epiſtolary writing: ſince the ſtyle of every letter ought to be ſuitable to the ſubject, which muſt vary according to the ſituation in which we are placed, and to the buſineſs which we tranſact; and that, in the acquiſition of this accompliſhment, good ſenſe ſhould be our only guide. Mr. Milns ſeems to be particularly fond of fables, which ſubject occupies fifty of his pages. He conſiders the nature, form, and eſſential properties of a fable, and lays down rules for its compoſition. He beſtows juſt encomiums on Phædrus's inſtructive apologue of the wolf and the lamb, and gives us a pleaſing criticiſm on Gay's *Hare and many friends*. Merrick's Camelion is likewiſe produced as a ſtriking example of excellence, in that kind of writing:—but, after every thing that has been ſaid on the ſubject of fables, it ſeems very queſtionable whether, on the whole, they are proper vehicles of inſtruction for youth. Some of them inculcate tyranny, pride, and ſelfiſhneſs;—even when the moral is good, it is not always immediately perceived; and perhaps when it is ſeen, it cannot be perfectly underſtood, without ſuch a knowlege of the diſpoſition and propenſities of mankind as we cannot expect in a child.

The ſubſequent eſſay is entitled 'Preparation for writing themes,' the practice of which Mr. M. defends; at the ſame time acknowleging that boys ought not to begin ſuch exerciſes at too early a period. He therefore recommends a courſe of ſtudy, copied, he ſays, from *Principes de la Literature* of the Abbé Batteaux; who adviſes our beginning with the Poets, and aſſigns the following reaſons:

'To learn how to judge in matters of literature, we muſt begin by exerciſing ourſelves in thoſe works, whoſe beauties and defects are more obvious or ſtriking, and where art does not aim at concealing itſelf; when once we are able to diſcover this art, as it really is, and are convinced that we have made ourſelves maſters of its true principles, then we may endeavour to diſcover it likewiſe in thoſe productions, where it is moſt accuſtomed to conceal itſelf.'

This obſervation ſtrikes us as very ſenſible and judicious.

The courſe of poetical reading here recommended is divided into four heads, viz. the narrative, the dramatic, the lyric, and the didactic.

The firſt claſs comprehends the beſt writers of *fables*, of *paſtorals*, of *deſcriptive*, and of *epic poetry*. The *fables* which he moſt approves are thoſe of Gay, Merrick's Camelion, Dryden's Cock and the Fox, and Smart's tranſlation of Phædrus. He juſtly reprobates the modern collection of fables which bear the name of Æſop, and which, he ſays, are ſpurious and badly written. With reſpect to *paſtorals*, he remarks that the firſt part of Dr. Blair's thirty-ninth lecture, on the ſubject of paſtoral poetry, will be found an uſeful introduction to the reading of the Idyls of Theocritus, Moſchus, and Bion, tranſlated by Fawkes, the Eclogues of Virgil by Warton, Pope's paſtorals, and Shenſtone's paſtoral ballad. In regard to *deſcriptive poetry*, the laſt part of Dr. Blair's fortieth lecture is here recommended; alſo Milton's Allegro and Penſeroſo, Denham's Cooper's-hill, Pope's Windſor Foreſt, Dyer's Grongar-hill, and that ineſtimable treaſure of deſcriptive poetry, Thomſon's Seaſons. The courſe of *epic poetry*, he thinks, ſhould be preceded by an attentive peruſal of Hayley's letters to Maſon, and Dr. Blair's forty-ſecond and forty-third lectures. The books to be read are Homer's Iliad and Odyſſey, tranſlated by Pope; Virgil's Æneis, by Dryden; Milton's Paradiſe Loſt and Paradiſe Regained; Taſſo's Jeruſalem, tranſlated by Hoole; and Fenelon's Telemachus by Hawkſworth. To the foregoing, Mr. M. thinks, may be very properly added two of the moſt beautiful and highly-finiſhed compoſitions in the Engliſh language, though they cannot be ſtrictly called epic poems, viz. Pope's Rape of the Lock, and Hayley's Triumphs of Temper.

The ſecond claſs includes the writers of tragedy and comedy. The beſt critical helps will be found in the forty-fifth, forty-ſixth, and forty-ſeventh lectures of Dr. Blair. The works to be read are Potter's tranſlation of the Tragedies of Eſchylus, Sophocles, and Euripides; Colman's tranſlation of Terence's Comedies; and Malone's edition of Shakeſpeare. 'We cannot recommend, (ſays Mr. M.) the entire works of any other of our dramatic writers, though we have ſeveral detached plays of conſiderable merit in the Engliſh language, which may be read after thoſe of Shakeſpeare.'

'In the third diviſion of this courſe of reading, are placed the lyric and elegiac writers. *Lyric poetry:* the laſt part of Dr. Blair's thirty-ninth lecture relates to this ſubject; after which, read Pindar's Odes, tranſlated by Weſt and Green; thoſe of Anacreon, by Fawkes; thoſe of Horace, by Francis; Dryden's and Pope's Odes on the Power of Muſic; with a few others by Warton, Collins, Maſon, and Gray, which are to be found in moſt miſcellaneous ſelections.'

Elegy. On this head, Mr. M. obſerves, Dr. Blair has not favoured us with any remarks on this ſpecies of poetry:—but our author ſuppoſes that it will ſuffice to read Milton's Lycidas, Pope's Elegy on an unfortunate Young Lady, and Gray's Elegy in a Country Church-yard; as this ſort of poetry is not very eſſential towards forming the taſte of youth.

Didactic Poetry, (4th claſs.) 'Compoſitions of this kind may be divided into a variety of claſſes; the nature and reſpective beauties of which are accurately explained in the beginning of Dr. Blair's fortieth lecture. After a careful peruſal of this excellent introduction, the pupil will read the following books with equal advantage and pleaſure:

'1ſt Claſs. Horace's Art of Poetry, tranſlated by the Earl of Roſcommon; Vida's, by Pitt; Boileau's, by Dryden; Pope's Eſſay on Criticiſm; Hayley on Epic Poetry and on Hiſtory; and Akenſide's Pleaſures of the Imagination. 2d Claſs. Pope's Eſſay on Man, and his Moral Epiſtles; Prior's Solomon; and Young's Night Thoughts. 3d Claſs. Virgil's Georgics, tranſlated by Warton; Armſtrong on Health; Cyder, a Poem, by Philips; and the Fleece, by Dyer. 4th Claſs. Horace's Satires and Epiſtles, tranſlated by Francis; Juvenal, and Perſius, by Dryden; Young's Univerſal Paſſion; Dryden's Mac Flecno; Pope's Dunciad; and all his Satires.

'Such are the models of poetical excellence, upon which the young ſtudent ſhould form his taſte. He may afterwards read works of inferior merit, not only without danger, but even with advantage.'

To this opinion we readily ſubſcribe, and we are happy to expreſs our warm approbation of the ſelection which Mr. Milns has made from our poets. Let us now ſee whether he be equally judicious on the ſubject of proſe reading This courſe he arranges under the following general heads: *Works of Criticiſm, Epiſtolary Writing, Biography and Hiſtory*; divided into the following claſſes: *Geography and Chronology, Natural Hiſtory, Law and Oratory,* and *Logic.*

'*Works of Criticiſm.* Cicero de Oratore, tranſlated by Guthrie; his Brutus and Orator, by Jones; Quintilian's Inſtitutes, by Patſal; Longinus on the Sublime, by Smith; and the whole of Dr. Blair's Lectures, of which the young ſtudent has before read ſeveral detached parts. *Epiſtolary Writing.* Cicero's Epiſtles, tranſlated by Melmoth; Pliny's Epiſtles, by the ſame tranſlator; Voiture's, and Madame Sevigny's Letters, tranſlated from the French; Sir William Temple's Letters, Lady Mary Wortley Montague's Letters, and the Epiſtolary Correſpondence of Swift, Pope, and their friends. *Biography and Hiſtory.* 1ſt Claſs. Plutarch's Lives, tranſlated by Langhorne; Cornelius Nepos's Lives, by Clarke; Dr. Johnſon's Lives of the Engliſh Poets; Boſſuet's Univerſal Hiſtory, tranſlated by Elphinſtone; and Goldſmith's Hiſtories of Greece, Rome, and England. In this claſs the Travels of Anarchaſis the younger, and Ruſſel's Antient and Modern Europe, may alſo be read with great advantage. 2d Claſs. Rollin's Ancient Hiſtory; Gillies's Hiſtory of Greece; Hooke's Roman Hiſtory; Ferguſon's Progreſs and Termination of the Roman Republic; Gibbon's Decline and Fall of the Roman Empire; Robertſon's Charles the Fifth, and his Hiſtories of Scotland and America; Leland's Hiſtory of Ireland; Hume's, and Mrs. Macauley's Hiſtories of England; and the Abbe Raynal's Hiſtory of the European Settlements in the Eaſt and Weſt Indies. 3d Claſs. Herodotus, tranſlated by Beloe; Thucydides and Xenophon, by Smith; Polybius, by Hampton; the anonymous tranſlation of Livy; Murphy's Tacitus; Gordon's Salluſt, and Bladon's Cæſar; Potter's Antiquities of Greece; and Kennet's Roman Antiquities, will be found very ſerviceable in this part of the courſe.

'*Geography and Chronology.* Guthrie's Grammar and Dr. Prieſtley's Charts will render any other chronological helps unneceſſary.'

On *Natural Hiſtory*, Buffon is particularly recommended. Mr. Milns beſtows a very high encomium on this work; and ſome of his readers may poſſibly think it rather extravagant.

Law and Oratory. Puffendorf's Law of Nature and of Nations, Monteſquieu's Spirit of Laws, and Blackſtone's Commentaries, will afford ſufficient inſtruction under the firſt head. With regard to the ſecond part, the beſt models of eloquence, after which the Engliſh ſcholar can copy, are the Orations of Demoſthenes, tranſlated by Leland; thoſe of Lyſias and Iſocrates, by Gillies; Cicero's ſelect Orations by Guthrie, and his Orations againſt Verres, by White; the moſt admired ſpeeches in the hiſtorical works before enumerated; and, above all, the debates of the Britiſh Senate. The latter are much more intereſting and are not leſs brilliant than the ſplendid remains of the former.

Logic. Our author, according to the faſhionable taſte of the times, ſeems to conſider this branch as of no great uſe; and the only books which he recommends on the ſubject are Watts's Logic, and his Improvement of the Mind.

In a courſe of ſtudy ſo extenſive, and in a language like the Engliſh, fertile in good authors on every ſubject, it is ſcarcely poſſible that any two perſons ſhould make choice of preciſely the ſame books; and perhaps it may be a ſufficient encomium on Mr. M.'s ſelection to ſay, that the authors whom he recommends are of diſtinguiſhed reputation: but we cannot help expreſſing our wiſh that, on the ſubject of hiſtory, he had mentioned Henry's Hiſtory of Great Britain. Some perſons may perhaps object to the infidelity of Mr. Gibbon, and to the party ſpirit of Mrs. Macauley; and it is certain that their hiſtories ſhould be read with great caution. We chiefly lament, however, that in his ſyſtem Mr. M. does not recommend to the young ſtudent any books on the ſubject of morality and religion; an omiſſion which we cannot but regard as an unfortunate circumſtance: ſince it is of much more conſequence to be a good man than an eloquent ſpeaker. It may likewiſe be doubted whether he be not too indiſcriminate in the uſe which he makes of Engliſh tranſlations of the Greek and Roman claſſics. We own that we were ſurpriſed at ſeeing Weſt and Green joined together as tranſlators of Pindar: had our author's object been to form a mere Engliſh ſcholar, he could not have deviſed a better method of forming the taſte, and of ſtrengthening the mind, than by recommending tranſlations of the poets, orators, hiſtorians, and philoſophers of antiquity: but, if a knowlege of the Latin and Greek languages muſt be conſidered as a neceſſary part of education, tranſlations, if put into the hands of boys before they are properly grounded, may encourage idleneſs and render them negligent; for few perſons will ſubmit to the drudgery of learning a language, in order to acquire information which may be attained by eaſier means. It is ſomewhat ſingular that Mr. Milns, in his encomium on Horace's ode on the death of Quintilius, ſhould obſerve that Julius Scaliger was ſo delighted with it, that he declared he had rather have been author of it than King of Arragon. We believe that Scaliger did make an obſervation of that ſort, but did he not apply it to Horace's ode to Melpomene?

Mr. Milns next conſiders the component parts of a theme, which he makes to conſiſt of amplification, argument, example, ſimile, and concluſion; and theſe he illuſtrates by examples. He then gives us a ſummary of rhetorical obſervations from Cicero and Quintilian; and the ſubject matter of oratory is divided by him into three general heads, viz. the demonſtrative, deliberative, and judicial. Under the firſt of theſe heads, among other articles, we have the Panegyric of Iſocrates on the Athenians, Cicero's Oration for Marcellus, and Pliny's Panegyric on Trajan; Letter to the Duke of ——; Cicero's Oration againſt

Catiline, and his Philippics againſt Anthony. Under the ſecond head we have the Philippics of Demoſthenes, Cicero's Oration for the Manilian Law, and Sir John St. Aubyn's Speech for repealing the Septennial Act. Under the third, we have the functions of an orator, and the ſeveral parts of a regular ſpeech, ſuch as exordium, ſtatement and diviſion of the ſubject, arguments or proofs, pathetic part, and peroration. In Mr. M.'s eſſay on the ſtudy of the Latin and Greek languages, we ſee nothing to condemn and little to praiſe; the books which he recommends are ſuch as are in general uſe at ſchools, and conſequently we may paſs them over in ſilence; particularly as they are only the originals of the tranſlations mentioned in a former part of the work. The concluding eſſay is on the beſt manner of learning the French and Italian languages; and we muſt do the author the juſtice to obſerve that he has diſplayed great judgment and taſte in the books which he has ſelected for the ſtudent's reading.

Having now extended this article to a conſiderable length, we ſhall conclude with obſerving that Mr. Milns's book is, on the whole, very ſenſibly written, and contains much uſeful information. Of the ſtyle, we have given ſo many ſpecimens in the quotations which we have made, that any remarks on it may ſeem unneceſſary.

Art. III. *The Baniſhed Man*, a Novel. By Charlotte Smith. 4 Vols. 12mo. 14s. Boards. Cadell. 1794.

TOWARDS a writer to whom the public has been ſo often and ſo much indebted for amuſement as to Mrs. Charlotte Smith, conſiderable indulgence is due, when ſhe finds herſelf under the neceſſity of publiſhing a work which, in the words of Dr. Johnſon, ſhe confeſſes to have been compoſed "amidſt inconvenience and diſtraction, in ſickneſs and in ſorrow;" and though it may not enhance the intrinſic value of her productions, that the impreſſion of her domeſtic troubles has led her to introduce into her novels frequent alluſions to her own melancholy ſtory, it ſhould be remembered that what the heart feels ſtrongly, the tongue and the pen will not eaſily refrain from expreſſing. Leaving it to candour to frame the neceſſary apology on this occaſion, we ſhall proceed to report the peculiar character of the preſent novel.

The idea of the ſtory is taken from the late and preſent ſuffering of the French emigrants; and the fair writer, (to uſe her own expreſſion,) has 'aimed leſs at the wonderful and extraordinary, than at connecting, by a chain of poſſible circumſtances, events, ſome of which have happened, and all of which might have happened, to an individual under the exigencies of baniſhment and proſcription.' Her baniſhed man, D'Alonville, paſſes through various ſcenes, which ſtrongly excite the reader's ſympathy: but, in ſome of them, incidents occur which preſent before the fancy images of a more pleaſing nature. At firſt, he meets with kind hoſpitality and affectionate friendſhip, which he repays by hazardous exertions in the ſervice of his benefactors; from whoſe protection, however, he is baniſhed by the intrigues of a baſe diſſembler, the Abbé Heurthoſen, in whoſe character is exhibited a lively picture of low cunning and vile hypocriſy. Afterward, falling into the ſociety of a fellow-ſufferer, De Touranges, roving in ſearch of his wife and mother, who had eſcaped from priſon; and forming an acquaintance with an open-hearted Engliſhman, named Elleſmere, whom travelling had diveſted of the narrow ſpirit of nationality; D'Alonville accompanies the latter to England, and viſits his father's ſeat. He is now introduced to various branches of his friend's family, and his reception by different characters, in whom nationality aſſumes a diverſity of forms, is humorouſly deſcribed. In a neighbouring village he finds the wife and mother of De Touranges, and meets with a charming girl, Angelina Denzil, for whom he conceives a ſerious and permanent paſſion. The tale of the Denzil family is an epiſode, which ſeems to have been ſuggeſted to the author by her own ſituation, but is not on this account the leſs touching. D'Alonville, however, finding in his preſent ſituation inſuperable obſtacles to the completion of his happineſs, determines to leave England, and to return to the Continent in ſearch of De Touranges, to communicate to him the welcome tidings that his wife and mother were found. This reſolution leads him through ſeveral ſcenes which the writer has ſufficiently darkened with diſtreſs and horror; and which too much obliterate, from D'Alonville's mind, the principal object of his ſearch: for, not eaſily finding De Touranges, he ſeems to abandon him to the ſuſpenſe and deſpair to which D'Alonville knew he was a prey, and from which it was in his power to relieve him. At laſt, however, returning to England, his adventures take a fortunate turn. He meets his friend De Touranges, conducts him to his wife and mother, and is himſelf married to Angelina.

Many intereſting particulars occur, which are not noticed in the preceding brief and general outline. In ſome parts of the ſtory, the reader's ſympathy is ſtrongly excited: in others, he is amuſed with a glowing and even comic repreſentation of characters; and the work throughout diſcovers a ready invention and a correct taſte.

We ſhall ſay nothing of Mrs. Smith's political converſion, nor concerning the warmth with which ſhe now expreſſes herſelf againſt the French government. It is natural that her mind ſhould revolt from the horrors committed in France; and it is equally natural for new converts to be zealous.

Art. IV. *Philoſophical Tranſactions of the Royal Society of London,* for 1794, Part I.

[*Article concluded from the Review for* January, *p.* 62.]

PHILOSOPHY.

An Account of a Method of meaſuring the comparative Intenſities of the Light emitted by luminous Bodies. By Lieutenant-General Sir Benjamin Thompſon, *Count of* Rumford, F. R. S. *In two Letters to Sir* Joſeph Banks, *Baronet,* P. R. S.

The author began the ſeries of experiments which are recited in this paper by placing two burning candles, or lamps, or other lights, to be compared, at equal heights, on two moveable ſtands in a darkened room. At the ſame height, on the ſide of the room oppoſite to them, he faſtened a ſheet of white paper. The lights were placed at the diſtance of 6 or 8 feet from the paper, and as far from each other; and they were ſo diſpoſed, that a line drawn from the centre of the paper, perpendicular to its ſurface, biſected the angle formed by lines drawn from the lights to that centre;—and thus, by conſidering the ſheet of paper as a plane ſpeculum, one light would be preciſely in the line of reflection of the other. This arrangement was effected by placing a piece of a looking-glaſs, 6 or 8 inches ſquare, flat on the middle of the paper, and obſerving the real lines of reflection of the lights from that plane. When the lights were properly placed, the glaſs was removed. About 2 or 3 inches from the centre of the ſheet of paper, he held a ſmall cylinder of wood, about ¼ of an inch in diameter and 6 inches long, in a vertical poſition, and in ſuch a manner that the two ſhadows of the cylinder, correſponding to the two lights, might be diſtinctly ſeen on the paper. If the ſhadows ſhould be found to be of unequal denſities, which will almoſt always be the caſe, that light, the ſhadow of which is the moſt denſe, muſt be removed farther from or nearer to the paper, till the denſities of the ſhadow appear to be exactly equal; *i. e.* till the denſities of the rays from the two lights are equal at the ſurface of the paper; and then the ſquares of the meaſured diſtances of the lights from the centre of the paper will be to each other as the real intenſities of the lights at their ſources. This proportion depends on a well-known principle, viz. that the intenſity of light emitted by a luminous body at any given diſtance from it will be inverſely as the ſquare of that diſtance. Let A and B be the two bodies: let *x* be the intenſity of B, and *y* that of A; and let P repreſent the point at which the rays proceeding from A and B meet and are found to be of equal denſity: then if the diſtance of A from P be *m*, and that of B from the ſame part *n*, the intenſity of the light of A at P is equal to $\frac{x}{m^2}$ and that of $B = \frac{y}{n^2}$; and ſince $\frac{x}{m^2} = \frac{y}{n^2}$, we ſhall have $x : y :: m^2 : n^2$.

There are many circumſtances to which we ought to attend in experiments of this kind, or very fallacious concluſions will be deduced from them. After all, it will not be eaſy to ſelect ſimilar lights, and to judge, with ſufficient preciſion, by the eye, concerning the denſities of the ſhadows occaſioned by them; and it is obvious that a ſmall difference in this reſpect will produce a conſiderable error in eſtimating their comparative intenſities.

By experiments conducted on the general principles which we have ſtated, the author was led to the conſtruction of an apparatus to which he has given the name of *Photometer*, and which ſeems to be well adapted to the purpoſes to which it is applied. This apparatus conſiſts of a wooden box, $7\frac{1}{4}$ inches wide, $10\frac{1}{2}$ inches long, and $3\frac{1}{4}$ inches deep; the inſide of which is painted black, and has a groove at the back part of it, which receives a ſmall pane of ground glaſs, on which is paſted the white paper that forms the *field* of the inſtrument. The box is ſupported on a ſtand by means of a ball and ſocket, and the lid of it is made to riſe on hinges. The front of it is cloſed; and the light is admitted through two horizontal tubes, which are placed ſo as to form an angle of 60°, and with their axes meeting at the centre of the field. This field is viewed through an opening in the middle of the front of the box between theſe tubes. Inſtead of a ſingle cylinder, which the author uſed in his firſt experiments, he now makes uſe of two cylinders; which are fixed perpendicularly in the bottom of the box, in a line parallel to the back of it, and diſtant from it $2\frac{2}{10}$ inches, and from each other 3 inches: the diſtances being meaſured from the centres of the cylinders. When the lights, which are the ſubjects of examination, are properly placed, theſe two cylinders project 4 ſhadows on the paper called the field of the inſtrument; and of theſe ſhadows, the two which are in contact preciſely in the middle of this field are only to be regarded. The other ſhadows are rendered inviſible by contracting the field and cauſing them to fall without it on a black ſurface. For cylinders $\frac{4}{10}$ of an inch in diameter and $2\frac{2}{10}$ inches in height, a field $2\frac{7}{10}$ inches wide will be ſufficient; and it ſhould not be more than $\frac{3}{10}$ of an inch higher than the tops of the cylinders.

The covered glaſs, which we have already mentioned, is $5\frac{1}{2}$ inches long, and as wide as the box is deep; and the field is reduced to its proper ſize by a ſcreen of black paſteboard, in the middle of which is a hole, in the form of an oblong ſquare, $1\frac{7}{10}$ inch wide and 2 inches high, which forms the boundaries of the field. Inſtead of this ſcreen, the author ſometimes uſes another, which has a circular hole $1\frac{6}{10}$ inch in diameter. By means of this the ſhadows are increaſed in width, ſo as completely to fill the field, and they appear under the form of two half diſks, touching each other in a vertical line. The cylinders of this inſtrument are moveable about their axes; and to each of them is added a vertical wing $\frac{11}{20}$ of an inch wide, $\frac{1}{10}$ of an inch thick, and of equal height with the cylinder itſelf. This wing commonly lies in the middle of the ſhadow of the cylinder, and it has then no effect: but, when it is neceſſary to enlarge the diameter of one of the ſhadows, the correſponding cylinder is moved about its axis, till the wing is made to intercept a portion of the light, and to render the projected ſhadow on the field of the required magnitude. The cylinder muſt be turned outwards; ſo that the augmentation of the ſhadow may be on that ſide of it which is oppoſite to the ſhadow correſponding to the other light. The cylinders are turned by their lower ends, which paſs through holes in the bottom of the box. They are made of braſs, and fixed to a plate of braſs, ſecured to the bottom of the box. By this precaution, they are always kept parallel to each other, and by other contrivances they are preſerved firmly in their vertical poſitions. The cylinders, and every other part of the inſtrument, except the field, ſhould be painted of a deep black dead colour.

In order to place the lights properly, a fine black line is drawn through the middle of the field from the top to the bottom of it, and another horizontal line at right angles to it, at the height of the top of the cylinder. When the tops of the ſhadows touch this laſt-mentioned line, the lights are at a proper height; and when the ſhadows are in contact with each other in the middle of the field, the lights are in their proper direction. In order to move the lights to and from the photometer, and to adjuſt their height, with the greater preciſion, the author has provided a very ſimple and convenient apparatus, which we have not room to deſcribe.

In the uſe of this inſtrument, it is neceſſary to aſſume ſome ſteady light of a proper degree of ſtrength for the purpoſe as a ſtandard, by which others may be compared. With this view the author ſelected an Argand's lamp; which, when properly adjuſted, continues to emit light more equally for a conſiderable time than any other lamp, and much more than any candle whatever. Having ſhewn how to adjuſt this lamp, and how to abridge the calculations that occur in the courſe of his experiments, he proceeds to inveſtigate the truth of the law, by which the intenſity of the light emitted by luminous bodies is eſtimated, viz. that it is every where as the ſquares of the diſtances from the luminous body inverſely. This inquiry is naturally connected with another; and that is, whether the air is perfectly tranſparent, or to what degree it reſiſts the paſſage of light. Having ſelected two equal wax-candles, well trimmed, and which were found to burn with equal brightneſs, our author placed them together on one ſide of the photometer, and counterbalanced their united light by an Argand's lamp placed on the other ſide over againſt them. The lamp was placed at the diſtance of 100 inches from the field of the inſtrument, and it was found that the light of the two candles is equivalent to that of the lamp at the field, when they were ſituated at the diſtance of 60.8 inches from that field. The light of one of the candles, when the other was extinguiſhed, counterbalanced that of the lamp at the diſtance of 43.4 inches. From this experiment it appears that, as the intenſity of the diſunited light of two candles is to that of one of them as 2 to 1, the ſquare of their diſtances, in order to verify the aſſumed theory, ought to be in the ſame proportion. The diſtances are 60.8 and 43.4, and their ſquares, viz. 36,6.64 and 1883.56, are to one another as 2 to 1 very nearly. The ſame concluſion was deduced from the mean reſult of this and three other ſimilar experiments. The author varied his experiments by ſubſtituting lamps for candles, and obtained the ſame general reſult. He alſo uſed lamps emitting light of very different degrees of brightneſs, and paid every poſſible attention to the experiments which he performed with them; and they all conſpired to ſhew that the reſiſtance of the air to light, in any diſtances to which his trials extended, is too inconſiderable to be perceived, and that we may depend on the aſſumed law of the diminution of the intenſity of light, without any material error. He apprehends, however, that means may be found for rendering the reſiſtance of air to light apparent, and for meaſuring the degree of that reſiſtance with tolerable accuracy. This, he conceives, might be diſcovered by an accurate determination of the relative intenſity of the ſun's or moon's light, when ſeen at different heights above the horizon, or when ſeen from the top and from the bottom of a very high mountain in very clear weather.

The next ſubject of inquiry was the loſs of light in its paſſage through plates or panes of different kinds of glaſs. In his experiments on this ſubject, our author provided two equal Argand's lamps, A and B, and placed them over againſt each other at the diſtance of 100 inches from the field of the inſtrument; and the light of B was rendered of the ſame intenſity with that of A, or the ſhadows were reduced to the ſame denſity, by lengthening or ſhortening the wick of B as occaſion required. In theſe circumſtances, a pane of clear, tranſparent, well-poliſhed glaſs, 6 inches ſquare, was placed vertically on a ſtand and interpoſed before the lamp B, at the diſtance of about 4 feet from it, and in ſuch a ſituation that the light of the lamp paſſed perpendicularly through the middle of the pane, before it arrived at the field of the inſtrument. The light of B being thus weakened, the illuminations of the ſhadows were no longer equal: but the ſhadow correſponding to the lamp A was leſs enlightened by the light of the lamp B, than the ſhadow correſponding to B by the undiminiſhed light of A. In order to determine the amount of this diminution, the lamp B was brought nearer to the field of the inſtrument; till its light, paſſing through the glaſs, counterbalanced the direct light of the lamp A, or till the ſhadows were rendered equally denſe. This effect was produced, when the lamp B was removed from the diſtance of 100 inches to that of 90.2 from the field. Hence we may infer, the intenſities of the lights being as the ſquares of their diſtances, when their illuminations on the field are equal, that the light of the lamp B was diminiſhed in its paſſage through the pane of glaſs in the ratio of $\overline{100}|^{2}$ to $\overline{90.2)}^{2}$, or as 1 to .8136; ſo that no more than .8136 parts of the light, which impinged againſt the glaſs, found their way through it; the other .1864 parts being diſperſed and loſt.

This curious experiment was repeated no leſs than ten times, and the light loſt by a mean of all theſe trials was .1973 parts of the whole quantity that impinged againſt it; the variations in the reſults of the ſeveral experiments being from .1720 to .2108. In four experiments with another pane of the ſame kind of glaſs, the mean loſs of light was .1869. When the two panes of glaſs were placed, without touching each other, before the lamp B at the ſame time, the loſs of light by its paſſage through both of them was at a mean .3184. With another pane of thinner glaſs, the mean loſs of light in four experiments was .1813. With a very thin clean pane of clear colourleſs window-glaſs, not ground, the mean loſs of light in four experiments was .1263. When the experiment was repeated with this pane, a little dirty, the loſs of light was more than doubled. The author ſuggeſts that experiments of this kind might be uſefully employed by the optician, in order to determine the degree of tranſparency of glaſs, and to direct his choice of this article.

By ſimilar experiments, the author eſtimated the loſs of light in its reflection from the ſurface of a plane glaſs mirror. From the mean of five experiments, which he has arranged in a table, noting the ſeveral circumſtances attending them, it appears that the loſs of light by reflection from a ſmall but very excellent glaſs-mirror, made by Ramſden, was .349¼; ſo that more than $\frac{1}{3}$ part of the light, which falls on the beſt glaſs-mirror that can be conſtructed, is loſt in reflection. In mirrors of inferior quality, the loſs is more conſiderable. In a bad common looking-glaſs, it appeared to be .4816 parts, in another .4548 parts, and in a third .4430 parts. The author obſerves that the difference of the angles of incidence at the ſurface of the mirror within the limits ſpecified in his experiments, and from 45° to 85°, did not appear to affect, in any ſenſible degree, the reſult of them.

The next object to which our author directed his attention was an eſtimate of the relative quantities of oil conſumed and of light emitted by an Argand's lamp, and by one on the common conſtruction with a ribband wick. Having placed two lamps, one by Argand, and another of the common ſort but excellent in its kind, before the photometer, the intenſities of the light emitted by the two lamps were found to be to each other as 17956 to 9063; the denſities of the ſhadows being equal when Argand's lamp was placed at the diſtance of 134 inches, and the common lamp at the diſtance of 95.2 inches, from the field of the inſtrument. When both lamps had been made to burn with the ſame brilliancy for 30 minutes, it was found, by the difference of their weights before the commencement and at the cloſe of the experiment, that the Argand's lamp had conſumed $\frac{253}{8192}$ and the common lamp $\frac{163}{8192}$ of a Bavarian pound of oil. By comparing the reſults of the intenſities of the light of the two lamps with the quantities of oil conſumed by them; *i. e.* .17956 to 9063 or 187 to 100, and 253 to 163 or 155 to 100; we ſhall perceive that the quantity of light, produced by the combuſtion of a given quantity of oil in Argand's lamp, is greater than that produced by burning the ſame quantity in a common lamp, in the ratio of 187 to 155, or 100 to 85. Hence it appears that the ſaving of oil in the uſe of Argand's lamp cannot amount to leſs than 15 *per cent.* The author, however, does not pretend to decide whether this ſaving may not be counterbalanced by inconveniences that may attend the uſe of this improved lamp.

From other experiments, it appears that a common Argand's lamp, burning with its uſual brightneſs, gives about as much light as nine good wax-candles; or by a more definite concluſion, it affords twelve times as much light as a good wax-candle ¾ of an inch in diameter.

The variation that occurred in the quantity of light emitted by a common wax-candle in an hour, the candle being ſnuffed when neceſſary, was found to be between 100 and 60. The light of an ordinary tallow-candle, juſt ſnuffed and burning with its uſual brightneſs, was as 100; in 11′ it was as 39; in 8′ more it was 23; and in 10′ more, or 29′ after it had been ſnuffed, its light was reduced to 16. When it was again ſnuffed, it recovered its uſual brilliancy.

By farther experiments, which our limits, already exceeded, will not allow us to recite, it appears that the conſumption of bees-wax is to that of olive-oil, in the production of the ſame given quantity of light, as 100 to 129; the conſumption of olive-oil to that of rape-oil as 129 to 125, and to that of linſeed-oil as 129 to 120. When a tallow-candle burned with a clear bright flame, the conſumption of the olive-oil to that of the tallow was as 129 to 101: but, when the candle burned with a dim light, the former was to the latter as 129 to 229. Hence it appears that the tallow, inſtead of being nearly as productive of light in its combuſtion as bees-wax, as it appeared to be when the candle was conſtantly well ſnuffed, was now, when the candle was ſuffered to burn with a dim light, by far leſs ſo than oil. It is ſtill more extraordinary that the very ſame candle, burning with a long wick and a dim light, actually conſumed more tallow than when properly ſnuffed, and when it gave nearly three times as much light. The author has collected theſe facts in a table, ſhewing the relative expence of bees-wax, tallow, olive-oil, rape-oil, and linſeed-oil, in the production of light; and he cloſes this article with a brief account of ſeveral experiments for aſcertaining the tranſparency of flame. This fact may be eaſily determined by a very ſimple experiment. The flame of a lighted candle at noon-day, when the ſun ſhines with moderate brightneſs, holden between the eye and the ſun, entirely diſappears. This will be the caſe even in a ſituation where the light is not ſtrong enough to dazzle the eye ſo much as to prevent its ſeeing, very diſtinctly, the body of the candle and the wick.

To this paper are added four tables, exhibiting the various parts of the photometer in its laſt and moſt improved ſtate.

An Account of ſome Experiments on coloured Shadows. By the ſame.

In the proſecution of his experiment on light, the author was ſurpriſed by an appearance that was not only unexpected, but in the higheſt degree ſtriking and beautiful. He found that 'it is abſolutely impoſſible to produce two ſhadows at the ſame time from the ſame body, the one anſwering to a beam of day-light, and the other to the light of a candle or lamp, without theſe ſhadows being coloured, the one *yellow*, and the other *blue.*' In order to aſcertain this fact, nothing more is neceſſary than to

> 'Take a burning candle into a darkened room in the day-time, and open one of the window-ſhutters a little, about half or three-quarters of an inch for inſtance; when the candle being placed upon a table or ſtand, or given to an aſſiſtant to hold, in ſuch a ſituation that the rays from the candle may meet thoſe of day-light from without, at an angle of about 40°, at the ſurface of a ſheet of white paper, held in a proper poſition to receive them, any ſolid opaque body, or a cylinder, or even a finger, held before the paper, at the diſtance of 2 or 3 inches, will project two ſhadows upon the paper, the one blue, and the other yellow.'

By altering the diſtance of the candle from the paper, or by opening the window-ſhutters more or leſs, 'theſe coloured ſhadows may be made to paſs through all the gradations of ſhade, from the deepeſt to the lighteſt, and *vice verſa.*' That the colours of theſe ſhadows are owing to the different qualities of the light by which they are illuminated, is certain: but as to the manner of their production, the author is not ſatisfied. Apprehending that the difference in the whiteneſs of the two kinds of light might, in ſome way or other, occaſion the different colours of the ſhadows, he attempted to produce the ſame effects by employing two artificial lights of different colours; and he ſucceeded completely. In a dark room, the light of two burning wax-candles was made to fall on the white paper at a proper angle, in order to form two diſtinct ſhadows of the cylinder: but theſe ſhadows were found not to be in the leaſt coloured. By afterward interpoſing a pane of yellow glaſs, approaching to a faint orange colour, before one of the candles, one of the ſhadows became *yellow*, and the other *blue*. When equal panes of the ſame yellow glaſs were interpoſed before both the lights, the white paper aſſumed an orange hue, while the ſhadows were untinged with any colour:—but, when two panes of the ſame glaſs were interpoſed before one of the lights, and only one pane remained before the other, the colours of the ſhadows immediately returned. Having thus confirmed his ſuſpicions that the colours of the ſhadows aroſe from the different degrees of whiteneſs of the two lights, the author endeavoured, by bringing day-light to be of the ſame yellow tinge with candle-light, by the interpoſition of ſheets of coloured glaſs, to prevent the ſhadows being coloured when day-light and candle-light were together the ſubjects of the experiment. In this alſo he ſucceeded, and was able to reverſe the colours of the ſhadows by cauſing the day-light to be of a deeper yellow than the candle-light.

‘ In the courſe of theſe experiments, (ſays he,) I obſerved that different ſhades of yellow given to the day-light produced very different and often quite unexpected effects: thus one ſheet of the yellow glaſs interpoſed before the beam of day-light changed the yellow ſhadow to a lively violet colour, and the blue ſhadow to a light green; two ſheets of the ſame glaſs nearly deſtroyed the colour of both the ſhadows; and three ſheets changed the ſhadow which was originally yellow to blue, and that which was blue to a purpliſh yellow colour. When the beam of day-light was made to paſs through a ſheet of blue glaſs, the colours of the ſhadows, the yellow as well as the blue, were improved and rendered in the higheſt degree clear and brilliant; but when the blue glaſs was placed before the candle, the colours of the ſhadows were very much impaired.’

Having contrived an apparatus, adapted to the proſecution of his inquiries reſpecting coloured ſhadows, he made a variety of experiments with a view of inveſtigating the cauſes of appearances, which ſtill ſeemed to be enveloped in much obſcurity and uncertainty:—but theſe experiments we cannot recite. From the great variety of colours which he obſerved in the courſe of theſe experiments, many of which did not ſeem to have the leaſt relation to the apparent colours of the light by which they were produced, the author began to ſuſpect ‘ that the colours of the ſhadows might, in many caſes, notwithſtanding their apparent brilliancy, be merely an optical deception, owing to contraſt, or to ſome effect of the other neighbouring colours upon the eye.’ The Count ſuggeſts that the experiments, which he performed for determining this fact, ‘ may enable us to account for the apparent blue colour of the ſky, and the great variety of colours which frequently adorn the clouds.’ He adds, ‘ I believe it is a new diſcovery, at leaſt it is undoubtedly a very extraordinary fact, that the eyes are not always to be believed, *even with reſpect to the preſence or abſence of colours.*’

One circumſtance here deſerves to be mentioned; and that is

‘ The moſt perfect harmony which always appeared to ſubſiſt between the colours, whatever they were, of the two ſhadows; and this harmony ſeemed to me, (ſays the author,) to be full as perfect and pleaſing when the ſhadows were of different tints of brown, as when one of them was blue and the other yellow.’ The appearances of theſe colours, he adds, were quite enchanting; and he concludes with ſuggeſting that the proſecution of theſe experiments ‘ may not only lead to a knowledge of the real nature of the harmony of colours, or the peculiar circumſtances upon which that harmony depends; but that it may alſo enable us to conſtruct inſtruments for producing that harmony, for the entertainment of the eyes, in a manner ſimilar to that in which the ears are entertained by muſical ſounds.’

Some of the facts recited in this paper will bring to the recollection of our philoſophical readers the obſervations that have been made by others on the blue ſhadows of bodies. They were firſt obſerved by Otto Guericke, and noticed again at the diſtance of about a century, viz. in 1742, by M. Buffon. The Abbé Mazeas has recorded the phænomenon, and attempted to explain it. Melville and Bouguer, about the ſame time, directed their particular attention to this curious appearance; and they aſcribe it either to the atmoſphere or to the vapours that are blended with it, which intercept the paſſage of the fainter-coloured rays, and reflect them on other bodies. Thus they account for the blue colour of the ſky, and for the blue ſhadows projected by opaque bodies that are illuminated by the ſky-light. The numerous obſervations of M. Beguelin, on this ſubject, deſerve peculiar notice. We have an abſtract of them in Prieſtley's Hiſtory, &c. of Light and Colours, p. 441, &c. The new facts recited by the preſent ingenious auther, and the circumſtances attending them, are curious and intereſting: but, in the peruſal of his paper, we were led to imagine that the experiments and obſervations, made by former writers on the ſubject of his inquiry, and which have occaſionally ſome reſemblance to his own, had eſcaped either his notice or his recollection. He expreſſes ſurpriſe at appearances which, adverting to ſuch experiments, he might naturally have expected; and, when he is relating facts ſimilar to thoſe recorded by ſome of the writers whom we have named, he makes no mention of them.

Some Facts relative to the late Mr. John Hunter's *Preparation for the* Croonian *Lecture. By* Everard Home, *Eſq.* F. R. S.

The ſubject which Mr. Hunter had ſelected for the CROONIAN lecture was the ſtructure of the cryſtalline humour of the eye; but, as he died before he had an opportunity of completing his obſervations, Mr. Home has here ſtated the facts which Mr. Hunter propoſed to have diſcuſſed, and the experiments by which he intended to have eſtabliſhed them. It was his opinion that the cryſtalline humour was enabled by its own internal actions to adjuſt itſelf, ſo as to adapt the eye to different diſtances. In diſſecting the eye of the cuttle-fiſh,

> 'He found it compoſed of laminæ, whoſe appearance was evidently fibrous, for ſome depth from the external ſurface; but becoming leſs and leſs diſtinct, till at laſt this fibrous appearance was entirely loſt, and the middle, or central part of the humour, was compact and tranſparent, without any viſible laminæ. From this ſtructure it would appear, that in the eye of the cuttle-fiſh the exterior parts of the humour are fibrous, the interior parts not; ſo that the central part is a nucleus round which the fibrous coverings are placed.'

As there is no difference between the ſtructure of the cryſtalline humour in the cuttle-fiſh and that of other animals, except in the diſtinctneſs of the fibrous appearance, Mr. Hunter concluded that the exterior part in all of them was ſimilar, although no appearance of fibres could be demonſtrated. His experiments were, therefore,

> 'Founded upon the analogy that ought to exiſt between this humour, if muſcular, and others of a ſimilar ſtructure, which led him to expect that they would be acted upon by the ſame ſtimuli; and having found that a certain degree of heat, applied through the medium of water, will excite muſcular action, after almoſt every other ſtimulus had failed, it was propoſed to apply this to the cryſtalline humour, and aſcertain its effects. The cryſtalline humour taken from animals recently killed, muſt be conſidered as being ſtill alive. Such humours were to be immerſed in water of different temperatures, and placed in ſuch a manner as to form the image of a lucid well-defined object, by a proper apparatus for that purpoſe, ſo that any change of the place of that image from the ſtimulating effects of the warm water upon the humour would be readily aſcertained. Theſe were the experiments which Mr. Hunter had inſtituted and begun; but in which he had not made ſufficient progreſs to enable him to draw any concluſions.'

As Leuwenhoek had obſerved and deſcribed the fibrous ſtructure of the cryſtalline humour, our author aſcertains the peculiar fact for the diſcovery of which we are indebted to Mr. Hunter. To him we owe 'the diſcovery of an eye in which this ſtructure of the cryſtalline humour was perfectly diſtinct, and in which all the circumſtances, of courſe, and ſituation, could be determined.' We regret, in common with other friends of ſcience, the melancholy event which has prevented the experiments and obſervations, by which it was propoſed to demonſtrate that this ſtructure is capable of producing conſequent actions and effects ſufficient to explain the adjuſtment of the eye to different diſtances. The author of this paper is well qualified for proſecuting the experiments which, by Mr. Hunter's death, are left incomplete, and for applying them to the elucidation and proof of the fact which he wiſhed to eſtabliſh.

This part of the volume concludes with the meteorological journal for the year 1793: the ſecond part is publiſhed, and we ſhall ſpeedily attend to it.

Art. V. *A Courſe of Lectures on the principal Subjects in Pneumatology, Ethics, and Divinity:* With References to the moſt conſiderable Authors on each Subject. By the late Rev. Philip Doddridge, D.D. The Third Edition. To which are now added, a great Number of References, and many Notes of Reference to the various Writers on the ſame Topics, who have appeared ſince the Doctor's Deceaſe. By Andrew Kippis, D.D. F.R.S. and S.A. 8vo. 2 Vols. 15s. Boards. Crowder, &c. 1794.

The general voice of the public has given the author of theſe Lectures a diſtinguiſhed place in the ſcale of merit. His judicious and indefatigable labours as a Chriſtian miniſter, as a tutor at the head of a reſpectable ſeminary, and as a theological writer, procured him, during his life, a high degree of eſteem and celebrity; and his writings will long remain a monument of extenſive reading, critical ſagacity, an elegant taſte in compoſition, and, above all the reſt, an ardent zeal for the intereſts of religion. The particulars of his uſeful life have lately been laid before the public ſomewhat at large; the peculiar features of his character have been ſo ably delineated, and the merit of his literary productions has been ſo fairly and judiciouſly appreciated, by Dr. Kippis, among his valuable enlargements of the Biographica Britannica, that it is unneceſſary for us to expatiate on the ſubject.

In our former account of Dr. Doddridge's Courſe of Lectures, M. Rev. vol. xxix. p. 15. we remarked ſome faults in the plan of that work: among which the principal, as it ſtill appears to us, is the application of the mathematical form of reaſoning to moral and theological diſcuſſions; and the giving, as demonſtrations, with a Q. E. D. annexed, the arguments in ſupport of propoſitions on which much may fairly be ſaid on both ſides, and which at beſt admit only of a probable concluſion. Notwithſtanding this objection, however, it muſt be acknowleged to be greatly uſeful to young ſtudents to have before them a conciſe and methodical view of the leading arguments on any ſubject, with references to thoſe books in which the arguments are purſued more at large; and perhaps there is no work extant, in which the ſeveral ſubjects of inquiry in metaphyſics, ethics, and theology, are ſo completely brought into one connected view, and ſo ſyſtematically arranged, as in theſe Lectures. The ſeries of evidence for divine revelation in particular is methodized with ſo much judgment, that (except ſome preliminary propoſitions which ſhould have been omitted, as tending to give the mind of the ſtudent an unfair prepoſſeſſion,) it would not, perhaps, be eaſy to point out a more judicious courſe of ſtudy on this ſubject.

On the whole, though we think many propoſitions in the work ill ſupported with proof, we entirely aſſent to Dr. Kippis's general remark that 'this courſe is well calculated to lead the ſtudent gradually on, from the firſt principles to the moſt important and difficult parts of theological knowledge.'

It is a circumſtance which renders theſe volumes particularly uſeful to thoſe who devote their leiſure to metaphyſical and theological inquiries, that it contains a great variety of references to entire works, or to particular paſſages, on the ſeveral ſubjects of diſcuſſion. When theſe Lectures were firſt publiſhed, (in 1763,) theſe references were ſufficiently numerous: but ſuch a variety of publications have ſince appeared, that it was become extremely deſirable, as the preſent Editor obſerves, that the liſt of references ſhould be enlarged, by introducing the names and productions of thoſe writers who have treated on the ſeveral matters in queſtion ſince the author's deceaſe. Dr. Kippis, who was himſelf a pupil of Dr. Doddridge, and whoſe ſtudies muſt have led him to an extenſive and minute acquaintance with the progreſs of literature in general, and particularly with the hiſtory of religious controverſies, was certainly well qualified to undertake this taſk;—and we find, on comparing the former edition with the preſent, that the value of the work is materially enhanced by many new references inſerted in the text, and by numerous notes of reference, intended not only to aſſiſt theological ſtudents during their academical courſe, but to point out ſuch ſources of information as may be ſerviceable to them in their future inquiries. In order to render this edition the more complete, the editor has borrowed aſſiſtance from the notes of ſeveral gentlemen, who, ſince Dr. Doddridge's death, have as tutors regularly gone through his courſe; eſpecially thoſe of Dr. Savage and Mr. Merivale.

Dr. Kippis particularly wiſhes it to be remembered that it is no part of his deſign to give general illuſtrations of the ſubjects diſcuſſed, nor either to confirm or gainſay the opinions of Dr. Doddridge. His ſole aim has been to mention, with freedom and impartiality, the writers on all ſides of the different queſtions, that hereby the mind of the ſtudent may be fully enlarged, and that he may be able, with the greater advantage, to proſecute his ſearches after truth. In executing this plan, the editor has rendered a valuable ſervice to ſcience, for which he is entitled to the thanks of the public.

An alphabetical catalogue of authors mentioned in the work terminates the ſecond volume.

ART. VI. *The Repertory of Arts and Manufactures*; conſiſting of Original Communications, Specifications of Patent Inventions, and Selections of uſeful practical Papers from the Tranſactions of the Philoſophical Societies of all Nations. Vol. I. 8vo. 9s. 6d. Boards. Wilkie, &c. 1794.

THE novelty and importance of this compilement can ſcarcely fail of recommending it to a nation in which the ſciences and the arts are ſo highly cultivated and protected as they have been in this country, eſpecially ſince the eſtabliſhment of LIBERTY, with all her numerous train of happy conſequences! —The deſign of the preſent undertaking will ſufficiently appear from the following abſtract of the advertiſement prefixed by the editors;

'Of the work now offered to the public, one of the principal objects is, to eſtabliſh a vehicle, by means of which, new diſcoveries and improvements, in any of the uſeful arts and manufactures, may be tranſmitted to the public; particularly to artiſts, manufacturers, and others,—who might, otherwiſe, have but little chance of ever being acquainted with them.—

'*Specifications of Patents* will form a conſiderable and, it is preſumed, an intereſting part of the work.—They are given exactly in the words of the originals, as recorded in the Patent Office.

'The *Tranſactions of learned Academies and Societies* form another great ſource from which the editors will derive their materials. As ſome of theſe ſocieties are inſtituted with views in many reſpects ſimilar to their own, their Tranſactions will furniſh a greater portion of matter than thoſe of others. All of them, however, contain much ſpeculative or other matter, foreign from the purpoſe of this publication: a ſelection, therefore, of the more uſeful practical papers will not, it is hoped, be unintereſting to the public.—In the tranſlations of thoſe parts which are ſelected from the Tranſactions of *Foreign* Academies, or from any *other publications* in foreign languages, ſuch terms will, as much as poſſible, be uſed as are ſuppoſed to be moſt familiar to artiſts and manufacturers in general.'

Beſides the ſources already mentioned, the editors truſt that they ſhall find another, no leſs valuable, in the communications of thoſe who cultivate the uſeful arts, whether for profit or pleaſure; and beſides the tranſcripts of many Patents which have been obtained for new inventions, &c. the editors have collected, in this their firſt volume, and will, no doubt, continue to do ſo in the ſubſequent parts, a variety of curious papers relative to new diſcoveries or improvements, from the Tranſactions and Memoirs of the following royal and other ſocieties: I. The Royal Society of London. II. The London Society for the Encouragement of Arts, Manufactures, and Commerce. III. The American Philoſophical Society. IV. The Royal Iriſh Academy. V. The Literary and Philoſophical Society of Mancheſter. VI. The Academy of Sciences at Turin. VII. The Academy of Sciences at Paris. VIII. *Annales de Chimie*, &c. To theſe are added a number of papers which appear to be originals, as they bear date in 1794; and as no references are made to any ſources from which they might have been drawn, except to the name of their reſpective authors or communicators: theſe relate to valuable or curious inventions or improvements in philoſophy, chemiſtry, or mechanics.

The work appears to have been publiſhed in numbers, ſix of which are included in the preſent volume.—Of the farther progreſs of this well-deſigned undertaking, we ſhall not fail to apprize our readers, as the volumes come ſucceſſively to our hands.

The articles contained in this volume are accompanied by 25 copper-plates, deſigned to illuſtrate the details given reſpecting mechanical improvements, patents, &c.

ART. VII. *A Commentary on the Revelation of St. John.* By Bryce Johnſton, D.D. Miniſter of the Goſpel at Holywood. 8vo. 2 Vols. pp. 916. 10s. Boards. Cadell. 1794.

NEBULOSUM rete! is a phraſe which we may too often properly apply, (and which we lately did apply to another article,) concerning thoſe who have devoted their attention to the ænigmatical book of the Revelations: they have not unfrequently darkened and entangled both themſelves and others. It would be at the ſame time faſtidious and unjuſt not to acknowlege that, in ſeveral inſtances, the labour employed has diſplayed great and real erudition, and may poſſibly be productive of conſiderable utility.—Let the preſent author ſpeak for himſelf by ſome quotations from the introduction to his work; which was firſt exhibited in a courſe of lectures to the inhabitants of the pariſh in which he reſides: in the year 1789 he determined on delivering them to public notice.

'If I had found (he ſays,) a juſt and complete explanation of that book on fixed and rational principles, in the writings of a Vitringa, a Sir Iſaac Newton, a Lord Napier, a Lowman, or any other commentator, I ſhould never have troubled the public with my opinion on this important ſubject, though it is one in which we are all deeply intereſted. Having never met with ſuch a commentary——I examined all the prophetic writings in the Old and New Teſtaments, in order to diſcover whether or not there is any one peculiar idiom or fixed character of prophetic writings in which they all agree. I ſoon found that two peculiar features marked all prophecies; The firſt, that they are written in the ſymbolical language; and the ſecond, that all prophetic writings of any conſiderable length are interſperſed with keys or explanatory parts, written in alphabetical language. Theſe keys are always introduced by an angel, or by a particular expreſſion directing the attention of the reader to them; ſuch as, "here is wiſdom," *Rev.* xiii. 18 xvii. 9.'—'There are two characters in this *(prophetical)* language. The one is uniformly called an hieroglyphic, and the other a ſymbol, in the Commentary. An hieroglyphic is a complete figure made up of the aſſemblage of two or more parts into one picture: an example of an hieroglyphic may be ſeen in chap. i. 12. to the end of verſe 16. And a ſymbol is a ſingle detached member; ſuch, for inſtance, as a candleſtick, a ſtar, or a two-edged ſword. Every prophet, in whatever country or age he wrote, always uſed the ſame hieroglyphic, or the ſame ſymbol, to ſignify the ſame thing, without a ſingle exception.'——'As an univerſal and unchangeable language, the ſymbolical muſt be the moſt fit language for prophecies intended for all countries and ages.'——'In the commentary, I have explained the meaning of every hieroglyphic or ſymbol the firſt time it occurred in the book of Revelation, and whenever it appeared again, I have uſed it in the ſame ſenſe; taking it for granted that the reader will recollect the interpretation which was given of it in its firſt appearance. Whenever the ſame ſymbol or hieroglyphic occurred, it hath always been uſed in the ſame ſenſe, which is a ſtrong proof that it hath been rightly interpreted. It will alſo appear in the commentary, that the ſymbols and hieroglyphics are uſed in the ſame ſenſe in the prophecies of Iſaiah, of Jeremiah, of Ezekiel, of Daniel, of Paul, and of Peter, in which they are uſed by John in this book.'——

'To have quoted a great variety of hiſtorians on each event, would have ſwelled the work too much: therefore the reader is here referred to the following hiſtorians; Euſebius Pamphilus, Socrates Scolaſticus, and Evagrius Scolaſticus, their church hiſtories; Lewis Ellies Dupin, doctor of the Sorbonne, his church hiſtory; and Edward Gibbon, his hiſtory of the decline and fall of the Roman empire. Theſe hiſtorians agree with Moſheim's church hiſtory, in their account of facts and dates, as the inquiſitive reader will ſee, by comparing him and them together, on the reſpective periods to which the events belong. Indeed Mr. Gibbon acknowledges in expreſs words his general agreement with Moſheim, and gives that hiſtorian the character for learning and candor which he juſtly deſerves.'—

'Having no controverſy with any commentator, and never thinking truth the leſs genuine or valuable that other perſons have ſeen it before me, I have never rejected or diſguiſed any juſt interpretation of any of the predictions with which I have met in any of the commentators; nor have I entered into controverſy with thoſe from whom I differ in opinion; but have ſimply ſtated what appears to me the right interpretation, hoping that the candid and enlightened reader, judging for himſelf, will prefer truth, from its innate evidence, to the mere authority of any man.'

'Unmoved by the cenſures of bigots of every church, I rely on what the voice of Scripture in general, of this book in particular, and of reaſon and experience uniformly ſays, that thoſe individuals of every external denomination, who are wiſe and good men, *whom the Lord who cannot err knows to be his people*,—are the true worſhippers of God,—and ſhall finally be ſaved by the mercy of God through the mediation of Chriſt.'—

Whether the author intends any kind of *ſalvo*, or limitation of his charity, by thoſe words which are given in Italics, we will not ſtay to inquire. How far he has adhered to his profeſſions muſt be determined by a peruſal of the volumes. In *general*, we incline to think that he does: though ſome predilections and attachments may occaſionally diſcover themſelves. When we think of thoſe reſpectable names which have preceded him in this inquiry, we are diſpoſed to aſk whether the Doctor does not aſſume too much, when he intimates that not one of his predeceſſors has *explained* on *fixed and rational principles*: a *complete* explanation was not indeed to be expected from them, nor from the preſent writer, who has the benefit of their remarks: yet they have been able to throw light on a ſubject in itſelf very obſcure, and have certainly merited thankful acknowlegement from all who engage in this line of ſtudy. Whether Dr. Johnſton has ſucceeded better, or has improved on the conjectures of thoſe who have gone before, we do not preſume to decide: but we may venture to ſay, and it ſeems due to juſtice, that the work manifeſts great attention, ingenuity, and ſimplicity, ſo far as generally to adhere to the plan laid down in the paſſages above quoted for directing the expoſition.

Dr. Johnſton varies in many inſtances from former commentators. The *burning mountain* (*chap.* viii. 8, 9.) caſt into the ſea, he explains of the Emperor *Julian*; the *great ſtar* falling from heaven and ſucceeded by an army of locuſts (*chap.* ix. 1—13.) has been generally referred to *Mohammed*, but he regards it as predicting the ambition and pre-eminence of the Roman Pontiff, and the ſwarms of falſe doctrines and of monks which, like locuſts, overſpred the empire when the title of *Univerſal Biſhop* was conferred by Phocas the emperor, that abominable tyrant! A. D. 606. There appears a coincidence rather remarkable as to the time of theſe events. The hieroglyphic following, which reſpects *four angels bound in the great river* Euphrates, is ſuppoſed to relate to Mohammed and his followers. By the famous number of *the name* of the beaſt, this author underſtands *the number* of *the beaſt*; that is, a direction to find out the year in which the papal or laſt head of Roman government ſhould ariſe, by being veſted with a temporal dominion; and, accordingly, he finds from the time of Domitian's perſecution, in which St. John wrote, to the year 756, in which the Pope commenced his temporal dominion, an exact period of 666 years:—but, as we do not intend to purſue this enumeration, we ſhall only add that the Doctor ſuppoſes us now to be under the *fifth vial*; the completion, as he conjectures, will extend to a conſiderable time farther, or to about A. D. 1998.

The author has rendered his work more intereſting and entertaining, and alſo illuſtrates his explication of the viſion, by a ſhort hiſtory of the period to which he apprehends it relates, extracted chiefly from Moſheim's Eccleſiaſtical Hiſtory, with whom Sigonius is ſometimes united; though references are alſo made to other writers.—Papal Rome is regarded throughout theſe volumes as *the* Antichriſt: but it is at the ſame time acknowleged that other eſtabliſhments have their defects, and thoſe not inconſiderable: how far they may fall under the cenſure of St. John's *Revelation*, muſt be left to time to diſcover.

Art. VIII. *Fifty Years' Correſpondence*, Ingliſh, French, and Latin, in Proze and Verſe, between Geniuſſes ov Boath Sexes, and James Elphinſton. 12mo. 8 Vols. 1l. 8s. ſewed. Richardſon, &c. 1794.

The Editor of theſe volumes publiſhed, in 1765, under the title of "Principles of Engliſh Language digeſted," a ſeries of curious philological inquiries concerning our native tongue. It ſeems to have been his object to point out in general its more prevalent analogies, in order to extend the uſe and application of them: but his neological ſpirit was chiefly concentered on the deſire of reforming our ſpelling, ſo as to render it an exact tranſcript of our audible language. This object he farther diſcuſſed in a more voluminous work, in 2 vols. 4to. publiſhed in 1786, and entitled "Propriety aſcertained in her picture;" and, conceiving doubtleſs that his general principles are by this time acknowleged, he has now applied them to uſe, in laying before the public a conſiderable collection of letters, curious papers, and poems; in which his own peculiar orthography, or rather heterography, is employed. Theſe volumes will certainly be valuable to foreigners, and to poſterity, as a record of our actual pronunciation: but the propriety of adopting the propoſed innovation is certainly liable to controverſy.

Mr. Elphinſton occaſionally uſes the ſame letters for different ſounds: as *a* in *wandering*, *danted*, *matchleſs*; and *c* in *diccion*, *Cynnic*, *chains*, *voice*.

He uſes alſo different letters for the ſame ſound: as in *nebr*, *made*, *hwen*, *hair*.

Silent letters occur: as *ſ* in *ambiſcious*; *c* and *t* in *Scytthian*; and *u* in *wingu'd*.

Some ſounds are not expreſſed: as in *longuer* there is a *g* deficient.

Our readers may judge from a ſpecimen:

'Hwat horrid ſcenes indeed offend my eyes!
Hwat unknown torments fury can devize!
Dhe burning lights az livving flamboes burn,
And mangled piece-meal into' tatters turn.
In barb'rous ſhows, on ſlaughters bluddy ſtage,
Dhey meet dhe lions, or dhe tiguers rage.
Hwat flames! hwat croſſes! ah, hwat ſcaffolds toil!
Dhe ſlayers can no more; dhe ſoards recoil.
Dhe juſteſt prince, to' dhem alone unjuſt,
Beſtows dheir blud, to' glut hiz pepels guſt.
Dhe emp'rors all in dhis alone agree:
To' dhem a *Trajan* wil a *Nero* be.
Alike dhe prezzent, paſt, and future time:
Dheir name iz Chriſtian, and dheir name dhe crime.
In queſt ov deth, dheir genius dhey employ:
Protracted tortures but prolong dheir joy!

Dhey count each tyrant kind, dhey coart each frown;
And bles de hand, dhat beats dheir prizzon down!
To' hate life dhus, hwat ardor can enflame?
Dhe empty luſt, to' eternize a name?
'I own ſuch madneſs may ſometimes beguile.
Hwen *Perregrine* aſcending erſt a pile,
To' dy widh flaſh, hiz vital fetters broke:
Dhe haughty Cynnic vanniſht into' ſmoke.
But hwat ov wimmen, hwat ov babes d'ye ſay;
Hoom Romans ſacrifice, hoom Perſians ſlay!
Ov men, hoos names we nowhare can deſcry?
To' liv in ſtory, did dhey ſeek to' dy?
'Dheir blindneſe muſt, yoo'l ſay, our pitty moov:
Error her martyrs can, az Truith, approov.
Dhe Bonz bewilder'd, nor by Rome nor Grece,
Prezents dhe mangled victim ov caprece.
Nor dhat les mad, an aincient riggor ſames:
Dh' unſhrinking widow ſprings into' dhe flames!
To' join a ſpouz, perhaps widh hate ſhe ſaw,
In certain climes, tiz ſtill a ſtanding law:
Law, wordy ov our tears; abhor'd abuſe!
Hwat woes, alas! Relidgion muſt produce!'

Among the ſelected papers, ſeveral are very intereſting:—we may particularize the letters of Dr. Johnſon, Mr. Mackenzie, M. Delleville, a member of the French Convention, and of other celebrated men: the tranſlations from the Latin and he French, as Racine's poem on religion, and others; and he memoire of M. de Palmeus, proving the ſword of Cromwell to be now in poſſeſſion of the French. An engraving of he author's head, and another of Martial, occur.

ART. IX. *The Jew.* A Comedy. Performed at the Theatre Royal,
Drury-lane. By Richard Cumberland, Eſq. The ſecond Edition.
8vo. 1s. 6d. Dilly. 1794.

THE treatment which the Jews have experienced for many ages reflects great diſcredit on the Chriſtian world. Even in proteſtant countries, where they have not been conſigned by a court of inquiſition to the flames, they have been almoſt univerſally conſidered as objects of averſion or contempt; and perhaps nothing has contributed more, in later times, to diffuſe and eſtabliſh this diſgraceful prejudice againſt a ſet of unhappy wanderers, than the manner in which they have been repreſented on the ſtage. Whenever the character of a Jew has been exhibited for the entertainment of the public, it has not been thought ſufficient to expoſe his national peculiarities to ridicule, but he muſt be alſo holden up to infamy as a bloodthirſty villain, a hard-hearted uſurer, or a ſly and pitiful knave.

This practice has ſo ſucceſsfully rooted the illiberal and vulga antipathy to the unfortunate deſcendants of Abraham, that few people perhaps now hear a Jew mentioned, without thinkin of the *cruel Shylock*, or of *cunning little Iſaac*.

Several years ago, in the 6th number of "The Obſerver,' Mr. Cumberland remarked the abſurdity and inhumanity o this practice, and, with his uſual elegance, illuſtrated the ſubject by introducing a letter of complaint from a Jew. In th poſtſcript, Ab. Abrahams adds, "I hope I ſhall not giv offence if I ſay, that if you could perſuade one of the gentlemen or ladies who write plays to give us poor Jews a kind liſ in a new Comedy, I am bold to promiſe we ſhould not prov ungrateful on a third night."—This kind liſt Mr. Cumberlan himſelf has given to them. He has written a comedy, th principal deſign of which is to exhibit on the ſtage the characte of an honeſt and charitable Jew; and the taſk is execute with the ſame ſoundneſs of judgment and elegance of taſt which have diſtinguiſhed Mr. C.'s former productions.—Ther are indeed, in the play, few incidents either to excite or t gratify the ſpectator's curioſity; and the reſt of the characters, as in a well-grouped picture, are only introduced to giv prominence and diſtinction to the principal figure:—but th character of the Jew is admirably drawn; and, allowing fo ſome caricature heightening, which was doubtleſs though neceſſary to increaſe the effect of repreſentation, we are willing to believe that it is a portrait of which, in the mai features, originals exiſt in real life. It is ſurely poſſible for a man, as Sheva (the Jew) ſays, to love his money very well, and yet to love his friends better. The moral ſentiments o the piece are a conſiderable addition to its value. Of the language it is nearly unneceſſary to ſpeak, for Mr. C. canno write ill:—but we muſt remark that many excellent ſentime occur in the dialogue.

In the mouth of Sheva's man, Jabal, an excellent charact in the walk of low humour, the following pun is at leaſt paſſable:—'Our people have never taſted bacon ſince they cam out of the land of Ham.' The duel between the two friends Frederic and Charles, Sheva's beneficiaries, produces littl effect, and might very well have been ſpared.

As a ſpecimen, we quote the following ſcene between Shev and Frederic:

'*Sheva.* You are welcome, Mr. Bertram: our buſineſs may quickl be diſpatch'd. You want three hundred pounds—I have made ſhif to ſcrape that ſum together, and it is ready for you.

'*Fred.* Alas, Sheva! ſince laſt I ſaw you I am ſo totally undone, that it wou'd now be robbery to take your money.—My father ha expelled me from his houſe.

'*Sheva*. Why? for what cauſe?

'*Fred*. I have married—

'*Sheva*. Well, that is natural enough.

'*Fred*. Married without his knowledge—

'*Sheva*. So did he without your's. What beſides?

'*Fred*. Married a wife without a farthing.

'*Sheva*. Ah! that is very ſilly, I muſt ſay.

'*Fred*. You cou'd not ſay ſo, did you know the lady.

'*Sheva*. That may be, but I do not know the lady: you have not nam'd her to me.

'*Fred*. The ſiſter of Charles Ratcliffe.

'*Sheva*. Ah! to Miſs Ratcliffe? Is it ſo? And ſhe is goot and lovely, but ſhe has no monies: and that has made your fader very angry with you?

'*Fred*. Furious, irreconcileable.

'*Sheva*. Why truly, monies is a good thing, and your fader is not the only man in England that does think ſo: I confeſs I'm very much of his mind in reſpect of monies.

'*Fred*. I know you are; therefore keep your money, and good morning to you.

'*Sheva*. Hold, hold, be not ſo haſty! If I do love my monies, it may be becauſe I have it in my power to tender them to you.

'*Fred*. But I have ſaid I never can repay you whilſt you are in this world.

'*Sheva*. Perhaps I ſhall be content to be repaid when I am out of it —I believe I have a pretty many *poſt-obits* of that ſort upon the file.

'*Fred*. I do not rightly underſtand you.

'*Sheva*. Then pray you have a little patience till I am better underſtood.—Sir Stephen had a match for you in view?

'*Fred*. He had.

'*Sheva*. What was the lady's fortune?

'*Fred*. Ten thouſand pounds.

'*Sheva*. That is a goot round ſum; but you did not love her, and you do love your wife.

'*Fred*. As dearly as you love your money.

'*Sheva*. A little better we will hope, for I do lend my monies to my friend.—For inſtance, take theſe bills, three hundred pounds—What ails you?—They are goot bills, they are bank—Oh! that I had a ſack full of them!—Come, come, I pray you take them. They will hire you very pretty lodging, and you will be very happy with your pretty wife—I pray you take them.—Why will you be ſo hard with a poor Jew as to refuſe him a goot bargain, when you know he loves to lay his monies out to profit and advantage.

'*Fred*. Are you in earneſt? You aſtoniſh me.

'*Sheva*. I am a little aſtoniſh'd too, for I did never ſee a man ſo backward to take money: you are not like your fader. I am afraid you are a little proud.

'*Fred*. You ſhall not ſay ſo: I accept your generous tender.

'*Sheva*. I wiſh it was ten thouſand pounds, then your goot fader wou'd be well content.

'*Fred*. Yes, of two equal fortunes I believe he wou'd be good enough to let me take my choice.

'*Sheva.* Oh! that is very kind; he wou'd give you the preference when he had none himſelf.

'*Fred.* Juſt ſo: but what acknowledgment ſhall I give you for theſe bills?

'*Sheva.* None, none; I do acknowledge them myſelf with very great pleaſures in ſerving you, and no ſmall pains in parting from them. I pray you make yourſelf and pretty wife comfortable with the monies, and I will comfort myſelf as well as I can without them—Ah, poor Sheva! when thou art beggar man, who will take pity of thee? —Well, well! no matter—now I muſt take a little walk about my buſineſs—I pray you pardon my unpoliteneſs.

'*Fred.* No apology: I am gone—Farewell, Sheva! Thou a miſer! thou art a prince. [*Exit.*

'*Sheva.* Jabal! open the door.'

We have heard, but we know not whether it be a fact, that the ſons of Levi have not been backward in teſtifying their gratitude to Mr. Cumberland for his honourable attention to their fame.

Art. X. *Sermons.* By the Rev. Thomas Harwood, late of Univerſity College, Oxford, and Maſter of Litchfield School. 8vo. 2 Vols. pp. 449. 10s. Boards. Robinſons. 1794.

In eſtimating the merit of ſermons committed to the preſs, we may perhaps be ſometimes apt to expect too much. Many diſcourſes, which neither furniſh ingenious ſpeculation for the learned nor elegant amuſement for the polite reader, may nevertheleſs be very uſeful as popular addreſſes on religious and moral topics.—Of this kind, chiefly, is the merit of the ſermons before us. The preacher, though orthodox in his ſyſtem, rather teaches the doctrines of religion as myſteries to be believed, than as propoſitions to be proved; and he chiefly directs the attention of his hearers to the duties of piety and morality. The reader will meet with a few entire diſcourſes on ſubjects purely theological, ſuch as, faith in the ſcriptures, the nativity of Chriſt, and the Chriſtian ſacraments: but the ſermons are, for the moſt part, practical; tending to illuſtrate and enforce, in general terms, and by a popular kind of amplification, the obligations of religion. The topics of theſe are, The Divine Omnipreſence; raſh judgment; the love of our enemies; the neceſſity and efficacy of religious ſervice; confeſſion of ſin; the protection of God; falſehood; ſwearing; growing in grace; the importance of a religious behaviour; mourning; purity of heart; evil-ſpeaking; repentance; apoſtacy.

In the compoſition of theſe ſermons, the author has not been duly attentive to method. When the text would naturally lead to the diſcuſſion of one ſingle point, ſeveral different topics are often confuſedly introduced. This is particularly the caſe in the ſermon on evil-ſpeaking.—Scriptural quotations are frequently, and, in general, properly introduced. To this, however, there are ſome exceptions: among which we ſhall particularly mention the application of our Saviour's parable of the invited gueſts to the Lord's ſupper. Claſſical alluſions, alſo, ſometimes occur, but with no great propriety in ſermons which are ſaid to have been chiefly delivered to a country congregation. Before ſuch an aſſemblage, to talk of the reſponſe of the oracle to the Circæans, or of Antinous in Homer, is to preach to them in Greek.

From a writer ſo converſant with the antients, a greater degree of preciſion and more elegance of ſtyle might have been expected than will generally be found in theſe ſermons. A few of the peculiarities and obſcurities of our author's language we ſhall take leave to ſelect.—Of our Saviour, he ſays; 'he who could meaſure heaven and earth with a ſpan, became a child of a ſpan long.' He ſpeaks of comforts 'more mortal than mortality itſelf;' of 'the moſt *ſeraphic* of men' being liable to the tranſports of paſſion; and of our '*ſubſcription* to the wiſdom, power and goodneſs of God, ſecuring us from danger.'—To theſe we add the following paſſage at greater length, becauſe we find ourſelves incapable of decyphering its meaning:

> 'There is a peculiar harmony in theſe words, [Nehemiah, xiii. 22.] worthy of Nehemiah, who was ſo excellent a pattern of piety and wiſdom. While he raiſed the fort of his confidence in the expectation of a bleſſed reward, he laid the foundation of it upon an humble conceit. Uniting his virtues *in a golden ſhrine* *, and ſymbolizing his actions, like the elements in compounded bodies. To have only ſaid, "*Remember me,*" would imply much preſumption; or only, "*Pardon me,*" might truly have argued a total neglect of Chriſtian converſation.'
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> Vol. i. p. 52, 53.

Notwithſtanding the inaccuracies and defects which we have remarked in theſe ſermons, we muſt do the author the juſtice to ſay that they are not deſtitute of proofs of learning and ability, and, as practical diſcourſes, may be peruſed with profit.

ART. XI. *Letters to the Peers of Scotland.* By the Earl of Lauderdale. 8vo. pp. 318. 5s. ſewed. Robinſons. 1794.

NO man, in our opinion, can differ more widely from another than Lord Lauderdale, addreſſing his fellow ſenators in the Houſe of Lords, differs from Lord Lauderdale addreſſing his conſtituent peers through the medium of the preſs. We do not mean to apply this obſervation to his Lordſhip's *principles*, nor in the moſt diſtant degree to charge him with *inconſiſtency*: for we are ready to bear our teſtimony to the perfect conſiſtency of his political character, in which we have never witneſſed the leaſt wavering nor tergiverſation. The remark with which we ſet out we wiſh to apply ſolely to his Lordſhip's *manner*. As a ſpeaker in parliament, he diſplays an ardor and a vehemence which may the more readily be conſidered as intemperate, as the ſubject of the debate is often of a nature calculated rather to ſuppreſs warmth than to call it forth: he is *ſemper idem*; his action is as vehement, and his diction as ardent, when ſpeaking on a turnpike bill, as when inveighing againſt the adviſers and ſupporters of the war, or aſſerting the general rights of his fellow citizens and of mankind. His Lordſhip has therefore the merit of *uniformity*; and though he cannot be ſet down as an impaſſioned, he certainly has invariably the appearance of a *paſſionate*, debater. In his printed letters, however, he is quite a different man: he argues with a coolneſs, a temper, and a gravity, becoming a perſon who is giving to his principals an account of the manner in which he has diſcharged the truſt repoſed in him, and is ſtating his claims to a continuance of their favour and confidence. In our judgment, theſe letters will do him credit, and, if the Peers of Scotland ſtill cheriſh a ſpirit of independence, will inſure his re-election as one of their repreſentatives in the next parliament.

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* St. Peter.

The Earl not only avows himſelf a party man, but maintains that the exiſtence of a party in this country is abſolutely neceſſary for the preſervation of the conſtitution. The Whigs, he aſſerts, are, from principle, the true friends of the conſtitution; and it is for this reaſon that he always has adhered, and promiſes always to adhere, to them: at the ſame time recognizing Mr. Fox as their great political leader, and adopting all the opinions entertained by that able ſtateſman reſpecting the preſent war, and the grounds of our interference in the internal concerns of France*. This, it muſt be allowed, is a manly declaration; and the more ſo as it is made at a time when that gentleman and the Whigs are ſo greatly out-voted in parliament.

The ſtatements given by Lord L., relating to public affairs, are in general fair and accurate: but he muſt not be ſurpriſed if they be peruſed with caution as coming from a declared partiſan, and an accuſer of the men whoſe meaſures he condemns.

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* To draw our attention to the revolution in France, '*as it has affected the political intereſts of this country,*' is one of his Lordſhip's great objects in this publication. He thinks that we have too much confined our attention to the grand queſtion concerning the *internal government* of France, conſidering it 'as intimately connected with the general intereſts of mankind, and the immediate happineſs of the univerſe:' as if we had 'loſt the recollection of all national feeling, or, perhaps, as citizens of the world, looking with contempt on the poſſeſſion of it.'

We think that it would be of great uſe to the noble Lord, if he would endeavour to ſpeak with the ſame temper with which he writes; he would then find his auditors more attentive, and his arguments infinitely more impreſſive. We truſt that he will not be offended with us for this advice, nor pronounce it to be officious and ill-timed; we really mean it in good part; and we are perſuaded that, if he can bring himſelf to adopt it, he will derive no ſmall advantage from it. At the ſame time we are aware that, though he ſhould be diſpoſed to take the hint, he will not find it eaſy to get rid, in a ſhort period, of a habit of long ſtanding.

The word *preventative*, which is not Engliſh, occurs too often to warrant us in conſidering it as an error of the preſs; and it is not to be found among the *errata*. It is too generally uſed for *preventive*, even among thoſe whoſe education ought to make them explode it. Medical writers, we think, are more chargeable with this baſe coinage than any other claſs of literary men.

ART. XII. *Lectures on Electricity.* By G. C. Morgan.

[*Article concluded from page* 37.]

MR. Morgan attributes the conducting quality of charcoal, as diſtinguiſhed from baked wood, to the innumerable minute cells or cavities which it contains, and which, in his judgment, ‘muſt be very favourable to the paſſage of a fluid equally ſubtile with that of electricity [*].’ A little attention will diſcover the fallacy of this appeal to the ſenſes. Were the argument juſt, it would follow that powdery ſubſtances conduct better than ſolid. If the cavities be filled with air, they will have ſome influence in retarding the tranſmiſſion of electricity, ſince air is widely removed from the character of a conductor. On the contrary, if they be perfectly void, their counteracting effect will be ſtill greater, becauſe experiment aſcertains that an electric diſcharge cannot be made through a vacuum.—When wood is converted into charcoal, it undergoes a total change of properties.

The principle which Mr. Morgan lays down, in p. 166, vol. ii. ſeems to be of an oppoſite kind. ‘The reſiſtance of all ſubſtances to the paſſage of the electric fluid increaſes with the diſtance from each other by the removal of preſſure, or by the influence of any repellent power.’ That, with certain limitations and exceptions, the rare ſubſtances are imperfect conductors, we would admit:—but what idea can be formed of *reſiſtance* which is leaſt when the conducting medium is denſe? Here is a notable inſtance of the inaccurate and undefined application of that term in the ſcience of electricity. Reſiſtance in mechanics denotes a conſtant retarding force, which is proportional to ſome function of the velocity. The electricians appear to ſignify by it the vague conception of an obſtacle to be overcome before the motion commences.

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[*] Page 142. vol. ii.

Mr. Morgan endeavours to account for the diverſities of conducting power in different bodies, by a theoretical application of the doctrine of attraction. The multiplied ſuppoſitions which he employs leave on the mind a very indiſtinct and unſatisfactory impreſſion. Even granting the ample conceſſions which he would require, it appears difficult, if not impoſſible, to arrive at accurate concluſions. The author ſhews much ſubtlety, however, in his attempt to explain the manner in which the electric fluid operates when ſolid electrics are broken by the exploſion. A muſket-ball, it is obſerved, will pierce through a board delicately ſuſpended, and not cauſe the ſmalleſt change of poſition; becauſe the motion of the ball is ſo rapid as to ſpend itſelf on the ſpot ſtricken, without being communicated to the other parts of the board. Brittle ſubſtances, ſuch as glaſs and roſin, derive their character, according to Mr. Morgan, from the ſlowneſs with which they tranſmit an impulſe through their internal ſtructure. Hence, if the electric fluid, darting with inconceivable rapidity, encounters theſe ſubſtances, its ſtroke will be partial, and will conſequently produce a diſruption. The idea is plauſible and ingenious, but confined in its application. An exploſion of electricity never makes a clean perforation; it ſhivers hard ſubſtances, and raiſes protuberances on ſuch as are ſoft. When oppoſite wires are inſerted in a glaſs tube containing oil, the tranſmiſſion of a charge cauſes a general diſperſion. In vain ſhall we attribute the effect in this inſtance to the *difficulty* with which the electric fluid obtains a paſſage; for the violence is greateſt when the tube is narrow, and when the ends of the wires are near to each other.

Having diſcuſſed the theoretical principles of electricity, Mr. Morgan next applies them to explain the natural phænomena of our atmoſphere; and, in this part of the work, we find more demands on us for praiſe. With few exceptions, it contains unqueſtionably the moſt accurate and complete view of the ſubject that has yet appeared.—He will hardly admit that lightning ever ſtrikes the ground, and thinks himſelf warranted to aſſert that 'ninety-nine thunder-claps out of one hundred are nothing more than the harmleſs diſcharge of one cloud into another.' Into this ſingular opinion he is led by his theory of conductors already noticed.—The manner in which he accounts for the prolonged noiſe of thunder is very ſatisfactory. All ſounds formed at a diſtance ſtrike the ear with ſucceſſive reverberations; for each conſiderable object becomes the centre of aërial undulations.

Mr. Morgan very properly imputes the mortal or ſtunning effects of lightning to its operation on the nervous ſyſtem. The recent experiments on animal electricity countenance this opinion; and we can inform the public that Dr. Van Marum of Haerlem has now put the queſtion beyond doubt. This celebrated electrician employed eels and other animals of cold blood, which are capable of being ſtimulated into contractions for ſome time after death. On ſending the charge of his great battery through portions of their bodies, the power of irritation was inſtantly deſtroyed.—To the ſame principle muſt be referred the effects obſerved by Mr. Morgan. A large ſhock of electricity confined to the head cauſes momentary forgetfulneſs, impairs the ſight, and produces head-ache, followed by a depreſſion of ſpirits and a general proſtration of ſtrength. If the diaphragm be brought into the circuit of a diſcharge, the perſon will ſhout aloud; or, if the ſtroke be ſmaller, it will excite a violent fit of laughter. A ſhock ſent through the bladder, or rectum, convulſes the ſphincter muſcles, and occaſions immediate evacuations.

Mr. Morgan combats the important theory of Lord Stanhope concerning the returning ſtroke. His objections reſt all their force on the validity of the peculiar opinions advanced in the foregoing parts of the work: we cannot therefore acquieſce in the concluſions. The ſcepticiſm, with reſpect to certain facts urged in confirmation of that theory, appears to be ſomewhat unreaſonable. Perhaps the ingenious nobleman over-rates the effects of his principle, but it is certainly juſt in the main, and of moſt comprehenſive application.

Mr. Morgan's obſervations on the ſigns which precede thunder-ſtorms, and on the precautions to be uſed in ſuch caſes, are clear and judicious. He has no great faith in the protection afforded by conducting-rods of the ordinary conſtruction. To avoid all poſſible danger, he directs that, when a houſe is built, ſtrips of lead ſhould riſe on each ſide and communicate with the water-pipes, and with other ſtrips laid under the foundations of the partition walls. The expence would not be exceſſive. The ſame plan may be extended to ſhips, where chains have been very injudiciouſly employed. One ſtrip of metal ſhould ſurround the deck, another ſhould be faſtened to the bottom or the ſide of the keel, and ſtrips connected with theſe ſhould run along the ſtays to guard the maſts. We will add that, with the ſame dimenſions, copper for a conductor is greatly preferable to lead.

Mr. M.'s account of the origin of natural electricity is ſo intereſting, that our readers, we are confident, will be gratified by the following extracts:

'By Mr. Bennet's electroſcope, we are taught that whenever a ſolution or precipitation takes place, or whenever any two bodies, having a mutual attraction to each other, are united or ſeparated, a change, attended by electrical ſigns, is immediately produced. This is particularly the caſe in air, and the change is never ſo conſiderable as when its component quantity of moiſture is either increaſed or depoſited. In our endeavours, then, to explain the production of natural electricity, we have nothing more to do, than to diſcover the various circumſtances of the atmoſphere, nothing more to do than to diſcover the various circumſtances in which moiſture is abſorbed or precipitated. When theſe are known, it can be no difficult buſineſs to find out the ſeveral partial and leſs powerful cauſes which may either increaſe or diminiſh the effects of the general and moſt powerful cauſe. It is, however, previouſly neceſſary to remind you of the proof furniſhed by numerous experiments, that when any portion of the atmoſphere is in a ſtate to take up an additional quantity of moiſture, it is in a ſtate at the ſame time to take up more electric fluid; and, vice verſa, when it is parting with its water, it is at the ſame time parting with its electric fluid. But in theſe caſes neither the ſuperabundance nor the deficiency can produce a charge, unleſs there be ſome other part of the air contemporaneouſly in an oppoſite ſtate, or in a diſpoſition either to receive or give. It is, however, ſcarcely poſſible that this ſhould not always happen; for our atmoſphere is, throughout its vaſt dimenſions, each moment agitated by millions of co-inſtantaneous changes, and for our purpoſe it is of no conſequence *where* the required change takes place. Were it in New Holland, or at the Antipodes, a connexion would be inſtantly formed between the remote but oppoſite ſituations, by the conducting power of the earth.

'It is a neceſſary concluſion, from what I have juſt ſaid, that if the abſorption of moiſture by the air, or the copious evaporation of it from the earth, be attended with a new accumulation of the fluid; then *where* this cauſe operates moſt powerfully, *there* its correſpondent effect will be moſt ſenſible. We conſequently find, that the moſt tremendous electrical phœnomena belong to the countries within the Tropics, or to that portion of our atmoſphere which is loaded with moiſture by the moſt powerful influence of the ſun's rays. In like manner, within the limits of our own and other ſimilar climates, electrical phœnomena are greateſt, both in force and frequency, during the hotteſt months of the year, or during the ſeaſon in which our atmoſphere is moſt copiouſly and rapidly charged, by abſorbing the humidity of the ground.

'In the neighbourhood of Ætna and Veſuvius, during the period of their volcanic fury, ſurfaces, covering the dimenſions of ſeveral ſquare leagues, are ſometimes ſcorched with red hot lava, and every atom of their moiſture is rapidly diſſipated. At the ſame time the ſurrounding air is heated to a vaſt extent, and in this ſtate ſwallows up an immenſe quantity of aqueous vapour; but contemporaneouſly with the operation of theſe powers, according to the reports of all natural hiſtorians, an immenſe quantity of the electric fluid is accumulated and diſcharged.

'Again, a dry wind, paſſing over a moiſt ſoil, is another modification of the cauſe we are applying: it produces a copious and rapid ſolution of aqueous particles, and its conſequent alteration of attractive force. Let us, for inſtance, ſuppoſe a wind, which had paſſed over the deſerts of Arabia, or that had been well roaſted in its paſſage over a large extent of burning ſands, to come in contact with a ſimilar extent of marſhy ſoil, or of any ſurface well drenched with water, a moſt abundant evaporation would neceſſarily take place, and with it an immenſe accumulation of the electric fluid. But ſubſequently, in caſe any power operated, which would take away the aqueous particles thus diſſolved, and of courſe altered the degree of attractive force by which the collected electric fluid is ſuſpended, we ſhould find that the moſt dreadful thunder-ſtorms would take place. This is really the caſe; for there is ſcarcely a region in the vaſt circle ſurrounding the immeaſurable ſands of Africa, which is not remarkable for ſtorms and tempeſts.

'On the ſide of Abyſſinia, when the warm winds that have paſſed over the neighbouring deſerts are condenſed on its mountains, thoſe deluges are collected which form the inundations of the Nile.

'On the coaſt of Guinea, the harmattan, which is a current of air ſo dry as to wither and pulverize, by a complete abſorption of all its juices, every ſubſtance that occurs in its paſſage, is no ſooner mixed with that body of air which is cooled by the ocean, than it forms the moſt terrific hurricanes of wind and lightning that are deſcribed by navigators. Along the Syrian regions, we learn from ſacred authority, that the ſtorms gather with ſuch rapidity, that a cloud which the hand might cover this inſtant, is within the interval of a few minutes charged with water adequate to the inundation of a whole country.

'The thunder that attended theſe impetuous ſtorms, provoked the ſublimeſt expreſſions of their poets. Indeed, whenever their minds attempt the deſcription of celeſtial greatneſs, or the ſudden and overwhelming approach of divine power in its triumph or in its fury, they have recourſe for imagery to thoſe thunder-clouds, which they juſtly repreſented as extinguiſhing the light of the ſun, and as involving the world in a few inſtants in the darkneſs of midnight.'

Dr. Hutton's ingenious theory of rain is happily applied by Mr. Morgan:

'In tropical climates, day follows day for months together, in which the calm atmoſphere becomes loaded by one addition of moiſture to another, till it becomes at laſt the reſervoir of vaſt rivers and lakes, and of all the moiſture that is ſpread over whole continents. But when this drought has reached its criſis, the ſun paſſes the line, the wind takes a new direction, a colder air mixes with that which is thus charged with vapours, and the condenſation becomes ſo copious as to inundate all the ſubjacent countries: but the deluge is not more deſtructive than the attendant ſtorm; for, according to the reports of ſpectators, our imaginations, confined to the proceedings of nature in this frozen region, have no images from which any ſuch compariſon can be made, as will communicate the leaſt idea of the thunder attending a tropical hurricane.

'The cauſe I am now applying to the explanation of natural appearances, will furniſh us with an eaſy ſolution for one difficulty which has oppreſſed ſeveral electrical theories; I mean that rapid generation and increaſe of electricity which takes place in ſome thunder-ſtorms. Even in this country, I have known the ſucceſſion of flaſhes to be ſo quick, that one hundred and twenty followed each other within a minute. In Aſia, this celerity of accumulation and diſcharge was ſo great, that Homer uſes it as part of a ſimily, by which he paints the quick repetition of Agamemnon's ſighs and pantings in an hour of diſtreſs. In the Eaſt and Weſt Indies, it is a common expreſſion, "The ſky was fired for hours by one inceſſant blaze of lightning."—

'The collapſe of aqueous particles, which would neceſſarily follow ſuch a rapid ſucceſſion of diſcharges as I have now proved to be poſſible, would produce a partial vacuum of great extent, and on all ſides the heavier air would ruſh into it, and the upper and colder regions would preſs downwards, and by their condenſing temperatures would renovate all the accumulations and diſcharges which I have already deſcribed; a ſecond collapſe would follow a ſecond ſeries of thunder-ſtrokes, and a partial vacuum additional to the former; a freſh portion of warm air would again ruſh in from all quarters, and a freſh mixture of cold air from the upper regions. It is ſcarcely neceſſary to ſhew that this repetition of condenſations may continue for hours, or till the air, which ruſhes in laterally, becomes of ſuch a temperature, that its mixture with the colder air will not produce the condenſations adequate to the collection of that quantity of electric fluid which is neceſſary for a diſcharge.'—

'The darkneſs, the uproar, and the ſplendour of the innumerable lightnings, which dart thro' all the entangled circuits of an abyſs of thunder-clouds, are the immutable attributes of grandeur which belong to the Cordilleras; for they dam up, as it were, an immenſe flow of air, which is almoſt ſaturated with moiſture by paſſing over thouſands of leagues of land expoſed to the fury of a tropical ſun.

'In ſummer, the north-weſterly winds that paſs over France are always condenſed by the Alps, and in the night, during ſuch a ſtate of the atmoſphere, to all thoſe who live along the Soane and the upper part of the Rhone, theſe mountains are always brightened by electrical flaſhes and corruſcations.

'All ridges or chains of very high grounds, eſpecially thoſe which terminate extenſive plains lying in the direction of their moſt common winds, are perpetually beclouded, and with a good conductor, fixed on their ſummits, we ſhould find that the ſigns of electricity were as conſtant as the condenſations by which they are enveloped. But in proportion to the coldneſs, ſo is the ſubſequent change of temperature which takes place on the eminences diminiſhed, and the electrical effect dependant on that change. It hence happens that there are countries in the northern parts of Europe, the gloom of whoſe miſts is never diſperſed by a thunder-ſtorm, excepting in the hotteſt ſeaſon of ſummer.'

The judgment and eloquence which ſhine in theſe paſſages will ſufficiently juſtify their inſertion in our work, as ſpecimens.

Several philoſophers have conjectured that the *auroræ boreales* are lambent ſtreams of electric matter, ſhooting through the thin air of the ſuperior regions. Mr. Morgan would go farther, in order to explain the properties of this ſingular appearance. He imagines that the condenſation of vapours, which follows the removal of the ſun's influence, muſt evolve a quantity of electricity adequate to the production of the effect. In confirmation of this conjecture, he aſſerts that the northern lights are moſt frequent during the ſummer months, and then hold a more northerly direction. To account for their extreme prevalence and ſplendour within the polar circle, he has recourſe to the ſuppoſition of a vaſt magazine of electric fluid, which is gradually diſcharged by the advance of the winter's cold. Some of the facts alleged we are diſpoſed to queſtion; nor do the concluſions ſeem fairly drawn from his principle. The ſtreams would ſtretch towards the weſt, the courſe of the ſun's influence, and not from the northern quarter. They would occupy the lower regions of the atmoſphere, where the viciſſitude of temperature chiefly takes place; for, at a certain height, the diurnal, and even the annual, variation is very ſmall. Beſides, the fall of dew is moſt profuſe in the tropical conntries, where an *aurora borealis* is ſcarcely ever ſeen.

The author refers the appearance of what is called the falling ſtar to electricity: but he is not inclined to extend that ſcience to the explanation of other meteors. He examines and objects to the account given by Sir Charles Blagden of the remarkable meteor which appeared Auguſt 18th, 1783; yet Dr. Stukeley's theory of earthquakes is viſionary in a ſtill higher degree.

On weighing the evidence of different authors, it is concluded that electricity has no ſenſible effect in promoting vegetation.—Animal electricity opens a more important field of inquiry: but Mr. Morgan's obſervations on this ſubject are to us rather unſatisfactory; he ſeems to be unacquainted with ſome deciſive facts.

The work concludes with directions for the conſtruction of an electrical apparatus, which are ſenſible and circumſtantial.

We have remarked, at times, ſomething like affectation with regard to orthography, and the uſe of learned terms; and ſome errors of the preſs occur in different parts. One of theſe is repeated ſo often, that we ſuſpect it muſt have exiſted in the author's manuſcript. *Phænomenon* is uniformly printed with an *æ*. It is well known that the word is a tranſcript of the Greek φαινομενον.

In many points, we perceive a coincidence between the hypotheſes of Mr. Morgan and thoſe which the famous demagogue Marat advanced, with the air of an empiric, in his *Recherches Phyſiques ſur Electricité*, printed at Paris in 1782; a work of great and original genius. Notwithſtanding a maſs of looſe conjectures and precipitate reaſonings, it contains ſeveral excellent obſervations and important facts. We recommend it to Mr. Morgan's attentive peruſal.

ART. XIII. *The Poetical Works of William Preſton, Eſq.* 8vo. 2 Vols. pp. 400 in each. 16s. Boards. Archer, Dublin; Otridge, London.

As the preface to theſe volumes introduces ſome complaints of the inattention of the Iriſh legiſlature to literature, it may here be obſerved that one great hardſhip, under which Engliſh authors labour, is, that *copy-right* does not extend alſo to Ireland; and that, as ſoon as Ireland ſhall become (as it is rapidly becoming) a literary country, it will be felt as a hardſhip by Iriſh authors that their copy-rights do not extend over Great Britain. The arrangement to be deſired from both legiſlatures is obvious.

Of the poems before us, a portion was compoſed under the influence of Thalia, and another under that of Melpomene: the former being the more propitious Muſe. The moſt important pieces in the firſt volume, and thoſe which preſent themſelves foremoſt, are *Heroids*, or heroic epiſtles; a form of compoſition probably invented by Ovid: at leaſt his works of this kind are the earlieſt that have deſcended to modern times. An attempt (not very fortunate) was made by Drayton to naturalize in England a ſeries of theſe amatory elegiac effuſions. At length, Pope,* in the Epiſtle from Eloiſa to Abelard, produced a model ſurpaſſing every preceding effort, and hitherto unequalled by his numerous copiers. As every popular poem of the ſerious and ſublime caſt naturally draws after it imitations of the burleſque and familiar kind, ſo it was natural to imagine that the *comic heroid* would find among our ſatiriſts an adequate number of votaries. Of theſe, Mr. Preſton is certainly one of the moſt diſtinguiſhed; and for his ſmooth numbers, innumerable alluſions, felicity of parody, and entertaining wit, he really deſerves more than to paſs in tranſient proceſſion through the precincts of the temple of Fame. We are obliged to him therefore for collecting and reprinting in theſe volumes Donna Tereſa's Epiſtle and Anſwer, the Epiſtle to Omiah, and ſome others which were ſeverally noticed by us on their original appearance.

ppearance *. It ſhould be underſtood, however, that, after ie manner of Juvenal, he very daringly expoſes the nudity of ice; and that his holy zeal, like the diſcipline of the flagel-nts, may accommodate both the libertine and the penitent. lany of the poems in the firſt volume are of the light erotic ind, ſonnets from Petrarch, tranſlations from Anacreon and thers, and love elegies; all of which are correct, and ſeveral, s the Viſion of Petrarch, animated and beautiful. We tranſcribe a great portion of the ſecond elegy:

'Why, Venus—why to cells and cloiſters roam?—
Why call the ſtudent from the labour'd tomb?
Why from his brow the wreath of Pallas tear,
To bind thy roſes, and thy myrtle there?
Alas, the vapours of the midnight oil
Will blaſt the myrtle and the roſes ſoil.

'The ſtudent's days are mark'd for toil and pain,
And little ſhall he grace thy laughing reign.
Lo, rigid ſcience chides the young deſires;
And points where wiſdom's awful fane aſpires.
She bids her ſlave the ſteepy path eſſay;
And contemplation guides his weary way.
Along that path, no ſilken flowret blows,
No verdant couch is ſpread for ſoft repoſe;
But haggard vigil bath'd in dews of night,
And doubts and muſings ſcare the young delight.
Behold that form with ſickly languor pin'd,
With waſting labours of the harraſs'd mind;
Behold his cheeks reſign the youthful red,
And ſnows untimely whiten o'er his head—
The ſtudent he—ah! ſpare him, goddeſs, ſpare—
Deſpiſe a wretch unworthy of thy care.
How ſhall he learn to tune th' enamour'd ſong?
How lead the dance amidſt thy choral throng?

'In vain, in vain, has ſtern deſpondence frown'd,
And ſcience vainly mark'd the choſen ground:
In vain the ſhades of Grecian ſages riſe,
With brow ſevere to chide a lover's ſighs.—
"Ill-fated youth, betray'd by woman's wiles,
"Slave of her looks, and play-thing of her ſmiles!
"The fruitleſs wiſhes have, like ſerpents, wound
"Their venom'd folds thy new-born ſtrength around;
"Oh rend their volumes, ere they taint thy fame,
"And ſting th' empoiſon'd heart, with mortal ſhame."
In vain——
I own thy empire, queen of ſoft deſires!
I feel thee ruſhing in reſiſtleſs fires;
Sacred, ſupreme, unrivall'd, and confeſt,
It ſhakes my frame; it fills my throbbing breaſt.

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* See Rev. vol. liii. p. 187. and lvi. p. 312. 313.

Yes, gentle ſov'reign of the human ſoul,
Almighty love, I own thy ſoft controul.

'Farewell rich muſings and creative toil,
The godlike harveſt of Pierian ſoil!
The paſſions burſt, impetuous as the wind,
And ſcatter all the treaſures of the mind.—
Farewell the gliding forms, an awful throng,
That wait the ſolemn hour of ſacred ſong!
And, oh! farewell the bright ecſtatic glow,
Seraphic trance, that happy poets know,
The ſtarting eye when bliſsful frenzy ſtrains,
And rapt'rous chillneſs tingles thro' the veins!

'With fatal care the Graces have array'd
And young deſires adorn'd the lovely maid.
They gave her words, more ſoft than honied ſhow'rs,
More ſweet than breezes from the woodbine bow'rs.
Whene'er ſhe ſpeaks, or looks, or ſmiles, or moves,
O'er all her frame the ſoul of beauty roves.
Quick from the ſpirit, various, wakeful, warm,
It lives, it glows thro' all th' impaſſion'd form.'

The ſecond of theſe volumes conſiſts of ſome irregular odes and ſhorter poems of the ſublime and ſerious kind, and three tragedies. Of the odes, Myrrha is the moſt conſpicuous; it is certainly full of ſound and fury, and is not deſtitute of ſublimity and pathos; the ſtory and its cataſtrophe are truly terrible. The introductory deſcription of the weather is laboured enough for an ode to a ſtorm, but ſhould not ſolicit ſo much attention where Myrrha is to be the principal perſonage. The ſtyle throughout is often abſtruſe, and has too many unmeaning amplifications.

The ſpeech of an old ſavage to his ſon, who, in a war with a neighbouring tribe, was preparing to bear his feeble father on his back, will probably gratify ſome of our readers:

'No more, my ſon; thy pious care is vain.
Bow not thy back, with age's uſeleſs weight.
I am not worth preſerving: wouldſt thou wiſh me
To drag about a loathed crazy maſs,
A vile memento of ſtrength's frailty,
Cumb'rous to others, grievous to myſelf,
And die of old age, like a dog or chriſtian?—
Thou wert not form'd to bear a weak old man.
Our god thy limbs with active vigour brac'd,
To range the foreſt and o'ertake the foe;
Sinew'd thine arm, to ſpeed the lance of death,
Bend the tough bow, and cleave the flying creſt!—
Thus did thy father in his day of ſtrength;—
And thou, my ſon, be juſt unto my fame;—
Be brave, and praiſe thy father in thy deeds;
That diſtant tribes may ſing thy praiſe, and ſay,

"His father ſure was brave, and fed his ſon
"With blood of conquer'd foes;"—and ſo I did;
When, ſtreaming warm, it dy'd thy little lips,
And thou didſt, grimly ſmiling, give a promiſe
Of manly fierceneſs.—But if thou be weak,
"His father taught him," will they ſay, "to lie,
"Stretch'd in the ſun, and drink the Chriſtian liquor,
"That makes a man a beaſt!"—But, hark, my ſon!
The foe's at hand,—begone,—thy brethren call thee
Forth, to the fight of juſtice, tarry not;—
Ruſh to the battle, and preſerve thine infants;
That one day they may fight, and deck their belts
With the uſurping Chriſtian's ſcalp, and train
Their children's children, to the cry of battle!
But firſt ſtrike here; leave not thine aged father,
To feel their rage, whoſe kindred he has mangled;
Nor let his tortur'd members feaſt the ſight
Of thoſe that hate him and his tribe!—Farewell,
Be kind and quick.——Thy lance be ſharp as now,
Thine arm as ſtrong, my ſon, in all thy warfare!'

The tragedies are entitled—'The Saxon Princes,' which is reſh contribution towards a dramatic hiſtory of England; leſſene freed,' of which the ſtory is Grecian; and 'Roſmunda,' ich is founded on a remarkable tranſaction in the annals of mbardy. As vague and general criticiſm, unſupported by rea- s and references, is uninſtructive, and as we cannot afford ce for the analyſis of all theſe plays, we ſhall confine our ments to the ſecond, which has intereſted us more than the ers. It will be neceſſary to ſpeak of its fable. The Spartans, e in alliance with Meſſene, found pretences for a rupture, order to ſubjugate this territory. They have over-run the ntry, and are endeavouring to take poſſeſſion of the heights thome, eſſential to its effectual reduction. In this extremity, haes the king conſults the oracle at Delphi.

The prieſts (ſays the Abbé Barthelemi, in his Travels of Ana- ſis,) and not the gods, dictated the anſwer. The ſafety of ſene, ſaid they, depends on the ſacrifice of a youthful maiden vn by lot from the reigning family. Ancient prejudices blinded yes, to the atrocious crime of obeying ſuch an injunction. The urn was brought, and the lot condemned to death the daughter yſiſcus; but her father, ſuddenly withdrawing her from every eye, with her to Lacedemon. The warrior Ariſtodemus inſtantly ad- ced, and in deſpite of the tender affection, which remonſtrated in heart againſt the act, offered his own to the altar. She had been nced to one of the favourites of the king, who ran to protect her. went farther; to ſave her, he ventured even to caſt an imputation er innocence, and declared that the rites of Hymen had already conſummated. The horror of ſuch a falſehood, the dread of nour, paternal love, the ſanctity of his word, a multitude of contrary emotions, agitated, with ſuch violence, the mind of Ariſtodemus, that the ſtroke of deſpair was neceſſary to afford him relief. He ſeized a ponyard, and his daughter fell dead at his feet, in the view of the ſhuddering ſpectators."

There is a fundamental deficiency in the plot that is built on this fable by our author: it is incomplete. The ſpectator is never informed whether the Meſſenians conquered, or the Spartans; and it is only in as much as he believes the gods, and not the prieſts, to have dictated the oracle, that he can ſuppoſe Meſſene freed. Neither has it all the requiſite unity: it tends much to divide the ſolicitude of the audience that the lots drawn in the temple ſhould name Anthemoe as the victim, and that when her ſuppoſed parents have declared her illegitimate and have withdrawn her from the town, Dione is ſubſtituted. If the lots of the gods may err and be neglected, why not their oracles? Moreover, there is no ſufficient reaſon for which Ariſtodemus ſhould voluntarily devote *his* daughter, when eighty-eight others equally correſpond with the deſcription of Tiſis, the perſon who had been ſent to conſult the oracle at Delphos.

The opening of the play has ſome reſemblance to that of the Œdipus of Sophocles:—The king and people in council: a peſtilence among the public dangers: the anſwer of an oracle expected. Ariſtodemus and Lyſiſcus take part in the deliberation. Now, as Ariſtodemus was heroically to devote his daughter to ſacrifice, and Lyſiſcus by ſtratagem to preſerve his, in defiance of the will of the gods and of the requiſition of the people, the former character ought ſurely to be more ſtrongly tinctured with religion than the latter; yet we find Ariſtodemus uttering ſuch ſentiments as that the manly mind 'from itſelf alone derives its auguries;' whereas Lyſiſcus holds ſuperſtitious opinions, ſuch as, 'Even the elements are leagued with Sparta.' In a word, there is nothing in the dialogue which can ſo diſcriminate theſe two men, as that their ſubſequent conduct ſhould appear to be the neceſſary reſult of their previous habits and opinions. The ſpeeches of either might be aſſigned to the other. This inattention to probability of character is indeed common in the tragedies of the French, and even in thoſe of Euripides, but is not excuſable in the country of Shakſpeare.

To the hymn in the third ſcene, it may be objected that Diana is there repeatedly invoked by her love for Laconia and the banks of the Eurotas, which, however conformable to claſſical authority, becomes improper where her aid againſt the Laconians is beſought. The fourth ſcene has merit; the attention of the patriot Ariſtodemus to employ even the amorous paſſions of

Philocles, in exalting and ſtrengthening his valour, is characteriſtic.

In the dialogue between the two female friends, which opens the ſecond act, we find much tenderneſs and elegance, particularly in Dione's ſpeech:

> ' Say, my Anthemoe, ſhall the happy days
> Of childhood-ſports and charming indolence
> Again return—when we have led the dance
> Near cryſtal Pamiſus, and bath'd our limbs
> In the ſoft yielding lymph, or cropt the flow'rs
> That with their lively hues diverſify'd
> His bank; our archetypes, which, emulous,
> The loom ſhould rival, while in feſtive ſong
> The hours uncounted flew?—&c.

The renewed converſations of Ariſtodemus with Philocles are mere repetitions of the former.

There is much to praiſe in the third act. We are told, however, that the deſcendants of Æpytus are very numerous: ſurely the anxiety of their parents, which is here the chief ſource of intereſt, would have more propriety if they were few.

The ſcene in the fourth act, in which Ariſtodemus acquaints Dione with his intention of devoting her, poſſeſſes great merit. His 'Call me not father,' would be completely admirable, were it not followed by unmeaning and cold amplifications: but the ſucceeding ſcene between Philocles and Dione, which ſhould naturally have ſurpaſſed this in tenderneſs and pathos, (Philocles being wholly deſtitute of ſenſe of dignity which ſubdues the expreſſion of violent emotion,) diſappoints us.

In the fifth act, the hymn to Artemis, which precedes the ſacrifice, is too full of placid imagery for the occaſion. The cataſtrophe may ſerve as a farther ſpecimen of the author's manner:

> ' *Phil.* Oh forgive
> The blaſphemous aſperſions of my love,
> And vain deſire, that fondly caught at hope
> Of wreſting thee, by falſehood, from thy fate.
> Not the Caſtalian ſprings, that bathe the lips
> Of the Pierian maids; not ſnows, that reſt
> Unſunn'd on Rhodope, are clear and ſpotleſs
> As thy pure nature. The malignant ſounds
> My ſlanderous tongue hath utter'd back recoil
> On my own head, like bold impieties
> Againſt th' immortal gods.
> ' *Ariſ.* My darling child,
> I thank thee, that with nobleneſs of mind,
> A fortitude divine, thou canſt forgive

The cruelty that vindicates thy fame.
I love thee more than life. Th' all-ſeeing gods,
To whom thy faultleſs ſpirit ſoon ſhall wing
Its bleſſed way, know, what my ſpirit feels
In loſing thee. The blow, my fatal hand
Aim'd at thy boſom, thrills thy father's heart,
With ſharper pang than thine. My days to come
Will prove a blank, a dream of parted bliſs.
Thy pallid form, thus bleeding at my feet,
Shall evermore be preſent. Sweeteſt bud,
That promis'd golden fruit, and, had the gods
Indulg'd thee length of days, hadſt dignified
The ſoil that gave thee birth. Oh, loſt for ever!
' *Dio.* Ye guardian gods, that o'er Meſſene reign,
Accept this free libation of my blood;
I feel, it is the price of victory.
I pour it on the laurels that adorn
Our warriors brows, and never ſhall they fade.
And chief, my father, on thy rev'rend head,
Immortal ſhall they bloom. The gods, the gods
With care peculiar, guard thee. Philocles,
Weep not; nor turn aſide thy face, nor droop,
O'erwhelm'd with ſhame; the gods have thus decreed,
The camp expects thee; haſten to the palms
Reſerv'd for thee. Sparta ſhall bite the duſt.
'Tis paſt,—'tis done.—From woody Mænalus,
To meet thy vot'ry, come, thou virgin huntreſs;
I riſe from earth.—Oh father!—Philocles! [*She dies.*
' *Phil.* O ſtay, chaſte virgin, I will follow thee!
In death allied, ennobled, and complete;
Concord harmonious of our fates. One ſoul,
One love, one ſorrow, one untimely tomb.'

The reader will perceive that the ſtyle has neither the ſimplicity nor the pregnant ſententiouſneſs of the antient drama; although it is far from wanting beauty. The Greek manner ſeems neither to have been attained nor attempted. On the whole, however, this tragedy is by no means one of the leaſt ſucceſsful Engliſh attempts to work up a Grecian ſtory.

The author promiſes a third volume, in which will be contained a new edition of his ' Democratic Rage,' a tragedy; an account of which occurs in our xiiith volume, New Series, p. 308. This *Political* Tragedy did not meet with our unqualified applauſe: but, if we diſcovered in it ſomething to blame, we found more to commend.

The critical obſervations, as ſuggeſted by the moſt conſiderable pieces contained in this collection, evince the general learning, good taſte, and judgment of Mr. Preſton.

ART.

ᴛ. XIV. *Methods propoſed for decreaſing the Conſumption of Timber ɪ the Navy*, by Means of prolonging the Duration of our Ships of Var; with Obſervations on faſtening Ships with Iron Knees: To hich are added, ſome General Remarks on the preſent Timbered tate of the Kingdom; in a Letter addreſſed to the Right Hon. ohn Earl of Chatham, Firſt Lord Commiſſioner of the Admiralty. Together with a Letter addreſſed to the Honorable Commiſſioners f the Navy, on the Way of keeping, ſeaſoning, and converting Timber, before it is uſed in Ship-building. With Obſervations on he Sap of Oak Trees. By Tho. Nichols, Purveyor of the Navy or Portſmouth Dock-yard. 8vo. pp. 76. 1s. 6d. Sewell.

VE are ſtrongly attached to profeſſional knowlege, ariſing from extenſive and long practice; and we are frequently to beſtow, on productions reſulting from ſuch acquirements, re attention than they may at firſt ſight ſeem to require.

Mr. Nichols, in traverſing the kingdom as Purveyor for tſmouth dock-yard, in ſearch of timber to ſupply the extra- ant demands of that arſenal, muſt neceſſarily have acquired ore of information, and a degree of judgment, reſpecting at he calls *the timbered ſtate of the kingdom*, which few other n can poſſeſs. In his former letter to Lord Chatham, we nd much good ſenſe and practical information *; and the ſent is equally *ſatisfactory*; though the information which onveys is not of a pleaſing nature.

The letter commences with a gloomy proſpect of the probable city of ſhip timber, in times not far diſtant. This being a ous concern to every member of the community, we are uced to lay before our readers Mr. Nichols's ſtrong repre- ation of this important matter: though we hope and truſt, n the ſpirit of planting and preſerving woodlands which has ly gone forth, that the real ſcarcity, ſhould it take place, not be of long continuance:

> From having by long experience obtained ſome knowledge of the ɔered ſtate of this country, and the ſupply of timber which is ne- ary to ſupport the ſhipping of our navy and commerce, I am oughly convinced that the demand very much exceeds the vth; and if ſome effectual means are not immediately taken, either eſſen the conſumption of oak timber or to increaſe its growth, I that the time is not far diſtant when we ſhall be greatly diſtreſſed the want of this uſeful article.
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> From the account publiſhed by the Commiſſioners of the land nue, in their eleventh report, there appeared to be, at the end he year 1788, no leſs than 413,667 tons of ſhipping in the navy, h muſt be built over, at furtheſt, in every fifteen years, to tain that quantity of tons; as it is found that the medium duration r men of war, which (as ſtated by the navy board) are built in the

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* See Review, New Series, vol. vii. p. 161.

King's yards, is about fifteen years: and it is found that it will, upon an average, take about two loads of timber to build a ton of King's ſhipping: which of courſe will make an annual conſumption of 55,155 loads of timber. The Eaſt India Company's ſhipping, at the preſent time, (1792) contains 79,913 tons; to ſupport which, will make an annual conſumption of 8,300 to 10,000 loads. The tonnage of ſhipping, in the merchants' ſervice, tranſports, victualling, ordnance, cuſtoms, exciſe, and poſt-office, on the 30th September 1790, was no leſs than 1,480,990: to maintain which, will make an annual conſumption of 113,074 loads; allowing the whole tonnage to be built over once in every twenty years, and allowing a load and a half of timber to build a ton. So that from this ſtatement (which perhaps is near the truth) it appears, that it will require 177,379 loads of timber, to be ſupplied annually, to ſupport the whole of the ſhipping of this country, in its preſent ſtate; which has increaſed one-third ſince the acceſſion of his Majeſty in the year 1760. This conſumption, together with what oak timber is uſed in houſe-building, mill-work, engines, canals, coopers'-work, lighters, barges, boats, &c. from my own obſervations, and from all the information I have been able to collect, far exceeds the annual growth.

'Having been conſtantly employed in travelling over different parts of the kingdom, for theſe laſt twenty years, to collect timber for the navy, I have of late, with grief, obſerved a great diminution in the ſtock of growing timber, particularly of that which is applicable to naval uſes; ſo much ſo, that I do not believe that there is one-tenth part of the quantity there was twenty years ago. If the timber in the kingdom continues to decreaſe in this rapid manner, and there is too much reaſon to ſuppoſe it will, as the ſhipping continues to increaſe, and as there are no effectual means taken, either on the crown lands or private eſtates, to keep up a ſucceſſion ſufficient to anſwer the increaſed demand for it, the conſequence muſt be obvious and alarming, and calls for ſome effectual ſteps to be immediately taken to leſſen the conſumption of timber, or to increaſe its growth, in order to ſecure the ſupply neceſſary.

'The great decreaſe of the ſtock of oak timber ſtanding in the kingdom, be aſſured, my Lord, is not imaginary, but confirmed by all the Navy Purveyors in their Reports made ſeven years ago, from a general ſurvey taken by order of Government, as well as by the Commiſſioners of the land revenue, in their eleventh report, who have taken infinite pains to aſcertain the timbered ſtate of the country.'

The propoſed mode of preventing a calamity ſo alarming to this country, in addition to what Mr. N. has formerly advanced reſpecting the means of *increaſing the growth* of oak timber, is to *leſſen the conſumption* of it in the navy; and in the moſt deſirable way imaginable: namely, by prolonging the duration of our ſhips of war, from fifteen or twenty to twenty-five or thirty years. This deſideratum he propoſes to effect, 1ſt, By the proper ſeaſoning and management of the timber, previouſly to its being converted for immediate uſe;

letting it lie three years in the ſap, before it is *ſided* or hewn. 2*dly*, By building ſhips of war in the dry, under ſheds, as propoſed in his former letter. 3dly, He propoſes to let them ſtand ſome time in their frames before they are planked; and, when planked up, to leave as many of the holes for the tree-nails open, for at leaſt twelve months, as can be left open with conveniency; alſo, in framing, to preſerve a circulation of air between broad ſurfaces in contact, by means of grooves made acroſs ſuch ſurfaces; as well as to bore holes through the middles of large beams from end to end, in order to dry the timber quickly and effectually; and, after this is accompliſhed, to promote a circulation of air, under the well-founded idea 'that, after oak timber is made perfectly dry, and placed in a free open air, it will endure for ages.' 4thly, and laſtly, He adviſes to keep ſhips of war, when laid up in ordinary or otherwiſe, free from ſtagnant and humid air, by means of the fire-ſtoves which have lately been brought into uſe by order of the Navy Board.

With reſpect to *iron knees*, (which have lately been introduced into ſome of the India ſhips, and which the French have long been in the habit of uſing,—from neceſſity, perhaps, rather than from choice,—) we are much pleaſed to find that Mr. N. is decidedly againſt them. Every man, who has made naval architecture any part of his ſtudy, and who has paid any attention to the ſtructure of ſhips, will readily feel the force of his arguments in favour of *timber knees*.

'As iron knees have been ſucceſsfully introduced as faſtenings, in the Eaſt India Company's ſhips, by Mr. Snodgraſs, inſtead of oak, the Commiſſioners of the land revenue, through him, have been induced to recommend them for faſtening of our men of war; but as the adoption of this mode may be attended with very great and ſerious conſequences to our navy, it certainly ought not to take place, in an extenſive manner, but upon the cleareſt proofs of its utility. From giving this ſubject all the conſideration in my power, and from attentively examining the ſtate of the iron faſtenings on board ſeveral Indiamen, I am perfectly ſatisfied that, however well iron knees are manufactured, they are much inferior to thoſe of oak; and of this opinion are all the ſhip-builders with whom I have converſed, except Mr. Snodgraſs. As iron knees ſpread a much leſs ſurface, they cannot keep the parts to which they are united ſo ſteady and firm as thoſe of oak; nor is iron ſo elaſtic as wood, therefore more liable to give way and break; nor can iron knees be ſo ſecurely faſtened as oak, being of a much ſmaller ſubſtance; and the holes in the iron muſt always be larger than the bolts by which they are ſecured, and therefore ſubject to work looſe, which is exactly the reverſe in thoſe of oak. On the whole, I am not able to perceive that the introduction of iron faſtenings into our men of war, as propoſed by Mr. Snodgraſs and others, can be attended with the leaſt benefit, but may be productive of much miſchief. Though this mode of faſtening may anſwer very well for the Eaſt India ſhips, it does not follow that it would for our men of war: the topſides of Indiamen are much eaſier ſecured than thoſe of men of war, particularly of two and three decked ſhips; there not being in the former that immenſe weight of guns, maſts, yards, topmaſts, rigging, ſails, anchors, &c. hanging to them, and of courſe not near the ſtrain upon them, nor are they ſubject to work ſo much: yet our men of war, being ſo ſecure as they are with lodging and hanging knees, riders, breaſt-hooks, tranſom-knees, &c. of good Engliſh oak, are enabled to keep the moſt tempeſtuous ſeas in the *Britiſh Channel*, and *Bay of Biſcay*, in the winter ſeaſon, without giving out or complaining; and I believe it will be allowed, that more trying ſituations than theſe, in general, are not to be found, for determining the ſtrength of ſhips. The unfortunate *Royal George*, at the time ſhe met with that ſhocking accident at *Spithead*, was four or five and twenty years old, and had ſtood the ſeas in the *Britiſh Channel*, and *Bay of Biſcay*, many winters, like a rock.'

To this reaſoning Mr. Nichols adds facts, drawn from recent experience.

The Commiſſioners of the Land Revenue having, in one of their Reports, thrown out an idea that the ſcience of naval architecture has lately lain uncultivated in our dock-yards, Mr. Nichols takes up the charge in a ſpirited manner; and, we think, fairly refutes it.

In fine, the naval department and the public at large appear to be much indebted to Mr. N.'s earneſt and patriotic exertions.

The *Letter to the Commiſſioners of the Navy* relates to the method of what may be called the *curing of timber* for ſhip-building. This letter ſhould ſeem to have originated in other remarks of the Commiſſioners of the Land Revenue, ariſing from an anſwer of Mr. Snodgraſs, ſurveyor of the Eaſt India Company's ſhipping; who, in reply to one of their queſtions, ſaid that " the moulding of timber, for the various purpoſes of ſhip-building, may be done at or near the place where it grows, to great advantage." That an advantage ariſes from this practice, ſo far as it lightens the carriage, is as evident as that, in other reſpects, it is abſurd in the extreme. To give timber its greateſt degree of durability, it ought certainly to be *cured in the ſap*: a fact well known to every poſt and rail carpenter in the kingdom. Mr. Nichols obſerves, with great ingenuity and truth, that by ſiding or hewing timber preſently after it is felled, and while full of juices or liquid ſap, ' the annual coats of wood, of which trees are compoſed, and which encompaſs them like hoops, and hold them together, are in part cut off, and the juices flying off very quick, frequently cauſe them to ſplit or crack, and the cracks or fiſſures receive the wet, which ſoon brings on rottenneſs.' Not contented, however, with ſound argument, our author has thought it right to collect, in perſon, the opinions of ſeveral eminent ſhip-builders; all of whom coincide with him. This laſt was a labour which he could not have undertaken, but under a conviction of the great importance of the ſubject; and it is from a ſimilar impreſſion that we have given an extra attention to this valuable little tract.

Mr. Nichols's obſervations on the nature of the *Sap of Oak Trees* are ſuch as might be expected, from a man whoſe mind has long been employed on the ſubject which he is diſcuſſing.

To his profeſſional remarks, however, Mr. N. has thought fit to add a letter *on a new Way of planting Acorns*; and he cloſes his pamphlet with a *Liſt of Books on Planting*; a ſubject in which he appears to be uninformed. We regret that Mr. N. has thus unguardedly ſtrayed beyond the line of his profeſſion; within the pale of which he is perfectly at home; and where we ſhall be happy to find him, in future, whenever he may favour the public with farther remarks on *ſhip-building*, or *the management of timber.*

ART. XV. *Cary's New Map of England and Wales, with Part of Scotland.* 4to. Price 2l. 2s. in Sheets, or 2l. 7s. with the Index included, in Boards. Cary. 1794.

THOUGH it is not our general practice to notice publications of this ſort, yet, in the preſent inſtance, we think that we ſhall do a ſervice to our readers in pointing out to them the completion of a very uſeful work, which has been hitherto a deſideratum, *a good map of England.* Mr. Cary, whoſe geographical merits have been made known by his county-maps, and other elegant and uſeful performances, has beſtowed much labour and expence in accompliſhing his deſign of giving a complete and accurate map of the whole country. In ſuch an undertaking, the two things to be conſidered are the materials and the execution. As to the firſt, the preſent map may be ſaid to be compoſed from *actual ſurvey*; for, though ſuch ſurvey has not been made for the purpoſe by Mr. C., yet all the counties in the kingdom (except three,) having had maps of them publiſhed after actual ſurveys, the combination of theſe into a general map muſt poſſeſs the ſame advantage. With reſpect to the poſt-roads, an important object in ſuch a map, Mr. C. has been favoured with very liberal aſſiſtance from the poſt-office; inquiries having been officially circulated through all parts of the kingdom, and returns made of towns, ſtages, and diſtances, from the poſt-maſters of the reſpective diſtricts. To the truth of this claim to ſuperior accuracy we can bear witneſs, from a view of ſome of theſe official documents; and we think the circumſtance equally creditable to the poſt-maſters and to Mr. Cary. Navigable canals, another object now of great importance in a map of England, are laid down from the parliamentary lines of their courſes.

The plan of the map is the ſame that has been adopted in county-ſurveys when conſiſting of a large number of ſheets. Their junction is ſhewn by an index-map, ſo divided into ſquares as to correſpond with the number of plates in the large one, and the diviſions are reſpectively numbered alike. This work is comprized in 81 quarto pages, numbered in the manner above-mentioned, which may either be bound into a book for travelling, or paſted together to form one entire map. The ſcale is one inch to five miles; the whole united will be 6 feet 7 inches high, by 6 feet wide. Proper diſcriminations are made in the engraving and colouring, ſo as to aſſiſt the eye: but we could have wiſhed that the ſize of letters in which the pariſhes are engraven had not been quite ſo large, as in ſome populous counties they have a crowded look, which takes off both from the elegance and the diſtinctneſs. On the whole, however, the execution is very neat. The index of towns is copious, and eſſentially advantageous.

Art. XVI. *A ſhort Account of a new Method of Filtration by Aſcent*; with explanatory Sketches, on Six Plates. By James Peacock, Architect. 4to. 2s. Lackington.

There is conſiderable ingenuity in Mr. Peacock's idea, but accurate philoſophy is wanting in ſome paſſages of this explanation of his deſign. The eſſential parts of the apparatus here deſcribed are two veſſels communicating at their bottoms. The firſt anſwers to what is commonly called *the head* in machinery moved by water; the ſecond contains *ſtrata* of looſe particles of different degrees of fineneſs, through which the water, being forced up by the preſſure of that in the firſt veſſel or riſing, according to a well-known hydroſtatical law, to the ſame level, leaves its impurities in the interſtices of the particles between which it paſſes. For ſome particulars in the adaptation of this principle to uſe, the reader muſt be referred to the pamphlet and the plates. A more minute deſcription we ſhall not, for an obvious reaſon, attempt.

Now, by this contrivance, ſuch matters only as are diffuſed through the water, and not ſuch as it holds diſſolved, would be ſeparated and left behind. Mr. Peacock tried this with brine, and found the ſalt ſtill remaining in the water, as any ſmatterer in chemiſtry would have predicted.

The advantages to be expected from the preſent project are comprized in pages 3 and 4: which, for the information of the public, and in juſtice to the author, we extract:

'Among the various ſubjects evidently deſigned by Providence to aſk amendment at the hands of men, there is one of immenſe importance, which has not yet received it in the degree it is capable of, and that is WATER.

'This element, neceſſarily of ſuch univerſal uſe, and particularly n food and medicine, is ſuffered to remain laden with a great diverſity of impurities, and is taken into the ſtomach, by the majority of mankind, without the leaſt heſitation, not only in its fluid ſtate, however turbid it may happen to be; but alſo in the forms of bread, paſtry, ſoups, tea, medicines, and innumerable other particulars.

'Medical gentlemen can readily point out the probable advantages towards the preſervation of health, and extending the period of human life, which would reſult from the uſe of ſoft water, cleared from the earthy, and the living, dead, and putrid, animal, and vegetable ſubſtances, with which it is always, more or leſs, defiled and vitiated.

'But independent of this conſideration reſpecting health, an intimation of this nature muſt be not a little alarming to delicacy; and moſt certainly had better have been entirely ſuppreſſed, if adequate means had not, at the ſame moment, been offered to quiet ſuch alarms. Such means, however, ſimple in their nature, and eaſy in their proceſs, are pointed out, in the following pages, with demonſtrative evidence; whereby pure ſoft water may be had at all times, and in any quantity, as clear and brilliant as that from the fineſt ſprings.

'Many are ſenſible of the indelicacies of turbid ſoft water; and are thence driven to the uſe of hard water, although they are not unapprized of the probable danger to their health, from its petrifying quality, or from the metallic, or other mineral, taints, too frequently ſuſpended and concealed therein.

'Others of nephritic or gouty habits, juſtly dreading the petrifying effects of ſpring waters, clarify their ſoft water, by paſſing it through what are called filtering ſtones; theſe, if natural, are ſuppoſed to be a kind of pumice or calx, the produce of ſome volcano, and may contain copper, or other metallic, or mineral ſubſtances, diſſoluble by water, and may therefore render the perfect ſalubrity of water, paſſed through ſuch bodies, ſomewhat ſuſpicious.

'The other kind of filtering ſtones are artificial productions, ſaid to be formed of a ſort of clay, with which is mixed ſome particles of a combuſtible nature, which diminiſh in bulk in the fire, and thereby render the maſs porous. The ingenious Mr. *Wedgwood* informed the writer hereof that he had cauſed ſome of this kind to be made, but that their effects were ſo trifling, and temporary, that he did not think proper to continue the manufacture of them.

'Neither of theſe kind of filters will afford clear water in any conſiderable quantity, and notwithſtanding the repeated bruſhing and cleanſing applied to the ſurfaces of their concavities, the pores, beyond the reach of the bruſh, will, ſooner or later, clog up; and the ſtones become entirely uſeleſs; this is ſo extremely evident, that it would be inſulting to common ſenſe and experience to attempt a formal proof of it, and, perhaps, ſomething worſe than inſult, to deny it.'

The petrifying quality of hard water no philoſopher, we believe, now regards as connected with the origin of nephritic complaints. That the ordinary impurities of ſweet ſoft water are prejudicial to health has never, as far as we know, been demonſtrated, nor rendered probable: perhaps the extractive matter which it contains is not more unwholeſome than the extractive matter of broth, beer, or porter; and *putreſcent* is very different from *putrid* water. We ſhall not deny that the effect of Mr. P.'s proceſs is highly deſirable in point of delicacy; and on this ſcore we wiſh him ſucceſs, becauſe he appears to deſerve it: but we need not at any time apologize for expoſing what we take to be miſtakes or gratuitous ſuppoſitions; in the preſent caſe, we conſider it as humane to prevent, as far as our influence extends, a falſe alarm on account of their health from ſpreading among the drinkers of unfiltered water.

Mr. P. recommends aſhen veſſels for containing water: but he aſſigns no ſufficient reaſon for the preference. Veſſels of ſeveral other ſorts of wood, *with the internal ſurface charred*, will keep water juſt as ſweet.—Mr. P. ſays that he has been aſked if his percolator will ſweeten putrid water, but he is not, he ſays, yet qualified to reſolve that queſtion. We conjecture that, as it has been hitherto adjuſted, he might anſwer in the negative, for he ſeems not to have heard of the purifying quality of charcoal; of which, we apprehend, he might take advantage. We rather wonder that Mr. Peacock did not think of ſubmitting his MS. to the inſpection of ſome perſon acquainted with recent philoſophical diſcoveries. A very little of this kind of knowlege might have freed it from the unauthorized aſſertions which it contains.

Mr. P. does not here give the compoſition of his ſtratified filtre; thinking it prudent to reſerve 'abſolutely and poſitively to himſelf the preparation and placing of the filtering mediums, either under his own immediate inſpection, or that of ſuch perſon or perſons in his ſervice, in whom he can place full confidence.' It ſeems probable that theſe mediums conſiſt of earthy ſubſtances, or of glaſs reduced to different degrees of fineneſs.

Art. XVII. *An Inquiry into the Medical Efficacy of a new Species of Peruvian Bark,* lately imported into this Country under the Name of Yellow Bark: including practical Obſervations reſpecting the Choice of Bark in general. By John Relph, M. D. Phyſician to Guy's Hoſpital. 8vo. pp. 177. 3s. Boards. Phillips, &c. 1794.

THOUGH an attentive obſerver of *faſhions* in medicine will be diſpoſed to liſten with prudent ſcepticiſm to the praiſes of any new article of materia medica; yet, as there is no reaſon to doubt that the ſtores of nature contain many ſubſtances of great efficacy in the cure of diſeaſes, with which we are at preſent unacquainted, every liberal well-wiſher to the improvement of the art will beſtow a candid attention on all ſuch attempts to open theſe ſtores, as are ſupported by reſpectable authority. Notwithſtanding, therefore, that there may appear ſomething whimſical in the ſhifting eſtimate of that capital drug, Peruvian Bark, from pale to red, and from red to yellow, yet, if the latter colour be really found to diſcriminate a ſpecies of ſuperior value, we are obliged to the diligent inquirer who aſcertains and points out the circumſtance.

The writer of the preſent work introduces his account of the yellow bark by a compilation (perhaps more prolix than was neceſſary,) of what is found in different authors, reſpecting the different ſpecies and varieties of the Quinquina; in all which he diſcovers no traces of the kind in queſtion, except in the account given by Murray, in his *Apparatus Medicam.* Vol. VI. of what he terms *Cortex Chinæ regius,* ſeu *flavus.* This appears to be, in fact, the ſame with the yellow bark lately introduced into this country, and which Dr. R. thus deſcribes:

> ‘ This Bark, though denominated yellow, is only to be underſtood as approaching nearer to that colour, than any other ſpecies of Peruvian Bark, imported into this country, eſpecially when reduced to powder. It conſiſts of flattiſh irregular pieces, of a cinnamon colour, inclining to red, and having in certain directions of the light, a peculiar ſparkling appearance on the ſurface. They are very generally diveſted of the cuticle, of a fibrous texture, dry, and rigid to the feel, and eaſily rubbed into powder between the fingers and thumb; neither remarkably weighty nor the contrary. They have little odour, but to the taſte manifeſt intenſe bitterneſs, with a moderate ſhare of aſtringency, together with a certain flavour correſponding unequivocally to thoſe of the Cinchona officinalis. The external ſurface of this bark, is of a ſomewhat deeper colour than that of the internal, and in ſome ſpecimens it is as deep as that of the red Bark. The pieces vary much in ſize; ſome are about two inches and a half in length, an inch in breadth, and the ſixth of an inch in thickneſs; while others are ſtill ſmaller, and ſome are to be found from twelve

to eighteen inches in length, with the breadth and thickneſs in proportion. I have alſo ſeen whole cheſts of this bark, the pieces of which were nearly cylindrical, and as completely covered with outer coat, as the moſt perfect ſpecimens of common Bark. The epidermis of the large pieces of the yellow Bark, is of a reddiſh brown colour, rough, and of a ſomewhat ſpongy texture; but that of the ſmaller pieces is of a grey colour, harder, and much more compact.'

We have no certain information in what part of Spaniſh America the ſpecies of Cinchona, producing this bark, grows: but there is reaſon to imagine that it is in the interior regions, at a great diſtance from Lima; and therefore its price muſt always be greater than that of the common ſorts.

A curious and intereſting part of the preſent work is taken up with a pharmaceutical examination of this article, communicated by Mr. Babington of Guy's Hoſpital, well known as an accurate chemiſt. By all the trials with different menſtrua, the bitterneſs of the yellow bark appeared to be much more intenſe than that of the other kinds, and of ſo fixed a nature as ſcarcely to be exhauſtible by watery liquors. Its aſtringency, likewiſe, was ſuperior to that of the others: but its flavour was leſs; and Mr. B. is diſpoſed to concur in an opinion of Dr. Smith, that the odour of Peruvian Bark is little connected with its active qualities, and probably reſides in the moſſy vegetation with which it is uſually covered, or in the epidermis, rather than in the interior and efficacious parts. The watery extract of the yellow Bark was ſomewhat more copious than that of the red, and greatly more ſo than that of the common ſort.

The reſinous extract of the yellow bark was in much larger proportion than that of the two others.

Theſe chemical teſts of its ſuperiority are confirmed by the proofs of its ſuperior medical virtue, atteſted by Dr. Relph, by his colleagues at the hoſpital, and by various correſpondents.

With reſpect to the obſervations made by the author as to the modes of exhibiting it, and to the caſes in which it is proper, we think it unneceſſary for us to enter into particulars. It ſeems enough to ſay that wherever and in whatever manner the red or common bark is given, the yellow bark may be ſubſtituted with a chance of greater efficacy. It remains, if poſſible, to ſecure a regular ſupply of this drug, in its genuine and perfect ſtate,—that it may not, by adulterations and ſophiſtications, loſe that character to which it ſeems juſtly entitled; which appears, in a great meaſure, to have been the caſe with the ſo much extolled red bark.

Art. XVIII. *A Phyſiological, Theoretic, and Practical Treatiſe on the Utility of the Science of Muſcular Action,* for reſtoring the Power of the Limbs. By John Pugh, Anatomiſt. Small fol. pp. 132. fifteen Plates. 2l. 2s. Boards. Dilly. 1794.

OF all the branches of medicine, that termed by the antients the *gymnaſtic* has made the leaſt progreſs. From an idea either of its rules being too obvious, or its effects too trivial, it has formed a very ſmall part of modern plans of cure for diſorders either general or local. Yet a ſcientific conſideration of the nature and effects of muſcular action would ſeem to ſuggeſt the probability of its being rendered an inſtrument of no ſmall efficacy, in the treatment of certain diſorders; and, in particular, for remedying the loſt or depraved motion of the limbs, we ſhould naturally be led to make uſe of the action of thoſe organs on which their motion depends.

The work before us is an attempt to call the public attention to this ſubject: but it is one, the nature and purpoſe of which are not eaſily characteriſed. As an ingenious mechaniſt, and a practical anatomiſt, we are readily diſpoſed to give Mr. Pugh credit for certain contrivances, by which local action may be advantageouſly applied to caſes of impaired motion; and the prefixed atteſtations of ſome men of eminence to the merit of his apparatus and inventions, together with the ſubjoined caſes, regularly atteſted, of actual benefit received from their uſe, are to us ſufficient evidences that his plan deſerves attention and encouragement: but when, in order to obtain conſequence as an *author*, he ſtrings together a ſelection of extracts from well known writers, and details common and hackneyed opinions, we cannot but regard him as the "*ſutor ultra crepidam.*" Again; a ſet of plates, profeſſedly given for illuſtration, ſeem oddly introduced by the obſervation that, if ignorant perſons attempt to relieve themſelves by imitating the poſtures here expreſſed, they are more likely to do themſelves harm than good. Theſe are too like the artifices of empirics; and we are ſorry to ſee them accompany a work which, in one part of its execution, is highly reſpectable:—for, if it be conſidered as a ſet of plates of muſcular action, for the inſtruction of the anatomical ſtudent, and ſtill more of the artiſt, their extraordinary beauty and elegance cannot but command admiration. The ſubject of each plate is a particular limb, or part of the body, thrown into a forced attitude, expreſſive either of the *cauſe* of ſome defect in motion, or of the proper method of *curing* it by counteraction. A brief general account of the purpoſe of each plate precedes; and an anatomical explanation, with references to an outline figure, accompanies them, in which every muſcle is marked as being in a ſtate of contraction, extenſion, or relaxation. The plates are all drawn, and all but one engraven, by Mr. Kirk; who, in the execution, to the ſoftneſs of a drawing has added a conſiderable degree of force and diſtinctneſs. One of them, excellently engraven in the old way of bold ſtrokes by Mr. Holloway, ſerves for compariſon with the reſt. Many of the ſubjects are fine ſtudies for the artiſt: but what Mr. Pugh particularly intended by them, as accompanyments to his work, is not ſo clear; ſince he is very ſparing in *practical* explanations, and ſeems, in his caſes, principally to rely on the aid of certain pieces of *machinery*, the nature of which he keeps a ſecret.

FOREIGN LITERATURE.

Art. XIX. *Conſiderations ſur les Effets de l'Impôt, &c. Par le Marquis* de Casaux.

[*Art. continued from the laſt Appendix,* Art. XVI.]

IN the former part of our article on this curious and well-treated ſubject, we accompanied the author through his ingenious *ſuppoſition* concerning the earlieſt æra, or firſt ſtage, of Human Society; and we now proceed with him to his diſcuſſion of a very intereſting part of his extenſive ſubject, *viz.* the diſpoſſeſſing the proprietors of lands, and transferring their eſtates to their tenants. On this head, he offers the following obſervations; which well deſerve the attention of thoſe who are not indiſpoſed to a ſyſtem of levelling, or who think that the man who tills the ground has the beſt right to property in it.

'Setting out on this principle, (ſays the author,) which appears to me inconteſtable, I will maintain to a demonſtration that the expreſſion now become ſo common, "*if the land owners are not ſatisfied, change them,*" could not be ſupported, for a moment, by any man whoſe reaſoning faculties were not clouded by the moſt impenetrable ſtupidity: I expect, however, before I begin, that it will be conceded to me, that *the greater and more numerous are the enjoyments of all, the better it muſt be for mankind.*

'To give more intereſt to the demonſtration, I ſhall proceed on a larger ſcale; and here France naturally preſents herſelf to my mind. What means could the author of this dreadful expreſſion have deviſed for reducing it to practice in a country, which *then* contained *twenty-ſeven millions* of inhabitants, of whom eighteen millions might be ſuppoſed to be devoted to labour, whether in huſbandry or manufactures, and nine millions to be *capitaliſts* or perſons having an intereſt in their double produce, and ſubject like themſelves to all the conſequences of their ſpoliation!

'Would he turn the eighteen millions of working people into land owners or proprietors? In that caſe, it is clear that the nine millions of the latter, who enjoyed two-thirds of the produce of the whole, muſt loſe one half. It is equally clear, on the other hand, that the eighteen millions of new *capitaliſts*, who formerly had a third of the income ariſing from the induſtry of eighteen millions of good workmen when they bore that name, would, under the new ſyſtem, have only the third of the income ariſing from the induſtry of nine millions of bad workmen with whom they had changed ſituations :—but, in order to diſcover the full extent of the conſequences of the change, we muſt carry the analyſis a little farther. Let us ſuppoſe the produce of eighteen millions of men, accuſtomed to labour, to be 72, no matter what denomination : it is certain that nine millions of unfortunate Beings, who do not know how to work, will not produce even eighteen; however I will ſay eighteen :—but, if it be wiſhed that theſe nine millions ſhould have as much food as will enable them to go through their work, ſix out of the eighteen muſt be expended on them. There will remain, therefore, only twelve to divide between the eighteen millions of new proprietors : but they had 24 out of 72 when they were only working men ; they therefore would loſe one half of their enjoyments *by this change of title, the mighty reſult of deep reflection!*'

The ſixth era ſuppoſed by our author is that in which the farther progreſs of ſociety is marked by the introduction of money and foreign commerce, the conveniencies and inconveniencies of which he deſcribes in the moſt ſimple but forcible manner ; and he points out effectual means of preventing the latter from prevailing over the former. The 7th and laſt era of this political romance is the eſtabliſhment of a government :

' I will begin (ſays the Marquis,) by aſſerting that none but a madman could be capable of imagining, and that none but a perſon powerfully wedded to error would lay down as a principle, that it was poſſible for men to arrive at the 6th era, of which we have juſt been ſpeaking, or even at the 4th, from which we are already far removed, without a government provided with inſtinct, or a degree of experience and reflection ſufficient to feel, *at leaſt confuſedly,* the juſtice of the inequality of the diviſion of two to one which I have eſtabliſhed between annual labours and thoſe of former years, and the neceſſity of the equilibrium which I have eſtabliſhed between the value of the produce of the earth, and that of the produce of induſtry employed on other objects beſides huſbandry :—but even a thorough conviction of theſe two truths would have been inſufficient to maintain every thing in this order which it is ſo eſſential to preſerve. Reaſon alone cannot long ſupport her empire over man ; it was neceſſary, in order that ſociety might arrive at the 7th era, that a government of ſome kind, however imperfect it might be in other reſpects, ſhould have been, at leaſt till then, ſtrong enough to protect it againſt internal plunderers, always ready to ſhew themſelves wherever they perceive weakneſs ; and hypocrites, who never ſpeak of the working part of the community without making loud lamentations about the ſmallneſs of their wages, which, by the bye, they would be extremely ſorry to raiſe ; in a word, againſt the conſummate but circumſpect villains, who, in order to uſurp every thing if they can, wait only for the firſt ſign of weakneſs on the part of government. Let us obſerve, by the way, that a government is not intitled to that reſpectable name, if it has not at hand ſpeedy and effectual means of ſtrengthening itſelf in moments of criſis and ſtorm, and if it does not conſtantly poſſeſs all the ſtrength neceſſary for general ſuperintendance in ordinary times. To do more in ſuch times than to ſuperintend would be a real proof of weakneſs or ignorance. I will ſuppoſe, however, that a conſiderable number of years had paſſed away before the want of this force, ſometimes active, and ſometimes *only ſuperintending*, was felt in the 6th era:—but it happens that the 7th is marked by embarraſſments of a new kind, which it is abſolutely neceſſary to remove *under pain of being in a ſhort time driven back to the 1ſt era.*'

The author then introduces a foreigner who makes a moſt ſenſible ſpeech on the nature of government, on the force neceſſary to its ſupport, on the expence to be incurred to keep up that force, and on the ways and means of defraying that expence; for which purpoſe he ſuggeſts the propriety of deviſing that kind of tax which would viſibly and inevitably fall on every part of the nation, without depreſſing any one. This ſpeech is too long for an extract, and too cloſely connected by a chain of reaſoning to admit of its being broken into detached parts. We muſt therefore here refer our readers to the work itſelf.

Having gone through his ſeven eras, the author comes now to conſider what may be the amount of the ſupply neceſſary for the annual ſupport of government in France, after order ſhall have been re-eſtabliſhed in that country, and what would be the leaſt burdenſome means of raiſing it.

He is of opinion that the population of that country will have been reduced from 27 to 24 millions of inhabitants; and that it will require an annual revenue of 500 millions of livres (about 21,875,000l. ſterl.) for the ſupport of their government. He ſuppoſes the 24 millions of inhabitants divided, by a natural conſequence of the ſtate of ſociety in Europe, into three claſſes nearly equal in number, viz: about eight millions employed in huſbandry, eight millions in trades and manufactures, and eight millions compoſed of the two reſpectable bodies of land owners and monied men, with a multitude of dependants, including ſervants, and alſo thoſe who follow learned profeſſions.

He ſuppoſes that the earnings of the working claſs may amount to ſome fractions ſhort of ſix ſous a day *per* head for every individual of a family, which make the daily wages of all thoſe who get their bread by labour, either in tillage or manufactures, 4 millions 800 thouſand livres, or 1752 millions *per* year, the trebling of which ſum would give the groſs produce of the whole kingdom, viz 5256 millions of livres: but as he rates the daily earnings of each individual at ſix ſous, which is too high by ſome fractions, he makes allowance for them by ſtriking off the odd 256 millions, and takes the groſs amount of the annual income of the whole nation at 5000 millions; one half of which he adjudges to thoſe who are intereſted in the ſoil, the other half to thoſe who are poſſeſſed of what he calls the capital of induſtry.

Having laid down theſe *data*, the Marquis next proceeds to conſider which would be the leaſt burdenſome mode of taxing this maſs of wealth:—but of the particulars, which he diſcuſſes with much ingenuity and force of argument, we muſt paſs over the greater part: as the ſubject would not, we ſuppoſe, be very attractive to the majority of our readers.

Speaking of the operations and effects of finance, the Marquis obſerves that

'The operation in finance moſt likely to keep the price of every article ſtationary, if not to lower it for ſome years, is no doubt that which has been pretty conſtantly followed in France, viz. reducing ſometimes a greater, ſometimes the half, ſometimes five-ſixths of the income of any one who had been hardy enough to place money in the public funds of that kingdom. If I were aſked what muſt neceſſarily have been the conſequence of a meaſure ſo commodious to miniſters veſted with ſupreme authority, I would begin by anſwering *generally*, that the conſequence muſt neceſſarily be, and actually has been, as can be proved to a demonſtration, *a void in the public conſumption fully equal to the reduced quarter, or half, or five-ſixths of the faculties of conſuming*. Now, how often has this operation been repeated? From the want of poſitive vouchers, which it would be very difficult to procure, ſince every thing has been turned upſide down in France, I will anſwer *generally*, that the ſtockholders were extremely fortunate when only the pretended events of the ſtate were alleged as the grounds of ſuch a meaſure; for there were not wanting men who were not aſhamed to defend it as a *juſt* one. Did not they even carry their delirium ſo far as to lay it down as a principle, that the king had a right, at his acceſſion to the throne, to ſuppreſs the public debt; and that, as he poſſeſſed the right, ſo it was a duty incumbent on him to exerciſe it, for the greater good of his people, who would have ſo much the leſs to pay!

'But you who talk of reducing or ſuppreſſing the public debt, whether of France or of England, or of any other country, anſwer this queſtion; what difference do you think there is between your principles and thoſe of the Convention? The latter butchers all thoſe whoſe property it wants to ſeize: but do not you condemn to a more cruel becauſe a more lingering death, all thoſe who get their living either directly or indirectly by this revenue which you talk of reducing, only while you are waiting for the pretended want that will call for its ſuppreſſion?

'Thanks to the modifications which this ſtrange principle of the right of the crown to ſuppreſs the whole of the public debt has undergone, and thanks too perhaps to the inconveniencies that would have followed cloſe at the heels of a complete and rapid execution of ſo enormous a meaſure, France ſtill owes 150 millions of livres, as well in perpetual as in life annuities; and which, together, might be valued at 120 millions, if the life annuities were to be converted into perpetual charges on the ſtate.

‘ Now, let us ſee nearly how much France would have owed at this time in perpetual annuities, if in France as much good had been done on this head, and only as little miſchief, as in England; that is to ſay, if after loans well or ill employed, inſtead of *reductions* which lowered the value, and conſequently the price of ſtocks, taxes had been laid on that would have raiſed both—if, inſtead of progreſſively lowering the debt to a level with the taxes deſtined to produce the intereſt, taxes had been laid on ſufficiently to raiſe the intereſt to a level with the debt, let us ſee what France would owe at this moment in perpetual annuities. We muſt begin there, in order to find out the amount of the ſum which theſe boaſted reductions have made France loſe ſince the end of the laſt century. As this can be done only in an oblique way, I hope I ſhall be excuſed for purſuing it.

‘ The taxes devoted in England to the payment of the intereſt on the national debt, including the million ſterling *uſeleſsly* expended in the abſurd reimburſement which has unfortunately been declared neceſſary, amount to ten millions ſterling; ſome few thouſands under or over will make no difference in the concluſions that I intend to draw. Now ten millions ſterling are worth about 240 millions of French livres, which at 20 years’ purchaſe, repreſent a capital of 4800 millions.

‘ Now it muſt be obſerved that France was obliged, as well as England, to ſubſidize allies, to pay ambaſſadors, and to keep up thoſe kinds of underſtandings, which can be procured only through the means of money: ſhe was alſo obliged, as well as England, to carry on naval wars; and ſhe was, moreover, obliged to create a navy for the purpoſe of carrying them on, to reſtore it as often as it was deſtroyed by England, and to expend for both theſe purpoſes much more than England expended in preſerving and maintaining her navy. Do not heſitate then to acknowledge that France ought to have at preſent, like England, an annual intereſt of 240 millions of livres to pay for the capital of 4800 millions which ſhe actually borrowed and expended on the articles juſt enumerated.

‘ To theſe 4800 millions add the other thouſands of millions alſo borrowed and expended in ſupporting wars ſometimes by land, ſometimes by ſea, at one time againſt all Europe, at another againſt one half of it; wars which required land armies of from 3 to 400,000 men—a number of fortreſſes to be built or repaired, on more expenſive plans—immenſe arſenals—eſtabliſhments of every kind in the interior of the kingdom and on the frontiers.

‘ Do not forget alſo to add ſeveral hundreds of millions (of livres) borrowed and laid out on royal palaces—*royal palaces, do you ſay? Surely then the money was very ill applied.* I do not know whether it was or not; but it *was* borrowed and expended on royal reſidences, in purchaſing the richeſt furniture, the moſt coſtly paintings, the moſt rare jewels, which it was eaſier to dilapidate than to value. Caſt up all theſe different items, and you will agree with me that France muſt have borrowed for theſe numerous articles of expence which were peculiar to her, and to which England was not expoſed either by her

uation or the bent of her genius, a ſecond capital of at leaſt 4800
llions like the firſt, and which ought now to be repreſented by other
o millions of annual intereſt, as lawfully due for the articles of ex-
nce peculiar to France, as the 240 millions that I have already
ntioned would be for the capital really borrowed and abſorbed by
pences equal to thoſe which England has viſibly incurred; expences
ich ſhe cannot deny, ſince they ſtill annually coſt her in intereſt ten
llions ſterling. It may be ſaid, I ought at leaſt to ſubtract from
is groſs ſum the million ſurplus employed in the uſeleſs meaſure of
deeming the annuities payable to the public creditors: but I ſay no;
cauſe it is far from being an equivalent for the reductions of intereſt
ich England, as well as France, has permitted herſelf to make, but
th which England cannot be as bitterly reproached, becauſe ſhe
ver *forced* the creditors to ſubmit to them, as was the caſe in France:
but to return to the queſtion.

‘ Theſe two ſums of 240 millions of livres would make 480 millions
perpetual or irredeemable annuities, which France ought in all
ſtice to owe for the intereſt on a capital of 9600 millions which ſhe
s actually borrowed.

‘ Here you will ſtop me and exclaim :—What! France owe at this
oment 480 millions in perpetual annuities! France owe 360 millions
er and above the 150 millions in perpetual and life annuities, which
nnot be reduced to a leſs ſum than 120 millions *per annum!* What!
ould you lay additional taxes on her to the amount of 360 millions
nually, when the demand made of only 115 or 117 millions, which
ight have been reduced to 60 millions, has plunged her into the de-
orable condition in which you now behold her!

‘ I hope that I do not weaken the objection. I will now endeavour to
ſwer it, and, ſhould it be found that my anſwer leads to a kind of new
orld greatly preferable to the old, I can only ſay it is not my fault
at it was not diſcovered ſooner; the grounds for believing in its ex-
ence, which I have been giving every year for theſe ten years paſt,
e perhaps ſtronger than thoſe motives that determined Columbus to
t out in ſearch of America.

‘ I will begin my anſwer by aſking a queſtion. How comes it that
ngland, with a population leſs by two-thirds than that of France,
ars ſo lightly, over and above her other burdens, the enormous weight
taxes neceſſary for the payment of the intereſt of her debt, amount-
g to 240 millions of French livres, *always well paid?* It is, you will
y, becauſe ſhe has an enormous maſs of capital, which ſhe is con-
antly employing as well in producing as in paying. This is unqueſ-
onably true:—but if you have ſucceſſively reduced from 5 to 4, then
om 4 to 3, from 3 to 2, and then to 1, without reckoning thoſe brilliant
ccaſions, when you completely emptied the pockets of your extort-
g baſhaws;—if you, I ſay, have reduced a real capital of 9600
illions which you actually borrowed, to the 2400 millions repreſented
the 120 millions of perpetual annuities, you have then abſolutely
d poſitively annihilated a capital of 7200 millions, which you ac-
ally had, and which you might have preſerved, if you had on that
d taken the ſame ſteps that were taken by England; who, by
pecting the intereſt of her debt, has preſerved that immenſe

maſs of capital, which cannot be valued at leſs than 4800 millions of livres, the *exiſtence of which is well atteſted* by the intereſt on it paid punctually to the day; while you can ſhew only a capital that is rated too high, when it is ſaid to amount to 2400 millions; for you may talk of your 120 millions of perpetual annuities for ſecuring the intereſt on it, yet it is a truth which you cannot conceal, that theſe annuities never have been regularly paid!

‘ Let us ſuppoſe now that you had preſerved this capital of 7200 millions which you have deſtroyed, and that you could exhibit the proof of its exiſtence by ſhewing the payment of a perpetual intereſt of 360 millions, which you could pay with as much eaſe as England does her 240 millions, if like her you had laid on taxes in proportion as you borrowed; can you deny that theſe 360 millions regularly paid would preſent, *in the general conſumption*, an article equal to this ſum? Can you deny that, in plundering your creditors of this income of 360 millions, you have, by juſt as much, curtailed the expences into which they would have gone, if you had not plundered them? Can you deny that this decreaſe in their annual income has rendered a ſimilar decreaſe neceſſary in the *produce* of the country? For, when the number of buyers falls off, the working part of the community muſt either produce fewer articles, or they will not be ſo well executed as uſual, in order to indemnify themſelves: you have done both in France; while England, by following quite an oppoſite line of conduct, has extended and improved both her agriculture and her manufactures.

‘ I certainly do not mean to propoſe that you ſhould now ſubmit to bear the weight of theſe 7200 millions . . . . but allow me to point out to you what would have been the conſequence, had you reſpected the rights of your creditors, and ſuffered that immenſe ſum to continue part of the principal of your national debt.

‘ It is clear that 360 millions, which your creditors would have annually laid out, if you had not plundered them, would have neceſſarily been followed by *an annual reproduction of the ſame value:* but how much would theſe 360 millions of additional produce have added to the value of the old, in conſequence of the ordinary re-actions of the taxes neceſſary to ſecure the annual receipt of 360 millions? You will ſee immediately, that they would have added at leaſt 22½ *per cent.*: 22½ *per cent.* ought alſo to be added to the price of labour; and theſe two operations would be ſufficient to reconcile and preſerve, as entire as they could wiſh, the intereſts both of the labouring and the monied parts of the community.

‘ An addition of 22½ *per cent.* to the price of the territorial produce, rated at 2500 millions, would raiſe them to the ſum of 3,062,500,000.

‘ From this, however, you muſt deduct 22½ *per cent.* the amount of the increaſed price of labour, which would raiſe the produce of induſtry from 833,333,333 livres, to 1,020,833,333, making an increaſe of 187 millions 500,000 livres.

‘ Deducting, then, the whole of the price of labour, the balance wou'd remain as follows:

‘ Territorial produce - -	3,062,500,000
Paid out of it for labour - -	1,020,833,333
Remain for the proprorietors -	2,041,666,667

'From this balance deduct alſo 360 millions, the amount of taxes that would have been neceſſary to pay the intereſt of the 7200 millions which the nation ought in juſtice to owe, but which ſhe ſpunged off, there would ſtill remain to the proprietors of the territorial produce the ſum of 1,681,666,667, whereas it appears (the author has proved it in ſeveral parts of the work) that before they had only 1,666,666,666.

'Thus they would have to receive 15,000,001, which would amount to an intereſt of 8 *per cent.* on the 187 millions 500 thouſand livres paid for increaſe of wages to the working claſs of the people; an increaſe required by juſtice, that they might not loſe any part of their enjoyments, by being obliged to bear their ſhare of the additional taxes for raiſing 360 millions *per annum*.'

This doctrine (to which if there be any objection, it muſt be that it proves too much, by intimating that the more we get in debt, the richer we ſhall be; and the greater the burden of taxes heaped on us may be, the better we ſhall be able to bear it;) will afford abundant comfort to the advocates for the preſent war, as it tells them that they need not be afraid of impoſing new taxes, nor entertain any apprehenſion of being obliged to ſtop in the midſt of the career for want of reſources.

Our author, however, is anxious to prove that he does not hold out falſe hopes; that, on the contrary, his calculations are founded on the unerring wiſdom of practice and experience: but he appeals to the caſe of England for irrefragable proofs.

'Towards the cloſe of the laſt century, (ſays he,) from 1688 to 1697 the whole produce of the land in England amounted, according to the exact Mr. King, to no more than about 30 millions ſterling. The price of labour was then eight pence a day. . . . During the ſame period wheat was ſome few pence more than 50 ſhillings a quarter [*] Windſor meaſure. . . . About 80 or 90 years afterward wheat was not worth more than 40 ſhillings a quarter: hence it appears that bread was neceſſarily one-fifth dearer from 1688 to 1697, than it was from 1744 to 1780, and the produce of the land roſe from 30 millions to 72 millions ſterling a year. . . . Thus it appears, odd as it may ſound, that the price of wheat may fall one-fifth in a century, while the territorial produce is more than doubled; for, in England, under this undeniable circumſtance of the diminution of the price of wheat, the united enjoyments of the land owners and the labourers have actually increaſed in the ſame proportion.

'In France, miniſters were always able, without any uneaſineſs, to indulge in the intoxicating glory of regulating every thing, diſpoſing of every thing, doing every thing, without conſulting any one, except their ſubalterns in office, ſome projectors no leſs deſigning than greedy, but particularly the little cohort of favourites of the day; who, on their part, had nothing more to do than carefully to circumſcribe their prince, and intoxicate him with the unlimited extent of his power, the exerciſe of which they made him place in the hands of ſuch admirable truſtees.—In England, the King, who can do nothing without an aſſembly, that, in its turn, can do nothing without him, but who, when acting in concert with that aſſembly, can do every thing,—this King of England who, in conſequence of this limitation, uſed to be called in France *a little bit of a King*, (une portioncule de roi,) this King, nevertheleſs, whoſe throne will not be deſtroyed, until ſociety ſhall have been firſt diſſolved, except in caſe he ſhould endeavour to ſtrengthen it by uniting in his own hands the powers, the diviſion of which can alone form its unſhakable ſupport, or except in another caſe no leſs fatal to him and to his people, namely, that he ſhould ſuffer the ſlighteſt encroachment on his right of freely and ſingly ſanctioning laws, or of appointing thoſe who in his name are to ſee them carried into execution after they have received his royal aſſent—in England, I ſay, the King is ſo happily ſituated, that it is impoſſible for his miniſters to conceal any thing from him that it is fit he ſhould know; that they are obliged to be courageous enough to do every thing that their duty requires; circumſpect enough not to tranſgreſs the law, except in ſuch preſſing circumſtances as call for extraordinary exertions of power and naturally intitle them to indemnity; wiſe enough, when there is a queſtion of ſupply, not to aſk for a larger ſum than they know before-hand will abſolutely be wanted; and prudent enough, when taxes are once laid on, to leave it to the good ſenſe of the different claſſes of individuals, that may be affected by them, to make ſuch a ſettlement of their reſpective intereſts, however oppoſite they may be, that each may ſuffer no more than the ſlight inconvenience which muſt attend the beſt diſcuſſed tax and the moſt judiciouſly impoſed.'

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[*] Quere—Does the author mean *Wincheſter* meaſure?

[*To be concluded in another article.*]

ART. XX. *Tranſactions of the American Philoſophical Society*, Vol. III.

[*Article concluded from the laſt Appendix.* See p. 576.]

Art. 20. *Dr.* RITTENHOUSE, *relative to a Method of finding the Sum of the ſeveral Powers of the Sines, &c.*

DR. RITTENHOUSE was induced to attempt the ſummation of the powers of the ſines, by its connexion with an elegant theorem diſcovered by him, as he informs us, for determining the times of vibration of a pendulum in given arcs of a circle. Two caſes only he was able to demonſtrate; the reſt he has inferred from the approximation of ſeries and the law of continuity. That he was able to proceed ſo far, without the aſſiſtance of the *Integral Calculus*, argues no common ſhare of ſagacity and perſeverance. The ſolution of the problem depends on the integration of the expreſſion $s^n ds \left(\frac{r^2}{r^2 \; s^2}\right)^{\frac{1}{2}}$, (where r denotes the radius and s the ſine of an arc,) in the caſe when s becomes equal to r; and this is performed by ſucceſſive ſteps, the exponent, n, mounting at each interval by 2. A geometrical inveſtigation, however, may be given as far as the cubes of the ſines. For, 1. The ſine multiplied by the element of the arc is equal to the product of the radius by the element of the verſed ſine. 2. The ſquare of the ſine multiplied by the element of the arc is, therefore, equal to the product of the radius, ‘ the ſine, and the element of the verſed ſine, or equal to the product of the radius and the element of the quadrant. 3. Hence, alſo, the cube of the ſine multiplied into the element of the arc’ is equal to the product of the radius, the ſquare of the ſine, and the element of the verſed ſine, or equal to the product of the radius, and the fourth part of the element of the hemiſphere augmented in proportion of the circle to its circumſcribing ſquare. Conſequently, collecting theſe elements together,

1. The ſum of the ſines is $= r^2$.
2. The ſum of the ſquares of the ſines is $= \frac{1}{2} r^2 \times$ arc of 90°.
3. The ſum of the cubes of the ſines is $= \frac{2}{3} r^4$.

We are tempted to make this ſmall digreſſion, becauſe Dr. RITTENHOUSE has invited Mr. Patterſon to try the laſt caſe, and this without effect.

Art. 21. *Index Floræ Lancaſtrienſis auctore* HENRICO MUHLENBERG, D.D. *Dedicated to the Philoſophical Society at Philadelphia, by the Author.*

We ſcarcely need obſerve that this is the Lancaſter of Pennſylvania. The catalogue contains nearly eleven hundred plants, denominated and arranged according to the Linnéan ſyſtem. Among the books conſulted, is one ſhortly to be publiſhed by Dr. MUHLENBERG, entitled *Plenior plantarum deſcriptio, cum calendario et uſu medico et œconomico.*

Art. 24. *Firſt Memoir of Obſervations on the Plants denominated Cryptogamic. By M.* DE BEAUVOIS, *Member of the Society of Sciences and Arts of St. Domingo, and Correſpondent Member of the Academy of Sciences of Paris.*

The object of theſe memoirs, of which the preſent conſiders the *moſſes*, is to extend the ſexual ſyſtem of vegetables, and to confirm the lately diſputed principle, *omne vivum ex ovo.* The author ſeems to have ſtudied this curious ſubject with enthuſiaſtic ardor. By aſſiduous obſervations, he diſcovered that what naturaliſts uſually take for a filament ſupporting the urn is a real tube, and that, within the epidermis of the urn or corolla, is the pollen, which ſurrounds the capſule containing globular ſeeds between the fibres of a ſort of net. He was fortunate enough to detect nature in her operations. Having gently removed the opercule of the *Hypnum velutinum*, he perceived the cilia continually agitated by a convulſive motion, alternately approaching and receding, and ejecting their pollen in the ſpace that opened near to the baſis of the internal cilia. He concludes that the urn is a bi-ſexual flower, and that the uſe of the cilia is to prevent the too rapid and impetuous emiſſion of the pollen. In all this, however, there is much room for fancy.—An engraving is annexed.

Art. 25. *Letter from Major* JONATHAN HART *to Benjamin Smith Barton, M. D. containing Obſervations on the ancient Works of Art, the native Indians, &c. of the weſtern Country.*

Theſe remarkable monuments are found near the Ohio, the Scioto, the Miami, and the other rivers which diſcharge themſelves into the magnificent Miſſiſſippi. Near Grave Creek, the works extend, at intermediate diſtances, over the ſpace of ten or twelve miles along the banks of the Ohio, and conſiſt of ſquare and circular redoubts, ditches, walls, and mounts, ſcattered in every direction. Common Indian graves or cairns occur in every part of the country. Whether theſe monuments were formed by the ſame people who conſtructed the former, which evince no ſmall degree of civilization, ſeems doubtful.—Near to the river Mobile, are immenſe quantities of oyſter-ſhells of a monſtrous ſize, which the natives uſe in making their earthen ware. Several petrifactions are found. There are unequivocal proofs, it is ſaid, that, in paſt ages, the waters of the Miſſiſſippi flowed 70 feet higher than at preſent. At the French Broad-river, are ſeen artificial characters of beaſts, birds, &c. on the perpendicular rocks more than one hundred feet above high-water. The Chickaſaws ſay that they came from the ſetting-ſun, and ſpent ſeven years on their journey, marching only a moon in each year. This tradition ſeems to corroborate the opinion that America was peopled from the north-eaſt of Aſia,

Art. 26. *Account of ſome of the principal Dies employed by the North American Indians. Extracted from a Paper by the late Mr.* HUGH MARTIN.

To obtain the *red* colour, the Indians pound the roots of wild madder, and add the acid juice of the crab apple; the compound is put into a kettle of water along with the ſubſtance to be died, and is kept ſome time over a gentle fire.—The *orange* is procured from the root of the *puccoon*, or *Sanguinaria Canadenſis*, and fixed by the ſame vegetable acid.—They dye their *bright yellow* with the roots of a plant which grows ſpontaneouſly in the weſtern woods, has a ſtem about a foot high, with a ſingle broad leaf at the top, and bears a red berry reſembling the raſpberry.—*Blue* is obtained from the Indigo, and *black* from the *Sumach*, or from the bark of the white walnut.—

Green is prepared by boiling blue ſubſtances in the liquor of ſmooth-hickery bark. This is their moſt expenſive dye, and therefore they carefully collect the ſhreds of old green cloth, and add them to the colouring infuſion.

Art. 27. *Account of the beneficial Effects of the Caſſia Chamæchriſta, in recruiting worn-out Lands, and in enriching ſuch as are naturally poor; together with a botanical Deſcription of the Plant. By Dr.* JAMES GREENWAY, *of Dinwiddie County, in Virginia.*

This plant, under the name of the *bean*, is highly valued in Maryland and on the eaſtern ſhore of Virginia. A pint of the ſeed is ſowed with every buſhel of oats. The oats are reaped in July; the beans next ſucceed, flower in Auguſt and September; and in October, when the ſeeds ripen, the pods burſt with ſuch elaſticity as to ſhed them ſome diſtance around. The year following, Indian corn is planted; and thus maize and oats are cultivated alternately, without any manure, for the ſpace of eight or ten years, until ground, which yields only five buſhels *per* acre, becomes ſo greatly improved as to produce fifteen. From this account, our readers will perceive the ſort of huſbandry which prevails in America. The amelioration of the ſoil is owing to the rotation and the frequent recurrence of green crops.

Art. 28. *Account of a Hill on the Borders of N. Carolina, ſuppoſed to have been a Volcano. In a Letter from a Continental Officer, reſiding in that Neighbourhood, to Dr. J. Greenway, near Peterſburgh, in Virginia.*

This hill is ſituated on the Dan-river, and is called by the people the *Burſted-Hill*. It appears, from the deſcription, to have been the crater of a volcano. Traces are ſtill viſible of the ſtream of lava which flowed into the ſubjacent valley.

Art. 29. *Account of a poiſonous Plant, growing ſpontaneouſly in the ſouthern Part of Virginia. Extracted from a Paper by Dr.* JAMES GREENWAY, *of Dinwiddie County, in Virginia.*

This plant grows on hilly barren grounds, and ſeems to be a ſpecies of hemlock. A botanical deſcription is here given of it, under the denomination of *cicuta venoſa*. It is frequently miſtaken for wild angelica, or eel-root. It has likewiſe the vulgar names of wild-carrot, wild-parſnip, and fever-root. Its noxious qualities were lately diſcovered by an accident which nearly proved fatal. It ſeems to poſſeſs a moſt powerful narcotic quality, by which it operates on the nervous ſyſtem, and deprives the patient of all ſenſe and motion.

Art. 30. *Deſcription of a Machine for meaſuring a Ship's Way. In a Letter from* Francis Hopkinson, *Eſq. to Mr. John Vaughan.*

An open glaſs tube, with a perpendicular ſtem, having its lower end recurved and directed againſt the ſtream, has been propoſed for meaſuring the velocity of rivers, by the internal aſcent of the water above the level. We have often thought that a ſimilar contrivance might be employed with advantage for meaſuring a ſhip's way.—This idea Mr. Hopkinson has improved. He directs a copper pipe, two inches in diameter, to be extended along the bow of the ſhip as low as the keel, and then bent a little forwards to oppoſe the line of motion. The upper end muſt be brought to enter the fore-caſtle; and a glaſs tube, ſuch as is uſed for barometers, muſt be cemented into the top. To make the fluid mount to the zero of the ſcale attached to the glaſs tube, the addition of oil is uſed on account of its ſmaller ſpecific gravity. Before proceeding to ſea, when the ſhip has received her loading, the ſurface of the oil muſt be regulated; and becauſe the conſumption of proviſions on board will ſomewhat raiſe the level, the adjuſtment ſhould be repeated as often as the veſſel is becalmed. In taking down the aſcent from the ſcale, the favourable moment muſt be choſen when the motion of the ſhip is moſt ſteady and uniform. It will ſometimes be neceſſary to make an allowance for the degree of keeling. Mr. Hopkinson appears to be miſtaken in ſuppoſing the aſcent of the oil to be proportional to the velocity of the ſhip; it is in the ratio of the ſquare. In moderate ſailing, the riſe will be one foot, and it will ſeldom exceed four feet. If the motion of the ſhip be gentle, the ſurface of the oil will hardly be at all affected. The ſcale may be marked from calculation.

Art. 31. *Inquiry into the Queſtion, whether the Apis Mellifica, or true Honey-bee, is a Native of America. By* Benjamin Smith Barton, *M. D. &c.*

In this copious diſcourſe, Dr. Barton examines and endeavours to refute the arguments of Dr. Belknap of Boſton, who has lately with ſome ingenuity maintained, in oppoſition to Mr. Jefferſon, the affirmative of the queſtion. Certain it is that, when the Engliſh firſt planted North America, the honey-bee was either extremely rare or altogether unknown in that forlorn region. The introduction of this uſeful inſect was encouraged by premiums: but, having once gained a footing, it multiplied aſtoniſhingly, and, with the progreſs of the ſettlements, ſpread over the vaſt foreſts to the banks of the Ohio. The Indians call it emphatically *the white man's fly*.—The ſcanty portions of wax and honey found by the Spaniſh adventurers in South America were moſt probably of vegetable origin, or were the production of ſome other ſpecies of bees.

Art. 33. PRIZE DISSERTATION, *which was honoured with the Magellanic Gold Medal, by the Philoſophical Society, January* 1793.—CADMUS, *or a Treatiſe on the Elements of written Language, illuſtrating, by a philoſophical Diviſion of Speech, the Power of each Character, thereby mutually fixing the Orthography and Orthoepy. With an Eſſay on the Mode of teaching the Deaf or Surd, and conſequently Dumb, to ſpeak. By Mr.* WILLIAM THORNTON, *of Tortola.*

This diffuſe compoſition diſplays ſome learning and ingenuity, ſtrongly tinctured with enthuſiaſm. It contains ſeveral judicious obſervations, but few which claim the merit either of originality or importance. The author directs his whole attention to the analyſis of human articulation, and deſcribes at great length the manner in which each elementary ſound is formed. He is diſpleaſed with the ordinary diſtinction of words into vowels and conſonants, for which he would ſubſtitute the diviſion into *vocals* and *aſpirates*. He propoſes, by the alteration of ſome characters and the addition of others, to enlarge the alphabet to thirty letters; by help of which, he undertakes to write any language with ſuch preciſion, that a perſon of common talents might, from the bare inſpection, pronounce it like a native. He entertains the moſt ſanguine ideas of the advantages that are likely to reſult from the adoption of this plan. Dialects, he imagines, would utterly diſappear; a correct orthography would univerſally prevail; and languages, which at preſent conſume years of labour, would be acquired by the application of a few weeks. The propoſal totally to change the orthography has been repeatedly diſcuſſed by authors of the firſt eminence; and they have juſtly concluded that it would be attended on the whole with very great diſadvantages. Pronunciation is mutable and capricious, nor is it poſſible to delineate its endleſs delicate inflexions; nor to reduce it, like muſic, to an univerſal ſtandard.

The ſubjoined eſſay on a ſubject ſo imporant appears to contain nothing of any material conſequence.

Art. 35. *An Improvement on metallic Conductors or Lightning-rods. In a Letter to Dr. David Rittenhouſe, Preſident of the Society, from* ROBERT PATTERSON, *of Philadelphia.*

Mr. PATTERSON remarks that the inſtances which occur, of houſes provided with theſe guards, being ſtricken by lightning, ſhew the preſent conſtruction of thunder-rods to be defective. To prevent the fuſion and calcination of the top, he propoſes to make it terminate in a narrow piece of black-lead finely pointed, and about two inches long; and, to facilitate the eſcape of the electricity into the ground, he directs the bottom of the rod to be formed of tin or copper, which are not ſo liable as iron to corroſion, or to be coated with a compound of black-lead and ſulphur, and that the extremity be ſurrounded with a quantity of charcoal. This paper was honoured with the Magellanic Premium, by an award of the Society, in December 1792.

Art. 36. *An eaſy and expeditious Method of diſſipating the noxious Vapour commonly found in Wells and other ſubterraneous Places. By* EBENEZER ROBINSON, *of Philadelphia.*

Mr. R. propoſes to convey the blaſt of a common ſmith's bellows, by means of a leathern tube, down to the bottom of the well.

Art. 37. *A Method of draining Ponds in level Grounds. By* JESSE HIGGINS, *of Delaware.*

This method is already well known. A pit is dug till it reaches the ſtratum of ſand.

Art. 38. *Obſervations on the Severity of the Winter* 1779, 1780. *By the Rev.* MATTHEW WILSON, *of Lewis.*

Theſe remarks atteſt the extreme rigour of that ſeaſon, which was likewiſe felt in Europe.

Art. 39. *Deſcription of a new Standard for Weights and Meaſures. In a Letter from Mr.* JOHN COOKE, *of Tipperary in Ireland, to Thomas Jefferſon, Eſq.*

Of all the plans ever ſuggeſted for an univerſal ſtandard, this from Tipperary is unqueſtionably the moſt extraordinary. A cubic veſſel, with a proportional aperture in its bottom, is to diſcharge a certain part of its water in a given time. Such is the baſis of the calculation.

Art. 40. *Deſcription of a Spring-block, deſigned to aſſiſt a Veſſel in ſailing. By* FRANCIS HOPKINSON, *Eſq. of Philadelphia.*

It is well known that the maſt of a ſhip is not fitted cloſely through the deck, but allowed a certain degree of play, by help of the elaſticity of the ſtays. The object of this conſtruction is to prevent the ſudden guſts of wind from diſcharging inſtantaneouſly their force, which would partially ſpend itſelf in carrying away the maſts, tearing the ſails, or in cauſing an exceſſive rolling: but, from the ſtretching quality of the cordage, the maſts and rigging, gently yielding to the impetuoſity of the blaſt, prolong and mitigate the duration of the impulſe, and communicate it to the body of the veſſel. To increaſe the elaſticity of the ſtays, and thereby to make a ſhip ſail ſmoother and conſequently faſter, Mr. HOPKINSON here propoſes a block linked to a ſpiral ſteel ſpring, having a *check-chain* within its cavity. He recommends this ſpring-block to be applied particularly to the ſheet-ropes, and, if practicable, to the dead eyes, inſtead of what are called the chains. The contrivance is certainly ingenious: but a ſteel ſpring of ſufficient ſtrength is ſo expenſive, ſo apt to break, and ſo ſubject to ruſt, that we fear it will never be brought into common uſe.—This paper was deſervedly honoured with the Magellanic gold medal, by an award of the Society, in December 1790.

Art. 41. *A Botanical Deſcription of the Podium Diphyllum of Linnæus. In a Letter to Charles Peter Thunberg, M. D. Knight of the Order of Waſa, Profeſſor of Medicine and Botany in the Univerſity of Upſal, &c. &c. By* B. S. BARTON, *M. D. &c.*

From the rhetorical account here given, this plant ſeems to be rare in America, and to have hitherto been imperfectly deſcribed. Dr. BARTON conſiders it as equally related to the *Sanguinaria* and the *Podophyllum* of Linné, and he therefore propoſes to erect it into a new genus under the deſignation of *Jefferſonia*, in honour of Thomas Jefferſon, Eſq. American Secretary of State. A neat engraving is added of the ſpecies *binata*, the only one yet known.

Art. 42. *Obſervations on the Conſtruction of Hoſpitals. By M.* LE ROY, *Member of the Royal Academy of Sciences.*

It is propoſed that a large hoſpital ſhould conſiſt of ſeparate buildings, each forming a ward, built on columns at a conſiderable height above the ground; the cieling to conſiſt of a number of ſpherical arches opening into a funnel furniſhed at the top with a vane, and the floor to be perforated with holes at convenient diſtances. This conſtruction would procure a perpetual renewal of freſh air. Other uſeful contrivances are deſcribed.

The volume cloſes with a liſt of the donations received by the American Philoſophical Society ſince the date of their laſt publication. We are informed that the late Mr. John Hyacinth de Magellan of London preſented, in 1787, the ſum of two hundred guineas, to be veſted in ſome permanent fund; the intereſt thence ariſing to be expended in annual premiums adjudged by the Society to the moſt uſeful diſcovery relating to navigation, aſtronomy, or natural philoſophy, mere natural hiſtory excepted. The conſiderations, which on the whole are liberal, are ſtated fully in an advertiſement.

We cannot forbear remarking that the typographical errors are uncommonly numerous in this publication. It has alſo a very material defect, the want of an index, or at leaſt a table of contents.

MONTHLY CATALOGUE,

For FEBRUARY, 1795.

POLITICS, COMMERCE, *and* POLICE.

Art. 21. *A ſhort Account of the late Revolution in Geneva*; and of the Conduct of France toward that Republic, from October 1792, to October 1794. In a Series of Letters to an American. By Francis D'Ivernois, Eſq. *Tranſlated* and *enlarged*. 8vo. 2s. 6d. Elmſley. 1795.

In our laſt Appendix, (juſt publiſhed,) we gave an account of this work, from the original French; the author of which, as we learn from the above title-page, is the reſpectable Mr. D'Ivernois.

As we have already given a full view of this detail, we have now only to announce the preſent tranſlation; which ſeems to be well executed. It is preceded by a pertinent *Advertiſement*, conſiſting of ſeveral pages; in which the tranſlator exclaims, with animation and with warmth, but with no impropriety, againſt the conduct of the French towards the unfortunate little but intereſting Republic of Geneva. The work, in the preſent edition, is likewiſe illuſtrated with ſeveral new notes, and ſome curious ſupplementary matter.—Surely, if this performance had been publiſhed and circulated in Holland, the Dutch would not have been ſo ready as they are ſaid to have been, to open their arms for a friendly reception of their Republican viſitors.

Art. 22. *A Second Letter to the Landholders of the County of Wilts*, on the alarming State of the Poor. 8vo. 6d. Eaſton. Saliſbury. 1794.

This well intended and not ill written pamphlet has for its ſubject the evil effects of ſpinning machines; as having, in the clothing diſtricts of Wiltſhire, &c. thrown the wives and daughters of labouring men out of their accuſtomed line of employment, and having thus not only reduced them to the moſt diſtreſsful ſtate of indigence and want, but led them to what idleneſs will ever lead the lower claſs—diſhoneſt acts, and a loſs of moral character.

The letter writer's colouring, we hope, is rather ſtronger than *reality* will warrant:

'No country gentleman, (he ſays,) who witneſſed the miſeries of his parochial poor, during the laſt winter, will deny that they exceeded the bounds of all former ſeverities. He muſt have ſeen ſuch conſequences reſult from them, as threaten to ſpread evils of the moſt pernicious tendency throughout the country. Diſaffection and diſtreſs increaſed with equal rapidity. The labourer returned at night to a family deſtitute of food, of fuel, and almoſt of clothing! What was there here to refreſh his body or his mind after his daily fatigues? His eyes were ſhocked by the nakedneſs of his children; his ears were aſſailed by their cries for bread; he felt his exiſtence to be a burthen; he experienced, after he had ſtrained every nerve to obtain a competency, that he was unable to procure it. He laid himſelf down to reſt beneath a hovel, which would not defend him from the inclemency of wind, or rain; till the morning again called him forth under all theſe diſcouragements, to renew his toils, and labour ſtill in vain. Yet happier even in this, than thoſe who ſat ſhivering at home, without any honeſt employment to divert their cares; without one comfort, or conſoling thought.'

During a rapid increaſe of commerce, the effect of machinery, in abridging labour, is not felt; the manual labour, which the machines may ſuperſede, is abſorbed in other departments of manufacture:—but no ſooner does an abridgment of demand take place than the effect is perceived, with all its attendant evils. This circumſtance ſhews the error of forcing up commerce above its natural level, and the madneſs of blaſting the proſperity of a country, by wanton and unneceſſary war. The thouſands and tens of thouſands who are ſlain or, leſs fortunately, mangled in the field of battle are not more to be lamented, than the thouſands and tens of thouſands who are reduced to a ſtate of miſery in their own impoveriſhed habitations!

Art. 23. *A Speech intended to have been ſpoken in the Houſe of Commons on Tueſday the 30th of December* 1794, on the Cauſes and the Remedies of the Impotence of the States at preſent united againſt France. 8vo. 1s. 6d. Evans.

In this intended Speech we find a great deal to praiſe, but at the ſame time not a little to cenſure: as a compoſition, it unqueſtionably poſſeſſes merit; and its general tendency might well be deemed patriotic, if it did not contain ſome principles which are, in our opinion at leaſt, incompatible with the internal tranquillity of this country,—principles which could not be reduced to practice without plunging us into a civil war. Theſe we will notice in the order in which they ſtand in the Speech: but we will firſt make ſome obſervations on different parts that precede them.

The author begins by accounting for the amazing ſuperiority of numbers which the French have brought, and are ſtill able to bring, into the field againſt us, and for the ſucceſſes that have attended their arms. The inhabitants, merely as ſuch, of the allied ſtates, he eſtimates as five to one when ſet againſt thoſe of France; and the ſuperiority of the allies in natural financial reſources as ſtill greater. He will not allow the French to be ſuperior to the confederates in courage; nay, he conſiders them inferior in that point to ſome of them: but ſtill they are every where victorious: this, he ſays, they owe to the phyſical force of numbers of ſoldiers; for France has now as many ſoldiers as citizens; and as, he contends, ſhe will therefore be able to keep up the ſuperiority in the field which ſhe now confeſſedly enjoys, it is his opinion that, all idea of ſubduing her being abſurd, we ſhould immediately treat with her for peace, and put an end to the war, or completely change our ſyſtem of forming our armies. He tells us that ſhe can now maintain an army of *twelve hundred thouſand* men, as well as ſhe could one of 400,000 under her kings: but we do not think that the proofs which he brings in ſupport of this propoſition are concluſive. He reckons that the ſtate has gained a revenue of five millions *per annum* by the abolition of monarchy, and of days of idleneſs; to which being added the confiſcated eſtates of the clergy and the nobility, he makes out a fund ſufficient to arm, pay, clothe, &c. 700,000 men: to theſe he adds the

400,000 embodied uuder the old ſyſtem, and makes out an aggregate of 1,100,000 men: but even according to this calculation, a whole twelfth of his army of 1,200,000 is cut off at a ſtroke; and it ought to be remembered that France never had on foot an army of 400,000 men under the old ſyſtem, except during the period of the ſucceſſion war in the reign of Lewis XIV. and the conſequence then was that the country was threatened with a famine, as agriculture was not able to bear the loſs of ſo many men taken during that long war from the plough, and ſent to the army to ſupply the loſs of thoſe who had fallen in battle. On the other hand, it is not clear that France has gained much by the abolition of holidays; for ſhe ſtill has her civic feaſts, and her *millions* of national guards are occaſionally doing duty to preſerve the police of their reſpective diſtricts, and conſequently are not always employed in productive induſtry. We believe it will be found that, *where* ſhe has gained a livre by putting down feſtivals, &c. ſhe has loſt five; and that what has been obtained by the ejection of the clergy has not ſerved to feed a quarter of the revolutionary committees hitherto employed to keep up the ſpirit of the revolution in the people. LINDET (ſee p. 210.) alludes to their great number in his report on the ſtate of the nation in September laſt: he does not preciſely ſtate the number, but it has been repeatedly aſſerted that they amount to *twenty thouſand*, and the annual expence attending them to *twenty-ſix millions* ſterling. We are not any where told of how many perſons each committee is compoſed: but it has been ſaid that though the convention intended to reduce the number of the committees, it was not expected that it could be able to reduce it lower than 8000; and conſequently not a great deal more than a half of the twenty-ſix millions annually could be ſaved by this meaſure of œconomy.

The operations of the allies, the author ſays, are impeded by two bodies of men, whom he deſcribes as 'two heavy millſtones hanging about their necks;' he means the nobility and clergy, not excluding our own. Theſe two bodies he would diſſolve: but, if we underſtand him, he is for doing much more than diſſolving them as *bodies*, much more than for diſſolving the alliance between church and ſtate, an alliance which certainly had no exiſtence in the pure days of primitive Chriſtianity; he ſeems to us to aim not merely at the extinction of the *eſtabliſhment* of the clergy, but at the extinction of the clerical functions and character altogether: for he labours to ſhew that the obſervance of the Sabbath is not a duty impoſed on all; in war and at ſea it is not retained. 'Why, (ſays he,) ſhould that be lawful at ſea, which is unlawful on land? Why has the ſociety inſtituted for the ſtrict obſervation of the Sunday ſtopped ſhort at the ſhores of the ſea? Imperious neceſſity here begins to operate; and the ſame imperious neceſſity now forbids the Judaical obſervation of the Sabbath. One great and powerful nation has ſet the example, *and the reſt muſt follow.*' The example which that nation has ſet is not merely the abolition of a church eſtabliſhment, but of Chriſtianity itſelf; and therefore, though in the former inſtance it might be followed without any injury to religion, yet in the latter it could not be even attempted, (to ſay nothing of the impiety of the meaſure,) without producing a civil war; for the people of this country have not yet arrived at that degree of philoſophic ſublimity, in which the heart begins to be filled with indifference for revealed religion.

A part of our author's plan for adding to the reſources of this country, in our opinion, would make it from north to ſouth one vaſt theatre of havoc and deſolation. We do not allude to that part in which he inſiſts that 'the eſtates of the church muſt be ſacrificed to the public welfare,' for ſuch a meaſure applied to the eſtates at preſent poſſeſſed by the church might be attended with great advantages, and little inconvenience: but what we deem pregnant with war, bloodſhed, and ruin, is the project that he propoſes, when he ſays, (page 31) 'the *nullum tempus* bill muſt be renewed, and the domains of the crown reſumed.' No bounds are ſet to the doctrine *nullum tempus occurrit regi*; no preſcription nor length of poſſeſſion can be pleaded againſt the crown: this unhinges every man's eſtate in the kingdom, for all hold their lands under royal grants made in different ages; and ſhould it be ſaid that the crown had been deceived in its grants, or had abuſed its truſt in making them, and that conſequently the lands holden under them ought to be reſumed, what man could call a ſingle acre his own? jointures, ſettlements, mortgages, all are ſhaken and inſecure, and confuſion muſt follow. Had any period, any reign, or even any age been mentioned, beyond which the reſumption ſhould not be carried, we might then be able to judge of the extent of the miſchief: but an unlimited *nullum tempus* bill might hurry us back perhaps to the times of the antient Britons or Saxons, or at leaſt to the Norman ſettlement. A limitation of 50 or 100 years would not anſwer the author's purpoſe; if it did not go back at leaſt as far as the reign of Henry VIII. it would not add much to the national reſources; ſhould it take in that period, it certainly might eſtabliſh a claim to a revenue of many millions annually: but the greater the revenue, the wider the calamity of ſpoliation muſt ſpread; and the greater would be the danger that the whole would be ſpent in an endeavour to make it flow into the public exchequer. That our author has a view to the reſumption of the old church lands may be collected from the following hint, which is not calculated to make the mind of the *Duke of Bedford* very eaſy—'Even the reformation, (ſays he, page 19,) entailed upon us the generous and diſintereſted houſe of Ruſſel, which owes its greatneſs and its riches to the plunder of the church.'

Though our author is an advocate for peace, he is far from being diſpoſed to treat for it on inſecure or diſhonourable terms; on the contrary, he would not conſent to negociate on any other baſis than that of the *uti poſſidetis*. He is a decided enemy to the law of primogeniture, by which eſtates are accumulated to an overgrown ſize in the eldeſt branches of families; and for the removal of this evil, he propoſes that the law of gavelkind ſhould be eſtabliſhed throughout the kingdom.

For the neceſſity of reform in parliament, and in the executive and judicial departments of our adminiſtration, he ſtrenuouſly contends: but he pointedly condemns the idea of univerſal ſuffrage; he would not allow it to any who do not pay *direct* taxes and to a conſiderable amount, though to all who come within that deſcription he is for granting it, without diſtinction of ſex; thus making himſelf one of the firſt who has blended gallantry with politics, and vindicated the political rights of the fair ſex.

Our readers will find, in the following ſeven propoſitions, the great ends to which the Speech is directed.

‘ I. Every perſon, male or female, paying ten pounds a year in direct taxes, and producing a receipt for that ſum from the collector of his pariſh, ſhall have a right to vote at the election of members of parliament.

‘ II. The men thought requiſite for the armies ſhall be furniſhed without any expence to the government by the pariſhes, as the militia men are, and ſhall be in proportion to the numbers in each pariſh.

‘ III. The tithes paid to the clergy ſhall be converted to the public uſe, upon the demiſe of the preſent incumbents, and the pariſh prieſts paid according to agreement, by thoſe who think prieſts neceſſary to the ſalvation of their ſouls; for as the introduction of tithes by facilitating the Daniſh conqueſt once proved the deſtruction, it is but reaſonable that their abolition ſhould once be the ſalvation of England, by yielding ultimately three millions a year of revenue.

‘ IV. There ſhall be a general reſumption and ſale of crown-lands and an extinction of all uſeleſs penſions.

‘ V. No man ſhall receive a penſion upon quitting a lucrative office under government, or make a bargain of that kind upon accepting an office.

‘ VI. Commiſſioners ſhall be appointed to inquire into the ſtate of the courts of juſtice, into the numbers of the practitioners in thoſe courts, and into their emoluments and perquiſites, in the ſame manner as was done in the caſe of the commiſſioners of public accounts.

‘ VII. The reſt of the allied ſtates ſhould in the ſame manner reduce their eccleſiaſtical eſtabliſhment; and then France would ſoon be overpowered.’

Art. 24. *A Letter to the Right Hon. William Windham*, on the Intemperance and dangerous Tendency of his public Conduct. By Thomas Holcroft. 8vo. 1s. 6d. Symonds. 1795.

Mr. W. is here charged with having, in the Houſe of Commons, inſultingly reflected on the perſons lately indicted at the Old Bailey for HIGH TREASON, and acquitted; of which number Mr. H. was one. The offence given by Mr. W. is that of having mentioned theſe perſons by the appellation of “ acquitted felons.”—In reſentment of this opprobrium, and ſoleciſm, Mr. H. ſeverely attacks the offender, accuſing him not only of uſing intemperate language as a public orator, but charging him with the dangerous tendency of his miniſterial conduct.

‘ It is my opinion,’ ſays Mr. H. ‘ it is the opinion of thouſands, that you are one of the foremoſt among thoſe miſtaken men, who have brought innumerable miſeries upon Europe: and the imminent danger that you may eſſentially contribute to produce more, is the reaſon of my writing to you. But, Sir, I wiſh you and my readers carefully to remember that I do not charge you with intentional guilt. It is a thing indeed with which I believe no man can be truly charged: and, in your caſe, I find abundant proofs that your intentions have been virtuous. It is your ignorance, your errors, your paſſions, only that are wicked and deſtructive. You will almoſt beyond a doubt believe the ignorance, error, paſſion, and vice to be mine. I cannot help it. I do my duty, by telling ſome few of thoſe fearful truths with all of which no man is acquainted, and leave the world to judge of the accuracy of the ſtatement.'

The writer here anticipates the following indignant queſtion from the Right Hon. Gentleman whom he has ſo freely addreſſed, " Who, Sir, are you, that dare thus publicly arraign men in power, and meaſures of government?" Mr. H. anſwers 'I am a man; have a portion of the reaſoning faculties of man; have a feeling of the injuries he ſuffers; have a proſpect of the good he may acquire; and that I regard all diſtinctions, except thoſe of morals and of mind, as vicious and abſurd.'

He proceeds—' I have an additional motive, or rather duty: I am one of thoſe " acquitted felons," who, after having been declared innocent by what the law ſtyles their country, ſeem to be in danger of being voted guilty in the Houſe of Commons. Yes, Sir, I muſt again aſſert, I, like you, have my feeling, have a ſenſe of injury, have ſome principles by which I imagine I can diſtinguiſh between right and wrong, and, though I hope I have not the thirſt of revenge, I certainly have the deſire of juſtice. The ſpirit of unrelenting animoſity, with which I and my fellow-ſufferers have been purſued, is ſo bitter, ſo abſolutely unmixed with any compunctions of benevolence, ſo diſappointed in its appetite for vengeance and blood, and ſo fanatically pertinacious in continuing its attempts, as to forebode the danger of future ſcenes, the very aſpect of which petrifies men with horror. Sir, it is time you ſhould awake! It is time the nation ſhould awake! It is time that the ſimple truth ſhould be told, without reſerve; be the conſequences to the teller what they may. Let him but obtain the end he propoſes, and if he ſuffer he will be bleſt in ſuffering.'

In farther explaining his motives for thus ſingling out Mr. W. on this occaſion, he thus pointedly expreſſes his purpoſe :—

' I addreſs myſelf to you, becauſe your public conduct will be the principal ſubject of this Letter: and the chief topics I ſhall have to diſcuſs will be the injuſtice, the acrimony, and the dangerous tendency, of that conduct; with all which errors I think it teems. It once was aſked, Can any good come out of Nazareth? No leſs incredulous, you too perhaps in a more bitter tone will demand, Can any good proceed from the heart of a traitor? The queſtion leads me directly to the point. The memorable words, uttered by you on the firſt night of the meeting of Parliament, will for ever remain on the records of hiſtory, as a proof of the uncharitable, mad, and miſchievous ſpirit, which characterizes the preſent moment, and preſent men. All parties have been heated; all perhaps have been more or leſs mad: but yours, to uſe a coarſe but ſtrong phraſe, yours has long been and is ſtark mad.'

In purſuit of this declared intention, Mr. H. proceeds to *arraign* [it is now *his* turn,] the political principles and conduct of thoſe who inſtigated the late inefficacious proſecutions of ' innocent men.' In effecting this, he aſſumes a tone of harſhneſs which ſome may think leſs ſuitable to his cenſure of Mr. W.'s 'intemperance,' and that of 'his party,' than applicable to the *pride* of Diogenes trampling on the *pride* of Plato.

Quitting, at length, the obnoxious ſubject of the *acquitted felons*, our Expoſtulator takes larger ground, and brings a vigorous charge againſt Mr. W. as a deſerter of his old *Oppoſitional* friends. On this topic he expatiates with a mixture of warmth and ſarcaſm, which the friends of adminiſtration will, doubtleſs, refer to the ſpirit of party.

He now takes ſtill wider range, and impeaches the general conduct of our miniſtry, with reference to principles of government, to continental meaſures, and to the grounds and tendency of the preſent War.—

Having thus, with perhaps more appearance of acrimony than might have been expected from the cool temper of Philoſophic inveſtigation uſually diſplayed in Mr. H.'s literary diſcuſſions, arraigned and condemned the ſtate-culprits whom he has here brought to trial, he returns to his particular impeachment of the Right Hon. Member for Norwich, eſpecially regarding him in his public capacity as repreſentative of that city; and perhaps this part of his performance will, by his Norfolk readers, be deemed the moſt entertaining, on account of the anecdotes which are here introduced.

Mr. H. concludes in the following ſtrain; which, to ſome, may appear unexpectedly *apologetical*, and, by his readers in general, will no doubt be admitted in proof of his candour: but he ſeriouſly diſclaims all intention to *apologize*. We ſhall add the paſſage, and thus cloſe the article:

'From deliberate examination,' ſays our author, 'I do moſt ſincerely and from my ſoul believe you would be among the firſt to alleviate the preſent miſeries of the poor, and aid in their future felicity, did you know the means: and that you would be no leſs zealous to do as much good to the nation and to mankind as you have contributed to do harm, but from the impediments ariſing from ignorance. Ignorance is the ſource of your impotence. Ignorance is the origin of all the errors of which I or the world can accuſe you. To attribute the miſchief of which the moſt pernicious of men are guilty to any other cauſe, whether to their delight in malice, the vice inherent in their nature, or any imaginary conſtitutional defect whatever, is the reaſon of all our uncharitableneſs, and want of urbanity. But, though the knowledge of this truth would induce me to ſerve and never to injure the worſt man on earth, it muſt not lead me, in forbearance to the individual, to neglect my duty to the whole. My intention has not been to wound, but to awaken, to warn, and if poſſible to ſhorten thoſe woes with which the arrogance and errors of men are afflicting the earth. In declaring this, I make no apology; for I muſt not apologize for having diſcharged a duty.'

Art. 25. *Farther Reflections ſubmitted to the Conſideration of the Combined Powers.* By John Bowles, Eſq. 8vo. 1s. 6d. Debrett. 1795.

Mr. Bowles's voice is ſtill for war. We *muſt* proceed, he contends, even if deſerted by our allies; and then we ſhall have the honor of ſingly atchieving the glorious taſk of replacing the Bourbon family on the Gallic throne, in all their plenitude of power, as it exiſted before its ſubverſion in the year 1789! This, however, is to be accompliſhed, he acknowleges, in no other way than by the joint efforts of France herſelf. We muſt co-operate with the great body of the French nation; who, he ſeems to take it for granted, would eagerly riſe againſt the tyranny of the Convention, could they once be brought by proper *declarations* [ſuch as are here planned] to look on the allied powers not as conquerors, but as friends. —Thus, ſays Mr. B., 'the monſter muſt be pierced in his vitals, or he will never be ſubdued.' This ſcheme of arming France againſt France is the fond idea of our ſanguine author: but, we fear, the great difficulty will be, as was obſerved in the conſultation of *Mice* in the fable, to "*Bell the cat*."

If we *cannot* manage to bell the cat, what are we to do then, Sir? You ſay we have no other way of ſubduing the French monſters. This is but a ſorry proſpect for poor John Bull! You tell honeſt John, however, for his comfort, that, 'if indeed he muſt periſh,' he will have the immortal honour of periſhing 'ſword in hand.'—If *that* does not ſatisfy Mr. Bull, what will?

Art. 26. *The Alarmiſt!!!* or, Vindication of Chartered Rights: Being a brief Narrative of the Origin and Progreſs of the City Militia Bill. With Strictures on its miſchievous Tendency. To which is added, A Liſt of the Commiſſioners of the Court of Lieutenancy. By a Liveryman. 8vo. 1s. Allen. 1794.

This author warmly inveſtigates the ſubject of his tract, in order to prove the late bill to be ſubverſive of the chartered privileges of the citizens of London. As far as we are competent to judge, he ſeems to have clearly proved this point:—but he goes farther; he endeavours to ſhew the *inexpediency* of the meaſure,—even at the preſent critical juncture.—On the whole, he concludes that the citizens, conceiving themſelves to have been aggrieved by the procurement of the City Militia Act, ought to petition for its repeal.—For our account of a ſimilar publication, ſee M. R. December, p. 448.

Art. 27. *Æſop, an Alarmiſt.* 8vo. 2s. Stockdale.

This author, with conſiderable zeal and ability, has tacked political applications, uſually called *morals*, to the good old fables, on the principles of the preſent day; and from this ſource he has drawn better arguments, againſt the democrats, than thoſe on the other ſide of the queſtion which we often find in the pamphlets of writers, who, truſting too confidently in their own ſtrength, may perhaps diſdain to call in the aſſiſtance of the ſagacious fabuliſt of antient times.

Art. 28. *Letters to the Duke of Portland*, on his Dereliction from the Cauſe of the People. *Firſt publiſhed in the Morning Chronicle*, under the Signature of HAMPDEN. 8vo. 2s. Ridgeway. 1794.

Hampden wonders at the Duke of P.'s deſerting his old party; and we wonder at Hampden's wondering!—His ſtrictures, however, on the conduct of the noble Stateſman have juſtly, as we really think, excited the public attention; and his letters appear to have merited preſervation in their preſent form. This edition is addreſſed to Mr. Pitt, but is by no means drawn up in the uſual ſtrain of epiſtles dedicatory, which are too often ſhamefully inflated with baſe adulation, and the groſſeſt flattery. This dedicator has afforded us a ſtriking inſtance in high contraſt!

Art. 29. *Letters to the People of Great Britain,* reſpecting the preſent State of their Public Affairs. 8vo. 1s. 6d. Ridgeway, &c.

An earneſt and eager perſuaſive to peace; with the moſt diſcouraging views of the avowed principles and objects of the war, and a marked attack on the alleged evil purpoſes of the miniſter[*]. The writer propoſes, and ſtrongly urges, many points of the utmoſt importance to our conſideration: but ſurely he declaims with too much acrimony againſt the conduct of the Britiſh Miniſtry! Leſs intemperance of ſtyle would certainly have had a better effect on the minds of moderate and candid readers, [*ſome* ſuch, it is hoped, there ſtill are, even in theſe heated times,] and would, in courſe, have better anſwered the profeſſed deſirable end of this popular addreſs.—The writer ſigns J. F. and the reader is informed that ‘ Letter II. on the circumſtances of the people of Great Britain relative to the preſent war, is in the preſs, and will be ſpeedily publiſhed.’

Art. 30. *Monarchy no Creature of God's making.* Wherein is proved, by Scripture and Reaſon, that Monarchial Government is againſt the Mind of God. By John Cooke, Eſq. late of Gray's Inn. 8vo. pp. 112. 2s. Eaton. 1794.

We have often heard of the divine right of kings: in this pamphlet we learn, for the firſt time, the divine right of republics. The author wrote the treatiſe in the laſt century, during the commonwealth. To the inquiry, Why has the parliament aboliſhed the kingly office in England and Ireland? he replies, Becauſe God commanded them ſo to do: that it was not out of ambition of change, nor yet only for the eaſe of the people, but from a divine precept. We ſee no end likely to be anſwered by this re-publication; except it be to ſhew that fanaticiſm is an uſeful inſtrument, which may be employed, at pleaſure, in the ſervice either of monarchy or democracy.

Art. 31. *Thoughts on the Theory and Practice of the French Conſtitution.* In four Letters. 8vo. 1s. Blamire. 1794.

The general deſign of this tract is to ſhew how dangerous are ‘ the new doctrines reſpecting the ſovereignty of the people.’ Let us, ſays the writer, ‘ look into the rights of men, at they are deſcribed in the French conſtitution; we ſhall there ſee what thoſe rights are ſuppoſed to be; we ſhall be enabled, by an examination of them, to determine how far they are reconcilable to reaſon and common ſenſe; and finally, by tracing the progreſs of the French revolution, we ſhall perceive whether thoſe rights, in the whole detail of them, can exiſt in practice.’—Accordingly, the author enters (not ſuperficially) into this inveſtigation; he treats the ſubject with conſiderable ability; and he determines that ‘ the conſtitution of France is eſſentially founded in error: that the people neither legiſlate for themſelves, nor is it poſſible, in the nature of things, that they ſhould do ſo.’

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[*] Among other crimes and enormities which this writer boldly charges on the Cabinet-conductors of the war, he intimates that this nation, once ſo highly and honourably eſtimated on every part of the Continent, has incurred the indelible diſgrace of, ‘ patronizing or permitting *forgeries* of the currency of France, to be carried on among us, for the purpoſes of depreciating her wealth, and ſwindling the trader of the Continent, friend or foe, out of his property,’ He expatiates on the baſeneſs of ſuch conduct: but we think that he ſhould not have even inſinuated a charge of ſo much infamy, againſt any NATION, without being able clearly to prove and eſtabliſh the fact. —We *cannot* believe it! The poſſible guilt of *individuals* is a different queſtion. There are *forgers,* and coiners of baſe *money,* in moſt countries,

In the courſe of his obſervations on this very intereſting and much agitated queſtion, he frequently relieves the dryneſs and difficulty of the inquiry, by references and details reſpecting the principal unhappy conſequences and viciſſitudes that have attended the prevalence of democratic principles in France, ſince the year 1789. He is a zealous Royaliſt: but he is not to be ranked among thoſe warm-headed politicians whoſe zeal is very often found to be without knowlege.

Art. 32. *A Dialogue between a corrupt Burgeſs and a Patriotic Knight,* on the Expediency of War or Peace. 8vo. 1s. 6d. Stockdale. 1794.

Were there a ſcarcity of political pamphlets, the preſent dialogue might attract the notice of ſuch readers as hunger and thirſt after ſomething new of this kind: but, as we have ſo many productions of more importance in this claſs, it will probably excite little attention.

Art. 33. *An Appeal to the People of England, on the Subject of the French Revolution*; after a three Years Experiment of its Effects: With a particular Addreſs to the Orthodox Diſſenters, and to the Clergy of the Eſtabliſhment. 8vo. 1s. Vernor. 1794.

The author of this appeal, we ſincerely hope, and firmly believe, is encountering a phantom. Many people of this kingdom may be deſirous of a peaceable reform: but the number, we are perſuaded, is ſmall indeed of thoſe who wiſh to ſee this country involved in the confuſion and calamity of a violent revolution. This writer, however, partaking of the general alarm which has been ſo induſtriouſly raiſed, has thought it neceſſary to addreſs the people of England, to diſſuade them from attempting ſuch a ſudden violent alteration as has taken place in France. For this purpoſe, he deſcribes in ſtrong colours the preſent ſtate of that nation. His opinion is, that there is not an individual in France who does not ſecretly wiſh that the revolution had never taken place. The diſſimilarity between the late condition of that country, and the preſent ſtate of this kingdom, is fairly urged as a reaſon againſt any violent proceedings: but the argument by no means goes ſo far as to ſupercede the neceſſity of vigorous exertions for the correction of political abuſes, ſo univerſally acknowleged to exiſt.

A conſiderable part of this pamphlet is written under a ſtrong impreſſion that the preſent calamities of France are a viſitation from God; and it is intended as a warning to Britons to prepare for the judgments which hang over their heads. The orthodox diſſenters, with whom it is ſuppoſed this conſideration will have peculiar weight, are exhorted to be cheerfully acquieſcent in the preſent ſtate of eccleſiaſtical affairs, and not to trouble their governors, in theſe perilous times, with applications for a repeal of the teſt law:—while the clergy of the eſtabliſhment are ſtimulated to greater zeal in ſupport of the goſpel, and adviſed to diſcontinue the diſgraceful practice of ſubſtituting the morality of Epictetus in the room of evangelical truth.

AFFAIRS OF FRANCE.

Art. 34. *Preſent State of France.* Report of the Committees of Public and General Safety and of Legiſlation, on the State of the Nation: Preſented to the National Convention, September 20th, 1794. By Robert Lindet. 8vo. 1s. Bell. 1794.

This report ſtrikingly diſplays the prodigious energies of a great nation called forth by a powerful combination of circumſtances, and celebrates, in dignified language, the triumphs of France over the formidable confederacy by which ſhe has been aſſailed:—but the philoſopher, who, undazzled by the glare of military ſplendour, and the glory of martial atchievements, looks into the interior receſſes of the country, muſt ſee that it is in nothing enviable but its great renown, to the acquiſition of which have been ſacrificed thoſe things which in other ſtates adorn civil life, and ſerve as the foundations of wealth, comfort, and greatneſs. The powers of the late leaders in the convention appear, except only in arms, to have been calculated rather for pulling down than building up. The reporter acknowleges that 'the ſciences and arts have been perſecuted, though they had contributed to the ſucceſſes of the republic.' The once flouriſhing trade of France, he tells us, 'exhibits only ruins and fragments: commerce too has been perſecuted by Robeſpierre; a deſtroying genius hovered over France and committed devaſtations every where.' . . . . 'Let Marſeilles recollect the means which formed her glory and her proſperity; paſſion has made her forget the advantages of her ſituation, her intereſts, and her wants. This commune, whoſe commerce was ſo flouriſhing and ſo uſeful, who prided herſelf on ſupplying all her own wants, and contributing to ſupply thoſe of the whole South of France, ſubſiſts at preſent on the aids granted by government.' The Convention waged a direct war on the manufactures of Lyons, the ſecond city in France. It was undoubtedly neceſſary to beſiege the place, and to drive out of it the people who refuſed to acknowlege the authority of the legiſlature: but the houſes, the looms, the ſhops, were not rebels, and yet a blind rage devoted them to one common deſtruction. Lindet ſufficiently condemns this mad act, as appears from the following extract: 'Turn your attention to Lyons; put a ſtop to the demolition of buildings; make their citizens return to their manufactories. They were born to create, not to deſtroy. It is not regulations that we require. Secure the freedom of exportation, and a ſufficient number of citizens will ſoon appear to collect ſilk, to manufacture and to ſell it. Other manufactures will be reſumed with the ſame ſucceſs; and Lyons will yet riſe from her ruins.'

The ruin of trade and manufactures which he laments is not imputed by him to the power of the enemy, but to the want of policy in thoſe who had lately been at the head of affairs. ‘ Reſtore that vigour to commerce which error and ignorance have ſuſpended ! declare ſolemnly that every citizen who employs his time uſefully in agriculture, ſcience, arts or commerce, ſhall neither be moleſted nor treated as a ſuſpected perſon. Reſtore to manufacturers all the commodities that are now under ſeals ; put in circulation all the commodities that have been diſpatched to different places, but ſtopped and detained in conſequence of the decree which orders the confiſcation of every thing ſent to places in a ſtate of rebellion.’

What was the power of the royaliſts of la Vendée we may collect from the following paſſage :

‘ The evils ſuffered by the commune of Nantes reſonnd in every ear. What can commerce do amid ſuch calamities and perſecutions ? This citadel of the weſt ſuſtained a ſiege of more than *fifteen months* ; it combated the rebels and the banditti ; it preſerved to the republic an important place and the navigation of the Loire. Its fidelity and its misfortunes call for a recompence. If the unfortunate inhabitants of Nantes unite, their city will ſoon become the greateſt magazine of Europe, and aſſure the circulation of the commodities of the interior of France.’

With reſpect to the exertions made in agriculture, and the plenty produced by them, he ſpeaks thus :

‘ The arts of war have employed ſo many hands, have taken away ſo great a number of citizens from the other arts, that it was apprehended agriculture, commerce, and manufactures muſt be abandoned. The French found reſources in their activity. Perſevering labour preſerved us from the evils which there was ſo much reaſon to fear. Never before was ſuch an extent of land cultivated and ſown. The ſoil of France was covered with productions the moſt various. No part was neglected. Some ſpots, curſed as it were with ſterility, deſpoiled before the time of harveſt, experienced the ſevereſt proof of the activity of the cultivator, and preſented the ſpectacle of man ſubduing the obſtacles of nature. Theſe labours were crowned with correſponding ſucceſs. But you will ſend to places where the ſoil has been ungrateful, or the climate unpropitious, aids, in proportion to their wants. How much have uſeful profeſſions been neglected ; how much have the manufactories and workſhops been deſerted ! and yet the labours and efforts of a ſmall number of citizens have been ſufficient. We have had leſs reaſon to obſerve the diminution of articles of conſumption, than to admire a whole people in the activity that circumſtances required, and a ſmall number of induſtrious and laborious citizens doing what the majority of the nation had been formerly employed to do—ſupplying all the articles neceſſary to ſubſiſtence.’

Such exertions muſt be allowed to be aſtoniſhing, if we may credit the account of them given by the reporter : but we are rather ſceptical on this head ; for we cannot conceive it poſſible that agriculture ſhould not ſuffer, and that proportionably diminiſhed harveſts ſhould not enſue, when we find ſo immenſe a number as 1,200,000 men taken from the working or laborious claſſes of the community, and converted into ſoldiers; while another immenſe number of perſons muſt be employed in providing them with clothes, arms, ammunition, tents, camp equipage, &c. and while the horſes neceſſary to huſbandry are frequently employed in drawing artillery or the baggage and ſtores of 15 different armies ſeveral hundred miles aſunder.

Our readers will find, in the following extract, a ſplendid picture of the ſucceſſes, as rapid as they have been general and aſtoniſhing, that have attended the French arms:

"Frenchmen, who have cauſe of complaint, read over the immortal pages of our hiſtory; examine all the events which have ſignalized the courage, and eternized the glory of the nation. Inhabitants of the North, with what ſentiments are you not penetrated, when you fix your eyes upon Liſle; what impreſſion is not made upon you by the recollection of that memorable ſiege, during which the inhabitants of Liſle diſplayed ſuch firmneſs. Conſtancy is the true heroiſm of Frenchmen. The citizens of Thionville exhibited the ſame example, amid the ſame dangers. View that army of heroes, ruſhing into the fire of batteries, carrying redoubts, and gaining the bloody battle of Jemappe; ſee it attack the enemy before Bruſſels, and make the firſt conqueſt of Belgium! A new ſcene opens; the French have to defend their own frontiers; the Engliſh are beaten at Dunkirk, the Auſtrians before Maubeuge. The army advances into Weſt Flanders; this country, full of fortreſſes, is covered by the whole force of the Allied Powers. All the fortreſſes fall into the hands of the French, and the capitulations of Oſtend and Nieuport deprive the Engliſh of every communication with Belgium. Mark with what courage the defenders of their country prepared before Charleroi, the ſucceſs which was to crown them next day in the plains of Fleurus. A proud Monarch publiſhed by ſound of trumpet, the capture of Namur. A new mode of tactics, which other nations will never appropriate, and which deſpotiſm will never introduce into its armies, reſtores Namur to the French. They purſue the Auſtrians, they force them to retreat. They enter Liege, where they make the moſt glorious and the moſt uſeful of conqueſts. They break the ſcepter of a prieſt, and the chains with which a deſpot bound his fellow-men. The induſtrious inhabitants of Liege quit the land of bondage, and ſeek the ſoil of the Republic, to enjoy liberty, and eſtabliſh new manufactures of arms, to complete the deſtruction of tyrants. Inhabitants of our Eaſtern countries, what tranſports have you not felt, when you were ſpectators of thoſe encampments, marches, battles, and victories, which opened to your brothers the gates of Spires, Worms, and Mentz? All the banks of the Rhine reſound with the victories of our armies. The armies of the Moſelle and the Rhine unite, put the Auſtrains and Pruſſians to flight; reſtore the communication of Landau, and ſcour the Palatinate. Inhabitants of the South, you know whether the fruits of victory have been uſeful to France. The conqueſt of Savoy gave to the Republic the Department of Mont Blanc. Mount Cenis now aſſures the conqueſt and the liberty of our brethren. Nice and Villefranche ſecure to us magazines which we could not do without. The capture of Saorgio guarantees the union of the Maritime Alps. Cravella has ſeen the

Croats

ts and Auſtrians flying before Republicans, whoſe orders were to
rve the free countries of Italy from the yoke of a foreign domi-
n. Collioure and Port Vendre were occupied by the Spaniards
moment, only to give new eclat to the arms of the Republic, and
it the ſpectacle of the beſt troops of Spain compelled to renounce
Ionours of War, and lay down their arms. The vallies of Baſſau
Lerain have ſupplied the army for ſeveral months. Fontarabia
St. Sebaſtian give us ports that ſecure the navigation of the
Spain has loſt founderies and manufactories of arms, which
l have been an eternal ſource of jealouſy if they had been pre-
d.

Such is this day the ſituation of France. Could it be grander,
ger, or more formidable ?"

tizen Lindet, we believe, was one of the 12 clergymen who re-
d epiſcopal conſecration from the hands of the famous Biſhop of
n, when they were nominated to fill the ſees vacated by the pre-
who refuſed to take the oaths to maintain the new conſtitution of
ergy.—To thoſe of our countrymen who are willing to make
, but who nevertheleſs are for carrying on the war, becauſe,
ey ſay, the French have no government with which we can treat,
arneſtly recommend the following obſervation of the reporter,
4:

The Nations who have maintained peace, the Governments who
been wiſe enough to reſiſt the inſinuations of the courts of Vi-
and London, hear and repeat the accounts of your victories.
have done every thing for Liberty, by inſpiring ſo high an opi-
of her defenders. You have conquered the opinion of nations.
no longer aſk whether you have a government; they know that
intain the moſt numerous land armies, to cover the Ocean with
of war, to fight and vanquiſh by ſea and land, to bring into your
the commerce of the world, is to govern. This ſentiment with
you have inſpired the people of the North, of Africa, America,
hoſe bordering on your frontiers, is too evident to be diſputed.
enemies can neither veil nor obſcure your glory. They cannot
from you the confidence, and the eſteem of other nations.'

the following paſſage, he alludes to the 20,000 committees, the
l expence of which is generally eſtimated at ſome millions more
he whole royal naval and military eſtabliſhments of France be-
he revolution; he labours to prove that the utility of theſe bo-
f men greatly overbalances the expence which attends them, for,
opinion, they have ſaved the Republic and ſettled it on a ſolid
ation:

'if it ſhould be aſked why the Convention organized a plan of vi-
e, requiring ſuch a prodigious number of functionaries that all
e could not furniſh a ſufficient number of well informed men to
l the places, the French will anſwer, that the plan was wiſe and
ary. Our enemies were ſo numerous, ſo widely ſpread, had ſo
modes and means of inſinuating themſelves into the admini-
ns, the popular ſocieties, and even into our families, that every
n was obliged to conſider himſelf as a centinel ſtationed at a poſt.
xperience and the miſchiefs we had ſuffered, had inſtructed us

to know our enemies. If ſome of us have gone too far, that is no reaſon for blaming a grand Inſtitution, which was as neceſſary againſt our internal enemies, as our armies againſt the coaleſced powers.'

Art. 35. *Letters which paſſed between General Dumourier and Pache,* Miniſter at War to the French Republic, during the Campaign in the Netherlands, in 1792. Tranſlated from the original French by Robert Heron 12mo. pp. 230. 2s. ſewed. Vernor. 1794.

Theſe letters, publiſhed originally by Dumouriez himſelf, are valuable documents, enabling the public to judge of the character and conduct of that General and other leading men, and of the cauſes which co-operated to produce the great events of the campaign of 1792. The future hiſtorian of the French revolution will collect important materials from theſe letters. The uſe which the enemies of France may at preſent make of them is forcibly ſtated by the author, in his introductory remarks:

'If theſe *Letters* ſhould happen to fall into the hands of our enemies; *they* may learn from them, how to judge of the probable iſſue of their projects. Comparing the ſucceſs of our armies, with the ſcanty means which thoſe armies had, to enſure ſucceſs: They will ſee, that undiſciplined Frenchmen, led by inexperienced Generals, in want of clothes, and often in want of bread, have, under all theſe diſadvantages, proved invincible: *They* will tremble for the ſafety of their own lands and houſes, who lately threatened *ours*. Their eyes will open to diſcern that principle of human action, to which we owe our victories. They will ſee, that the greateſt of miracles are wrought by LIBERTY.'

Art. 36. *Relation du Siege de Lyon, &c. i.e.* An Account of the Siege of Lyons, containing a Detail of the Tranſactions that took place there under the Eyes and by the expreſs Orders of the Repreſentatives of the French People. 8vo. pp. 68. 1s. 6d. Stace, Haymarket. 1794.

The ſiege of Lyons may be juſtly termed one of the moſt memorable events of this century, whether we conſider it as a political or a military operation; whether with reſpect to the number of forces employed in the attack and defence; and of the lives loſt on both ſides; or whether with reſpect to the conſequences that it produced from the extinction of a party, which, if it did not aim at overturning the French revolution, would moſt certainly, had Lyons been able to beat off the beſieging army, have ſeparated the ſouth from the north of France, and have eſtabliſhed in it a fœderative republic.

What were the real intentions of the Lyoneſe, in caſe of ſucceſs, cannot eaſily be aſcertained. During the whole courſe of the events which preceded, attended, and followed the ſiege, they never once in their collective capacity ſo much as hinted at the reſtoration of monarchy, nor made even the moſt diſtant approach to a complaint about the treatment which the King and his family had experienced. On the contrary, the grievances which they ſtated were all of a republican complexion; they proteſted, it is true, againſt all laws or decrees of the Convention, paſſed or to be paſſed after a certain period, but it was not the period of the king's condemnation, but that of the impriſonment

ment of the members of the Girondiſt party. This meaſure, they loudly complained, was an attack on the *ſovereignty of the people*; whoſe repreſentatives, being clothed with the exerciſe of that ſovereignty, were and ought to be conſidered as ſacred in their perſons, and amenable only to thoſe from whom they had derived their authority. To impriſon perſons ſo circumſtanced, they ſaid, was not only a violation of the reſpect which the Convention owed to its conſtituents, but alſo a direct attack on their ſovereignty: every member of the Convention being in the eye of the law an *integral* part of the whole; and to proceed to make decrees, during the confinement of a great number of ſuch integral parts, was to exclude the departments which they repreſented from all ſhare in that ſovereignty, which the conſtitution allowed to be fundamentally inherent in them. The Lyoneſe therefore deſired that the repreſentatives ſhould be reſtored to their functions; declaring that, until the latter ſhould have full liberty, as uſual, to take their ſeats and vote and act in the Convention, they would not ſubmit to the authority of, nor hold any communication with, that aſſembly. Nothing in favour of royalty could be deduced from all this reaſoning and conduct; except that the impriſoned members, with all the reſt of the Girondiſt party, had voted *againſt* the *immediate* execution of the King, and *for* taking the ſenſe of the people by departments and diſtricts, relative to his fate.

On the other hand, it is certain that ſome of the moſt determined royaliſts were employed by the Lyoneſe in the defence of their city, and that they were every where ſupported by ſuch of that deſcription of men, as had the means of acting up to their inclination and principles. Whether they thus gave their aſſiſtance, and the others received it, under any declared or implied opinion that they were ſerving one common cauſe, viz. the cauſe of monarchy; or whether the Lyoneſe, on the point of being attacked by the whole force of the Convention, were glad to accept of aid from any quarter,—while the royaliſts, fighting againſt republicans of any ſide, were ſure that they were fighting againſt enemies whom it was their intereſt to weaken; are queſtions which it is not in our power to anſwer. If, however, we may venture to hazard a conjecture, we would ſay it was likely that the people of Lyons were not at bottom very friendly to the revolution; which had, no matter how, been the means of producing a complete ſtagnation of trade in that city, the ſecond in all France in point of ſize and population, and the firſt in point of manufactures; its thouſands of looms were all ſtopped, and the inhabitants were reduced to very great diſtreſs;—circumſtances which could not be ſuppoſed to make them, at leaſt the principal manufacturers, very heartily attached to the new order of things that had made them ſuch ſufferers.

Be this as it may, whatever the Lyoneſe might have been at the period to which we refer, whether republicans of either ſchool, namely *fœderaliſts* or *one-and-indiviſibliſts*, or whether concealed friends of monarchy, certain it is that the author of the pamphlet now before us is a royaliſt; and, therefore, when he inveighs againſt the cruelties of the beſiegers in language glowing with indignation, his teſtimony ought to be received with caution, like the evidence of a man who is known to be the determined enemy of the party accuſed. We muſt allow, however, that the moſt atrocious acts of barbarity, with which he charges the beſiegers, have been ſince ſtated in full Convention, in crimination of ſome of thoſe who were principally concerned in them; and that the military operations of the ſiege appear to be detailed with accuracy and fidelity.

He divides his account into four epochs; in the firſt, he makes his readers acquainted with the events that took place at Lyons from Feb. 6, 1793, to May 29 following; the ſecond gives a relation of thoſe which occurred between this latter date and the commencement of the ſiege; the third includes what happened during the ſiege, until the remains of the garriſon marched out and endeavoured to eſcape on the 8th of October; and the fourth comprehends a ſhocking detail of the barbarities exerciſed at Lyons by order of deputies from the Convention, after the reduction of the city.

Our readers already know that the buildings of Lyons were as little ſpared as their owners; the ſquare of Louis XIV., one of the fineſt in Europe, was demoliſhed; the houſes of all the principal traders and manufacturers were pulled down, as were thoſe which were ſuch ornaments to the quays along the banks of the Rhone and the Saône; nay the very name of Lyons was proſcribed, and that of *Ville Affranchie* given to its ſad remains: this latter, however, has been ſince ſuppreſſed, and the former name reſtored, under the auſpices of the preſent ſyſtem of moderation.

In the ſiege of Lyons, all Europe was deeply intereſted. While it was able to withſtand its beſiegers, Toulon was ſafe in our hands, Marſeilles could not be kept in awe, the whole South of France would have looked to it as a rallying point, and the Northern departments of that vaſt country would have been in the moſt imminent danger of being ſtarved, as the principal ſupplies of corn, which they received from abroad, arrived from Italy in the ports of the Mediterranean; and ſhould the cities to which theſe ports belong be adverſe to the Convention, one of theſe two conſequences muſt have inevitably followed,—that the Convention muſt have been diſſolved, or France ſplit into two ſeparate and hoſtile ſtates; and either revolution would have given a new turn to the affairs of Europe. From the fate of Lyons, nations may learn this ſalutary leſſon;—as one of the greateſt ſcourges with which mankind can poſſibly be afflicted is *a civil war*, ſo it is the duty of thoſe who are placed at the helm of the ſtate ſo to govern, that the people ſhould have no grounds for ſeeking a redreſs of grievances in a revolution;—and the people ſhould on the other hand be convinced that there can ſcarcely exiſt a grievance, which would not appear trivial when compared to that kind of revolution which changes all the elements of the government of a country, deſtroys all land-marks, and places the citizens under no other guidance than that of the effervеſcence of the human paſſions. May our rulers and our fellow-ſubjects bear this deeply in their minds; and then we may hope that they will both meet in the wiſh to effect, *peaceably* and *coolly*, ſuch a reformation in our conſtitution, as may bring it as near to perfection in practice as it is in theory; and render it at once the happin-

eſs of Engliſhmen, the pride of reaſon, and the admiration of
ope.

7. *Narrative of the Events of the Siege of Lyons.* Tranſlated
n the French. 8vo. pp. 97. 1s. 6d. Vernor and Hood.
ſpeedy tranſlation ſeems generally faithful, though, as the tranſ-
onfeſſes, not very correct and elegant. *Dubois Crancé* is every
printed without the accent, *Crance*; p. 54, the famous Chevalier
is called *Bargard*; p. 13, *pulling the ſtring of the guillotine* is
drawing a ſlender bolt: p. 56, *they quickly ſeized*—or occupied
Iſle of Perrache, is rendered *they ſoon urged into the iſle*, &c. &c.
Scotticiſms alſo occur.

THEOLOGY, POLEMICS, &c.

58. *A Free Enquiry into the Authenticity of the Firſt and Second
pters of St. Matthew's Goſpel:* with a new Preface, containing
Account of ſome MSS. in the Britiſh Muſeum: and a Diſſerta-
on the original Language of that Goſpel. The ſecond Edition,
ected, improved, and much enlarged. By John Williams,
D. 8vo. pp. 173. 4s. Boards. White. 1789.

we do not always notice new editions of works, we have long
oked this publication; not being aware that it was ſo much en-
. It is indeed ſo expreſſed in the title-page: but we have been
ten deceived by this ſtale language of *the trade* to give much
to profeſſions of this kind. Had we been fully apprized of our
t the time of the republication, we ſhould have paid that attention
work which, in conſequence of its additions and improvements,
rves. All that we can now do is to ſay that theſe additions are
important, and add conſiderable weight of evidence againſt the
eneſs of the chapters in queſtion. Whether this evidence will con-
many perſons that the chapters are ſpurious, we know not: but
er it turn out, no pious Chriſtian ought to be in the leaſt alarmed
inquiry; for, let the event be what it will, Chriſtianity, and
important truths, will ſtand juſt where they did before the in-
was inſtituted.

an account of the firſt edition, which was anonymous, and for
plies to it, the curious may conſult our General Index.

9. *Dogmatiſm expoſed, and Sophiſtry detected:* or a Confutation
Paine's "Age of Reaſon." To which is prefixed a brief Ac-
nt of the Replies already publiſhed. By Daniel M'Neille, A. M.
. pp. 70. 1s. 6d. Chapman. 1794.

ough we do not ſubſcribe to every aſſertion contained in this
let, and cannot poſſibly agree with its author in what he ad-
concerning the apocalypſe, 'that it is now well underſtood;'
ugh we cannot applaud the review which he has made (in his
e) of the former replies to the *Age of Reaſon*, and feel ourſelves
to cenſure the low and illiberal pun reſpecting Mr. Wakefield,
from his reſiding at Hackney, is deſcribed as 'a gentleman
yed in the tenets of Prieſtley;'—we would not with-hold from this
the praiſe due to a ſtrenuous and manly defender of Chriſtianity.
M'Neille fairly meets the objections of the Deiſt, and convicts

him, in ſeveral inſtances, of ignorance, puerility, and miſ-ſtatement. He deſires the reader of the low witticiſms, in the *Age of Reaſon*, to recollect that ‘ levity is not reaſoning ;’ and, to oppoſe Mr. Paine’s general concluſion, he briefly deſcants on the maſs of evidence on which the belief of revelation is founded, particularly noticing that ſingular political phænomenon, the preſent ſtate of the Jews.

Againſt the all-ſufficiency of Mr. Paine’s *word of God*, viz. “ the creation,” as a volume of religious inſtruction, he obſerves ; ‘ to the reflecting mind, the creation exhibits aſtoniſhing proofs of the power, wiſdom, and beneficence of God ; but it does not by any means convey to the maſs of mankind any *one* idea [this is more ſtrongly expreſſed than the argument required] with regard to religious knowlege ; if it did, the South Sea iſlander, the American Indian, or the Hottentot, would be as enlightened on this ſubject as the moſt learned European. All nations would poſſeſs the ſame portion of divine knowledge, and the worſhip of the Deity would be equally pure among all people. According to Mr. Paine a man has merely to look around him to have a knowlege of the word of God. But we have only to conſult the account of voyagers and travellers to be convinced that this *word of God*, appointed by Mr. Paine, is a very inſufficient guide in religious concerns, and far inferior to Chriſtianity, the great doctrines and precepts of which cannot be miſtaken even by the moſt inattentive.’

Mr. M‘Neille has gone a little too far in the concluſion of this paragragh; for, if the doctrines and precepts of Chriſtianity cannot be miſtaken, how can he account for the exiſtence of ſo much religious controverſy ?

Art. 40. *Letters to Edward Gibbon, Eſq.* Author of the Hiſtory of the Decline and Fall of the Roman Empire. By George Travis, A. M. Archdeacon of Cheſter. The third Edition, corrected and conſiderably enlarged. 8vo. pp. 570. 9s. Boards. Rivingtons. 1794.

Mr. Travis has at leaſt the merit of having expended much labour and ingenuity on the ſubject of this work. His letters to Mr. Gibbon, which firſt appeared in the Gentleman’s Magazine, were afterward collected and enlarged into a quarto volume, which was publiſhed in the year 1784 * ;—another edition, farther improved, appeared in the following year ; and now, after an interval during which the ſubject has undergone farther diſcuſſion, a third edition comes forth in a much more elegant form. We are aſſured that, though this edition is built generally on the baſis of that which immediately preceded it, many parts of the ſuperſtructure are enlarged by the uſe of new and (as it ſeems) valuable materials. When we recollect how intimately the point here diſcuſſed is connected with the general ſyſtem of eſtabliſhed belief, and what weighty intereſts are in ſome meaſure dependant on the ſolution, we feel no ſurpriſe that a queſtion which, in a diſtant view, appears ſimple, ſhould (to borrow our author’s words) expand itſelf on a nearer approach into ſo many complicated branches,

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* See Rev. vol. lxxi. p. 341.

and

nd cover ſo large a field of hiſtorical inquiry. We know that ingenuity and induſtry, when properly ſtimulated, can perform wonders: ut, we own, we are ſurprized that, without taking any direct notice f the elaborate inveſtigation which has lately been beſtowed on the ubject by Mr. Porſon, in his letters to Mr. Travis, publiſhed in 1790 *, it ſhould be as confidently maintained, as if no ſuch inveſtigation had ever taken place, that the verſe in queſtion 'ſeems beyond all egree of ſerious doubt to have ſtood in the Epiſtles when it originally roceeded from the pen of St. John.' It is not the addition of an elaorate diſquiſition to prove that R. Stephens, in ſettling the text of he New Teſtament, was in poſſeſſion of MSS. which contain the iſputed verſe, nor any other additions that we find in this improved dition of the Letters, which will obviate the objections to the authenicity of this text, drawn from the circumſtances that it is not quoted y the early Chriſtian fathers when expreſsly treating on the ſubject of he divinity of Chriſt, and that it is not found in any, or at moſt not n more than one or two, of the Greek MSS. of the ſcriptures which re now extant. We do not mean, however, to renew the debate on ſubject already ſo thoroughly exhauſted.

Art. 41. *Antichriſt in the French Convention*; or, an Endeavour to prove that ſome Part of the Prophecies of Daniel and St. John is now fulfilling in Europe. Addreſſed to all Mankind who believe in the Old Teſtament. To the Jew as well as the Chriſtian. 8vo. 1s. Cadell and Davies. 1795.

The viſions of Daniel, and the myſteries contained in St. John's Revelations, ſeem to have furniſhed an inexhauſtible fund of employment for thoſe learned adepts in myſtic obſcurity, who know how to apply the ſymbolic horns, vials, beaſts, &c. &c. to the moſt remarkable perſons and events of ages paſt, preſent, and future, in all quarters of the habitable globe. Yet it is the misfortune of theſe pious and ſkilful interpreters to be as little regarded by their contemporaries, as were their precurſors, the good prophets of old.—Thus we find the author of the preſent expoſition complaining, in his preface, that

'In ſearching for the grounds of Mr. FLEMING's conjectures reſpecting the downfall of the French monarchy, and the pouring out the fifth vial upon the ſeat of the beaſt, he has been forcibly ſtruck by the ſtrong reſemblance which the events foretold by Daniel and St. John bear to the tranſactions of the preſent times. He has attempted, more than once, to excite an inquiry, among learned men, into the ſubject, as he wiſhed it to have been taken up by a more able hand; but the ſubject is obſolete; his hints in the Papers have been unnoticed, and the learned world turns a deaf ear to ſuch opinions: yet thoſe opinions, if right, are of the greateſt conſequence; if erroneous, let them be confuted.'

The author modeſtly adds, however, that his utmoſt pretenſions are, that thoſe opinions only carry with them evident marks of *probability*: yet even this probability may not ſeem very clear to thoſe who are unable to trace (with the preſent expoſitor,) the *civic caras* and national cockades of the French, with their *aſſignats*, and their *telegraphs*, in the viſions of DANIEL or JOHN.

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* See Rev. *N. S.* vol. v. p. 42.

Art. 42. *A Courſe of Prayer, for each Day in the Week*, ſuitable to every Chriſtian Family. Printed from the Manuſcripts of the late Rev. Auguſtus Toplady, Vicar of Broad Hembury, Devon. 8vo. pp. 34. Parſons. 1794.

In theſe days of hereſy, we very much queſtion whether a Courſe of Prayer, drawn up by a man ſo ſound in the faith as Mr. Toplady, can be, as the title of this Courſe of Prayer promiſes, ſuitable to every Chriſtian family. It will, however, doubtleſs prove very acceptable to that claſs of Chriſtians who eſtimate the value of all theological productions by what is termed their *orthodoxy*.

MEDICAL, CHEMICAL, &c.

Art. 43. *A Treatiſe on the Hydrocele, on Sarcocele or Cancer, and other Diſeaſes of the Teſtes.* By Benjamin Bell, F.R.S. &c. &c. 8vo. pp. 295. 4s. Boards. Edinburgh, printed.—Robinſons, London. 1794.

This volume is chiefly a republication of the obſervations reſpecting theſe diſeaſes contained in the author's *Syſtem of Surgery*. He was induced to print it in this form, by the requeſt of ſeveral perſons who wiſhed to have this part ſeparately; and alſo becauſe he had ſome additional remarks to introduce relative to the methods of curing the hydrocele, and the operation for the ſarcocele.

Some late attempts to encourage the practice of injection, for the radical cure of the hydrocele, lead Mr. Bell to give a brief hiſtory of the origin and progreſs of this mode, and to compare it with the others employed for the ſame purpoſe. He raiſes various objections to it: but the conſideration, which principally ſeems to weigh with him, is the ſafety and efficacy which he has always experienced in the cure by inciſion; a method obviouſly more certain than any of the others, if not objectionable on account of pain and danger. The improved manner of performing it, which he deſcribes very minutely, is not in any important reſpect different from the practice of ſkilful ſurgeons in general: but the mode of dreſſing which he recommends has ſome peculiarities that may contribute to the ſucceſs:—for particulars we muſt refer to the book. In the writer's practice, the diſeaſe has not returned in a ſingle inſtance; nor has one patient died, nor even been in danger, in 165 caſes in which he has operated by inciſion.

As to the operation of removing the diſeaſed part in a ſarcocele, the directions given are accurate and judicious, but, as far as we obſerve, contain little that is new. The ſpermatic chord is ſecured at the beginning of the operation by a ligature paſſed round it; which, after having taken up the divided ends of the artery and vein ſeparate from the nerve, is untied again, and left in, like a tourniquet, till all danger of hæmorrhage is paſt.

Art. 44. *Deſcription of a Pneumatic Apparatus*; with Directions for procuring the Factitious Airs. By James Watt, Engineer, Birmingham. The Second Edition. 8vo. pp. 49. 2s. Baldwin. 1795.

In our Review for January, we announced the firſt appearance of this pamphlet, in a joint publication of the author and Dr. Beddoes. Some improvements in the apparatus, and in the manner of employing it, having ſince ſuggeſted themſelves, Mr. W. has very properly made the whole the ſubject of a ſeparate publication, in which he has confined himſelf to deſcription and directions, omitting the ſpeculative matter contained in ſome of his letters to Dr. B.

Art. 45. *A ſhort Account of the Nature and Properties of different Kinds of Airs*, ſo far as relates to their Medicinal Uſe; intended as an Introduction to the Pneumatic Method of treating Diſeaſes: with miſcellaneous Obſervations on certain Remedies uſed in Conſumptions. By Richard Pearſon, M.D. Phyſician to the General Hoſpital, Birmingham. 8vo. pp. 27. 1s. Baldwin. 1795.

This is a neat general account of the different kinds of airs which have lately been propoſed for trial in various diſeaſes, with the grounds on which good effects have been expected from each. The author juſtly calls himſelf at preſent little more than an expoſitor, but he hopes that hereafter he may contribute to augment the ſtock of obſervations on the ſubject. In the few concluding remarks on the remedies uſed in conſumptions, the circumſtance chiefly worthy of notice is the ſalutary exhibition of the vapour of æther: but Dr. Pearſon announces his intention of giving a more particular relation of this practice.

HORTICULTURE.

Art. 46. *A Treatiſe on the Culture of the Cucumber:* Shewing a new and advantageous Method of cultivating that Plant, with full Directions for the Management thereof, and the Degree of Heat it requires on every Day of the Year; and a Meteorological Journal of the Weather and Temperature of the Climate in Lat. 51° 20′ North, Long. 0° 1′ Eaſt, of London. To which are added, Hints and Obſervations on the Improvement of Agriculture. By James M‘Phail, Gardener to Lord Hawkeſbury, &c. &c. 8vo. pp. 528. 8s. Boards. Cadell. 1794.

It will no doubt ſurpriſe many perſons to ſee a large volume in octavo, for the purpoſe of explaining and amending the culture of the cucumber. Be it known, however, that but a ſmall portion of this book is appropriated to inſtructions immediately reſpecting the *culture of the cucumber*; which, as any one may conceive, might be compreſſed within a very few pages. The appropriation of the volume is as follows;—ſixteen pages of *advertiſement*, ſixteen of *preface*, forty-two on the culture of the cucumber, and two hundred and twenty-four on the management of cucumber plants,—(being a meteorological journal of the weather, with the coverings and liftings of the frames, and with the heat of the ſoil, of the air within the frames, and of the open air; regiſtered ſeven or eight times in a day, from October 1792 to January 1794;) and two hundred and fourteen pages of hints and obſervations on agriculture.

Mr. M‘Phail is evidently an ingenious gardener, and his newly invented cucumber frame does him much credit: it might be ſtyled an elegant invention. Inſtead of the vulgar dung-bed, which is generally in uſe, (and through the means of which, by the way, every carter and ploughboy, in many parts of the kingdom, produces what ſome would call very good cucumbers,) Mr. M'P. makes his bed of vegetable mould, within a brick frame; communicating heat to this bed by the ſteam of fermenting dung, placed round the frame, in a very ingenious manner.

The journal ſhews great attention and perſeverance on the part of the author: but we think that its publication, *at large*, was not requiſite to the illuſtration of Mr. M'Phail's method of cultivation.

As to the hints and obſervations on agriculture, we need only to ſay that they will not bear the teſt of a deliberate peruſal, by men who are converſant with the ſubject. Whether they ariſe from reading or from practice, they are crude and unſatisfactory. Mr. M'P. has the pen of a ready writer, and he is not ſcrupulouſly nice about ſticking to his text. His deviations are many and wide; ſtraying into the mazes of religion and politics, with an unguardedneſs which, eſpecially in the preſent intemperate times, may procure for him more enemies than friends.

We have formed a very good opinion of Mr. M'Phail's abilities as a writer on *gardening*, (on which ſubject he gives us to underſtand he has much manuſcript matter,) and we would adviſe him to leave agriculture and politics to others.

Nevertheleſs, viewing the production before us, with the various ſentiments which it contains, as emanating from the ideas of a man who, not many years ago, was a farmer's ſervant (as he informs us,) in the Highlands of Scotland, we deem it a curioſity. His reading has evidently been extenſive, and his memory, we conclude, is retentive. Theſe circumſtances ſerve to account for his *fluency* of language; which, however, as may well be conceived, frequently wants *correctneſs*.

MILITARY.

Art. 47. *An Hiſtorical Account of the Britiſh Regiments employed ſince the Reign of Queen Elizabeth, in the Formation and Defence of the Dutch Republic*; particularly of the *Scotch Brigade*. 8vo. 3s. ſewed. Kay, &c. 1795.

A very entertaining and informing hiſtory of a diſtinguiſhed military corps, raiſed in our own iſland, but maintained in the ſervice of foreign powers allied with this nation. It is impoſſible for us, as Britons, to peruſe this work without feeling ourſelves ſtrongly intereſted in the fate of this body of brave men; and we ſhould have lamented for them had they been ſuffered to crumble into non-exiſtence. It therefore gives us pleaſure to find that his Majeſty has been pleaſed to order the revival of a corps which has maintained its honour on the Continent for not leſs than two hundred years. The great Montecuculi * conſiders, as this hiſtorian remarks, 'a *permanent* body of troops as a kind of Immortal Being; as it aſſimilates to itſelf the nouriſhment it receives, and remains always the ſame.' May this obſervation be verified in regard to the Scotch Brigade! eſpecially as, if we miſtake not, it is intended to be hereafter employed in our own proper ſervice.

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* A famous Generaliſſimo of the Imperial armies in the time of Louis XIV.

Art. 48. *Letters on the Subject of the Armed Yeomanry,* addreſſed to the Right Hon. Earl Gower Sutherland, Col. of the Staffordſhire Volunteer Cavalry. By Francis Percival Eliot, Major in the above Corps. 8vo. 6d. Longman. 1794.

This tract (printed at the deſire of the committee of *Subſcribers* to the *Internal Defence of the County,*) appears to be the work of an experienced and ſkilful officer, and is written with accuracy and ſpirit. It details the whole diſcipline of the volunteer cavalry; ‘ a corps compoſed entirely of gentlemen and yeomen, exhibiting what may be termed a kind of non-deſcript ſpecies of ſoldiery: a body of men, who feeling themſelves independent as individuals, have voluntarily ſtepped forth in defence of a conſtitution which the experience of ages has proved perfectly competent to the preſervation of that independence, which it is their pride and happineſs to enjoy.’

To the above-mentioned *letter* is added *Letter* II. ‘ on the Utility and Expediency of *the Volunteer Eſtabliſhment*;’ in which the ingenious writer expatiates, (in a ſtyle ſomewhat *declamatory,*) on the excellence and wiſdom of ‘ a meaſure, by which alone,’ as he apprehends, ‘ the internal peace of this country can, in the preſent ſtate of European politics, be for a moment enſured.’ While, however, we are thus neceſſarily buſied in “ beating our plowſhares into ſwords, and our pruning-hooks into ſpears,” let us devoutly hope and pray that there may never be occaſion for our making any *ſanguinary* uſe of the weapons.

PHILOSOPHY.

Art. 49. *The Meteorologiſt's Aſſiſtant in keeping a Diary of the Weather;* or Atmoſpherical Regiſter of the State of the Barometer, Thermometer, Hygrometer, and Wind, at three Periods in every Day; and the Quantity of Rain, &c. falling each Day. Folio. 12 Tables. 1s. 6d. Baldwin. 1793.

The nature of this publication is ſufficiently explained in the title-page. The blank tables, of which it principally conſiſts, are conveniently conſtructed for their purpoſe, and may uſefully be employed by thoſe who are deſirous of ſaving themſelves a little trouble.

POETRY *and* DRAMATIC.

Art. 50. *The Wedding Day,* a Comedy: in two Acts. As performed at the Theatre Royal, Drury-lane. By Mrs. Inchbald. 8vo. 1s. Robinſons. 1794.

Whatever fault rigid criticiſm may detect in the plot of this little piece, as exhibiting incidents which verge on improbability, it is compenſated by the eaſe and vivacity of the dialogue, and the ſtrongly marked diſtinctneſs of the characters. The whimſical oddity of Sir Adam Conteſt is well contrived to raiſe a laugh; and Lady Conteſt has peculiar features of gay ſimplicity, which do credit to the inventive talents of Mrs. Inchbald.

Art. 51. *The Coffee Houſe;* a characteriſtic Poem. 4to. 1s. 6d. Robinſons. 1795.

We have ſeen various imitations of Philips's *Splendid Shilling;* with the *ſtyle* of which the author of this poem ſeems to have cultivated ſome acquaintance: but the ſolemn burleſque keeps aloof. Here is more of ſatire than of drollery:—though the writer diſavows all *perſonal* deſign.

Art 52. *The Siege of Gibraltar*; a Poem. By Capt. Joſ. Budworth, Author of *A Fortnight's Ramble to the Lakes**. 4to. 2s. Hookham and Co.

What Pope confeſſed with regard to one of his early productions, that "*pure deſcription held*" in it "*the place of ſenſe*," cannot juſtly be applied to the preſent performance, unleſs for *ſenſe* we ſubſtitute the word *poetry*:—but it would be ungenerous in us to criticiſe the production of a ſoldier's muſe, when the merit of the verſes is not fondly over-rated by the author himſelf, as appears from the modeſty with which he ſpeaks of them in the following paſſage, copied from the dedication: 'I am no ſcholar, but you have the unlaboured effuſions of a mind that was in the midſt of the ſcenes it attempts to deſcribe; and if it may tend to give an unadorned account of an event the world was *once* intereſted about, it will not concern me, if I ſhould be ſaid to have failed in the poetry.'

The pourtraiture of the brilliant ſcenes here commemorated will not, we imagine, highly delight the ear of the faſtidious critic: but we doubt not that it will gratefully excite the recollection of the brother-ſoldiers of Capt. Budworth, who ſhared with him in the dangers and the honours of that ever-memorable and glorious ſervice.—Many of the deſcriptive paſſages in the poem are illuſtrated by notes, which are fraught with information and amuſement. In ſeveral of the anecdotes, the author does ample juſtice to ſome of the leading military characters who diſtinguiſhed themſelves on that great occaſion; among which the names of the brave ELLIOT, (the late Lord Heathfield,) and the gallant CURTIS, ſhine with ſuperior luſtre.

Art. 53. *Sonnets*, (3d Edition †,) with other Poems, by the Rev. W. L. Bowles, A.M. late of Trinity College, Oxford. Crown 8vo. pp. 120. 3s. ſewed. Dilly. 1794.

The Italians, who during four centuries of literary culture muſt have made more experiments than other nations on the moſt convenient form for ſhort compoſitions, have given a very general preference to the ſonnet. Odes, heroic, religious, and amatory,—elegies, panegyrics, anecdotes, fables, tranſlations, deſcriptions, ſatirical portraits; in fact, every thing calculated ſtrongly to arreſt a tranſient attention has been anxiouſly fitted to this bed of Procruſtes, and expanded or compreſſed to the preciſe dimenſions of fourteen lines conſiſting of two quatrains and two triads of rhimes;—and, as a ſingle thought, elegantly amplified, may be made ſufficient to fill this ſpace—as any ſyſtem of thoughts to be confined within this compaſs muſt be pruned of every unneceſſary appendage—as the induſtry requiſite to poliſh ſo ſhort a poem into the moſt elaborate perfection, and to put throughout the right word in the right place, is by no means either rare or fatiguing,—ſo nothing is more common than to find a ſonnet poſſeſſing every requiſite of a perfect work of art; unity and wholeneſs of plan; thoughts attracting attention from the beginning, and providing a gradual increaſe of pleaſure till the cloſe; and a ſtyle offending by no awkward word, ſtrained conſtruction, or harſh line. The Italians accordingly take great delight in *Anthologies* of ſonnets, and conſtantly point to them as the proof of their national excellence in the leſſer myſteries of the muſe. Nor are ſuch purſuits to be deſpiſed: Trypho could diſplay as profound a knowlege of deſign in engraving a Cameo, as Polycletus in the ſculpture of his Canon.

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* See Rev. N. S. vol. xiii. p. 117.

† See Rev. vol. lxxx. p. 465; and vol. lxxxi. p. 83.

In the ſonnets here offered to the public, Mr. Bowles exempts himſelf from the neceſſity of ſeeking a multiplicity of like rhimes, and ſeldom *binds* together more than a couplet. He alſo terminates many of them by an Alexandrine; which, notwithſtanding Pope's ſimile of the wounded ſnake, is certainly agreeable to the Engliſh ear at the cloſe of long ſtanzas,—as the readers of Spenſer muſt have felt.

The ſubjects ſelected are wholly of the plaintive elegiac kind, as is indeed the caſe with moſt Britiſh poems of this deſcription; the verſification is ſmooth, the ſtyle correct, the imagery pleaſing, the thoughts are natural, and the faults are rare. Yet, with all this, there are very few which leave much impreſſion on the memory, or forcibly recall us to their peruſal. We endeavoured to find the beſt, in order to praiſe it,—and the worſt, in order to criticiſe it; yet, in vain: like a ſtring of beads, each is as perfect as the other:—but we have ſufficiently dwelt on the ſonnets of this ingenious writer, as the reader will ſee by turning back to our former articles, cited in the note.

The other poems annexed are no leſs pleaſing than the poliſhed ſonnets of this author: but the principal of theſe have alſo been duly noticed in our former volumes.

Art. 54. *Heigh ho for a Huſband!* a Comedy: as performed at the Theatre Royal, in the Hay-market, January 14, 1794. 8vo. 1s. 6d. Arrowſmith. 1794.

This dramatic piece is a parody of Farquhar's comedy of the Beaux Stratagem. Charlotte and Maria, two giddy girls of family, who quit the protection of their friends, and traverſe the country in ſearch of huſbands, are given as the counterpart of Archer and Aimwell; Mrs. Mill-clack the landlady, of Boniface; her ſon Frank, of Daughter Cherry; and ſo of the reſt. The frolic laſts only half a day; during which theſe forward miſſes, who do very little credit to their breeding, fall in love, one with the landlady's ſon, and the other with a ſpirited clown who turns out to be a young eſquire. In the evening, the father of Charlotte overtakes them, and ſomewhat too kindly conſents to the completion of theſe fooliſh matches, that the girls may no longer cry Heigh-ho for a huſband!

As a parody, the piece is entitled to no commendation. In wit and humour it falls far ſhort of the original; though ſome of the characters are not without merit. The talkative landlady, her rattling ſon, the ſimple clown Timothy, and the country malkin Dorothy, are well conceived and expreſſed. The genteel characters are leaſt diſtinctly marked. The Epilogue, by Mr. Colman, is written with great eaſe, and contains two admirable matrimonial ſketches.

Art. 55. *Poems written in cloſe Confinement in the Tower, and Newgate,* under a Charge of High Treaſon. By John Thelwall. 4to. 2s. Ridgway. 1795.

Mr. Thelwall himſelf ſhall characteriſe theſe poems.—'They have,' ſays he, 'perhaps, little but ſentiment to recommend them. They are generally tranſcripts of the heart, rather than flights of the imagination; rather intended to rouze the patriotic feeling, than calculated to amuſe the admirer of poetical enthuſiaſm. I have ſpoken what I felt; not conſidered what I ſhould ſpeak; a method, at leaſt, the moſt honeſt, and ſometimes the moſt ſucceſsful, in appealing to the hearts of others.'—This ſeems at once both juſt and modeſt. We deem of his poetry as the author deems, according to the foregoing ſhort extract from his prefatory Advertiſement: but we muſt add that we admire the flow of ſpirits and the fortitude that could produce ſuch lines under *ſuch* circumſtances! The following may be given as a ſpecimen:'

'STANZAS;—Tower, Sept. 28, 1794.

'Short is perhaps our date of liſe,
  But let us while we live be gay—
To thoſe be thought, and anxious care,
  Who build upon the diſtant day.

'Tho' in our cup tyrannic Power
  Would daſh the bitter dregs of fear,
We'll gaily quaff the mantling draught,
  While Patriot toaſts the fancy chear.

'Sings not the ſeaman, tempeſt-toſt,
  When ſurges waſh the riven ſhroud—
Scorning the threat'ning voice of Fate,
  That pipes in rocking winds aloud?

'Yes;—he can take his chearful glaſs,
  And toaſt his miſtreſs in the ſtorm,
While duty and remember'd joys
  By turns his honeſt boſom warm.

'And ſhall not we, in ſtorms of ſtate,
  At baſe oppreſſion's fury laugh,
And while the vital ſpirits flow,
  To Freedom fill, and fearleſs quaff?

'Short is perhaps our date of life,
  But let us while we live be gay—
To thoſe be thought, and anxious care,
  Who build upon the diſtant day.'

The above 'little poem,' the author obſerves, 'was the firſt, in point of date, written under any impreſſion that our *lives* were to be weighed in the balance of Criminal Juſtice.'—There is another piece, entitled *Anacreontic*, written with yet ſuperior vivacity. The reſt are odes, ſonnets, a ballad, &c. of various *poetic* merit: the writer's political principles illuminating many of them, and ſeeming to be, indeed, the "inſpiring ſpirit" of the whole.

Art. 56. *The National Advocates*; a Poem. Affectionately inſcribed to the Hon. Thomas Erſkine, and Vicary Gibbs, Eſq. 4to. pp. 33. 2s. 6d. Debrett. 1795.

The ‘ SCIPIO and LÆLIUS of the bar’ are here not improperly ebrated as

‘ Fraternal advocates in Freedom’s cauſe.’—

‘ To you, entitled to the word’s applauſe,
Fraternal advocates in Freedom’s cauſe :—
To you, whom Friendſhip with fond pride unites,
With all the luſtre of her ancient rites,
Of equal probity and varied powers,
In arduous duty’s ſpirit-trying hours,
Each to the other a benignant ſtar,
The Scipio and the Lælius of the bar :—
To you, illuſtrious friends, whoſe legal fame
Shall laſt, while Law herſelf, a ſacred name,
Holds her primæval right, her bleſt employ,
Parent of peace, and cheriſher of joy :—
To you I offer, nor will you refuſe,
You, who as Freedom’s child careſs the Muſe.’

In this performance, the Muſe of Freedom has exerted her powers, f whatever magnitude they may be deemed, in aſſerting the noble auſe in which, on this occaſion, ſhe is engaged ; and eſpecially in ehearſing the uncommon merits of the profeſſional gentlemen already amed : particularly on account of their late ſucceſsful efforts in de- ence of the perſons impriſoned on a charge of High Treaſon.

‘ When a ſick nation, like a feveriſh child,
Sinks in a panick, wayward, dark, and wild ;
From fear to fear in blind confuſion runs,
Miſtakes for foreign imps her genuine ſons ;
Calls Loyalty a Traitor, Truth a Liar,
And Freedom’s vital warmth Sedition’s fire :
When rampant Power, beyond Ixion proud,
Impregnates with chimeras every cloud,
Bleſt be the minds, whoſe virtuous labours ſerve
To ſave their darkling country’s viſual nerve ;
While fancied plots and ſhadowy perils fly
Diſtemper’s film, that dimm’d the nation’s eye,
Who, with recover’d ſight, exults to ſee
It is not treaſon ſtill to wiſh her free.’

This patriotic poet, however attached to the intereſts of liberty, is o friend to *French Philoſophy* ;—againſt which, and its attendant, *icentiouſneſs*, he inveighs with becoming indignation ; concluding hat he ſays on this head with the following application :

‘ Brave generous Britons, who have leſs to fear
From open enmity’s uplifted ſpear,
Beware this ſmiling peſtilence, and know
In French Philoſophy your deadlieſt foe !’

After ſome pertinent alluſions to the miſ-uſe of the antient Greek nd Roman eloquence, and juſtly giving preference to the more vir- ous oratory of our countrymen of the preſent age, the poet concludes with the following apoſtrophe to the diſtinguiſhed heroes of his panegyric:

‘ Erſkine and Gibbs! whoſe names, to Nature dear,
Ages unborn may gratefully revere;
While this memorial of your worth I raiſe,
And firmly credit what I fondly praiſe;
One hateful truth ſhall Mem'ry dare ſuggeſt,
Grav'd on the deep receſſes of her breaſt:
Rudely ſhe teaches, from her ample range,
That Public Virtue is moſt apt to change.
The faithful hand, that theſe frank lines ſupplied,
Ne'er laviſh'd incenſe by the heart belied;
But, with fond zeal to court in joyous youth
A public idol of imagin'd truth,
Has oft diſcarded an unfiniſh'd taſk,
Finding Apoſtacy in Virtue's maſk;
For ere my fingers could the garland weave,
Like that our hapleſs Father twin'd for Eve,
It dropp'd, and all its faded roſes ſhed,
Scorning to garniſh an Apoſtate's head.
But may this civic wreath, in eager haſte
Form'd of wild flowers, by Merit's ſmile be grac'd!
For lives preſerv'd unqueſtionably due,
(The nameleſs donor proves the tribute true;)
Bays from Sincerity's obſcure retreat
May cheriſh Virtue in Contention's heat.
Ye, to whom England owes a pleaſing debt,
That Engliſh gratitude ſhould ne'er forget;
Thus Freedom prays, to recompenſe your care,
Deign, righteous Heav'n! to ratify the pray'r:
“ Live my firm aids to life's ſereneſt end,
Friends to each other, each the people's friend;
Live beyond life of Briton's glory part,
Enſhrin'd for ever in the public heart!”

Of the poetry in which this nameleſs and to us unknown writer has clothed his very laudable ſentiments, it ſeems ſcarcely neceſſary for us to ſpeak, after it has ſo amply ſpoken for itſelf in the preceding extracts.

NOVELS.

Art. 57. *The Advantages of Education*; or the Hiſtory of Maria Williams, a Tale for Miſſes and their Mammas. *By* Prudentia Homeſpun. 12mo. 2 Vols. 6s. ſewed. Lane.

Amid the multiplicity of fictitious tales which tend to excite romantic ſentiments and falſe ideas of life, in young minds, it affords us pleaſure to ſee this captivating ſpecies of writing ſometimes employed, unequivocally and powerfully, for the purpoſe of effacing theſe falſe impreſſions, and ſubſtituting in their room the genuine dictates of good ſenſe and prudence. This is the profeſſed deſign of the preſent work; and we have ſeldom ſeen one better adapted to anſwer the end. The ſtory affords young females excellent leſſons on the

er of yielding to the ſuggeſtions of vanity, and indulging
ſ deſires, and on the neceſſity of counteracting their influence,
ing to the counſels of experience. The manner in which the
and inexperienced female mind is often enſnared, and the
le value of maternal diſcretion and reſolution, in detecting
expoſing treachery, are very ſucceſsfully repreſented; a
f juſt and uſeful remarks are made on female character; and
eaſing pieces of original poetry are interſperſed. There are
g ladies, and even mothers, to whom the peruſal of theſe
night not afford benefit as well as pleaſure.

Sydney St. Aubyn. In a Series of Letters. By Mr. Ro-
Author of Love Fragments, &c. 12mo. 2 Vols. 7s.
Herbert. 1794.

ory of this novel has the merit of being uncommon, without
natural. The author, without roving into the boundleſs re-
romance, finds means to amuſe his readers with a domeſtic
which the principal characters are placed in ſituations which
haps ſeldom occurred in real life, but which may eaſily be
l to occur, and ſuffer extreme diſappointment and diſtreſs
hrough indiſcretion, without any heinous criminality. The
of a virtuous pair is interrupted by vanity and caprice; and
nections are formed, while the heart, on each ſide, ſtill re-
ecret its former attachment. Hence follow embarraſſments
tions which are well conceived and deſcribed, and in which
r ſympathizes the more readily, as he finds more in the ſuf-
pity than to blame. The tale is, on the whole, intereſting; and
in a ſtyle which, if not to be admired for extraordinary ele-
ſuitable to the ſubject, eaſy and ſimple. A few grammatical
ces have eſcaped the author's attention; ſuch as—I had
ome *punctual* to the time: I have *ſtole*, &c.

The Offspring of Ruſſell. 12mo. 2 Vols. 6s. ſewed. Lane.
1794.

haracter of this novel may be expreſſed in one word; it is
. The author opens his tale at the time of the memorable
Hexham, and brings his heroine from the field, to conduct
her lover through many ſurpriſing, and often improbable,
es. The ſentiments are frequently extravagant; the paſſions
eſſed with a degree of vehemence beyond nature; and the ſtyle,
riſes above familiarity, is rather bloated than elegant. Ne-
s, the general effect is intereſting; and the reader, who pe-
e ſtory with a diſpoſition to be amuſed, will not loſe his

Caroline Merton, founded on Facts. By a Lady. 12mo.
2 Vols. 6s. ſewed. Richardſon. 1794.

who eſtimate a ſtory by the quantity of love which it con-
ll be highly pleaſed with this novel. Perhaps a greater
of lovers have ſeldom been brought together within ſo narrow
aſs; and their loves, too, ſo charmingly intertwined!—
or all the world, Ma'am, like that tangled ſkein of ſilk,
which

which is this moment trying your patience!" The *handſome* and *amiable* Seymour adores the *divine* Caroline, while the *gentle good-humoured* Emily ſecretly pines for him. The *divine* Caroline captivates the heart of Seymour's boſom-friend, who *nobly* ſacrifices friendſhip to love. The *faſcinating*, but *unprincipled*, Colonel Clayton takes a trip with the *pretty* Emma, a rich heireſs, to Gretna, and returns to fall in love with Caroline, and to perſecute her with his criminal paſſion. The *modeſt*, *ſenſible*, and *well-educated* Lawrence forms a tender attachment to the *giddy* and *affected* Marianne, who fondly throws herſelf into the arms of the *impudent* Capt. Rainſford. What a delightful groupe of inamoratos; how enchanting the tale which twiſts and untwiſts their loves! So expeditiouſly too! all done in two ſmall volumes; and room, after all, left for a pathetic tale of Amelia's ſorrows!—How much might the voluminous and *circumſtantial* Richardſon have profited, had he enjoyed the benefit of ſuch a wonderful example of literary diſpatch!

Art. 61. *Henry Stukely*; or the Effects of Diſſipation. By William Helme. 12mo. 3 Vols. 9s. ſewed. Dangerfield. 1794.

This novel is preſented to the public as 'a plain unvarniſhed tale;' and ſuch, in truth, it is. Henry Stukely belongs to the inferior claſs of heroes. His boyiſh frolics, his juvenile amours, and his ſubſequent adventures by ſea and land, though perhaps fairly copied from life, are little adapted, either in the incidents themſelves, or in the manner in which they are related, to afford pleaſure to readers of cultivated taſte. Though there is nothing in the performance offenſive to decency, there is certainly a degree of moral incongruity, totally inconſiſtent with delicacy and refinement of manners, in making Stukely carry on a criminal connection with a proſtitute, at the ſame time that he profeſſes a paſſionate attachment to an innocent and amiable girl, to whom he has vowed eternal fidelity.

MISCELLANEOUS.

Art. 62. *The Gentleman's Stable Directory*; or, Modern Syſtem of Farriery. Vol. II. Containing experimental Remarks upon Breeding, Breaking, Shoeing, Stabling, Exerciſe, and Rowelling. To which are added, Particular Inſtructions for the general Management of Hunters and Road Horſes; with concluding Obſervations upon the preſent State of the Turf. By William Taplin, Surgeon. 8vo. pp. 427. 6s. Boards. Robinſons.

'The firſt volume having, by the unprecedented rapidity of its circulation through *ten large editions*, and the acknowledged utility of its inſtructions, in a great degree ſuperſeded former opinions, and eſtabliſhed the profeſſional reputation of the writer; it will be hardly conſidered a mark of preſumption, that (under the flattering influence of popularity) the ſame pen ſhould *once more* aſpire to the hope of applauſe, in his deſire to extend the ſyſtem of management to a degree of conſiſtency hitherto undeſcribed by any one of the numerous authors, who have preceded us upon the ſame or ſimilar ſubjects.

'So far as HEALTH and CONDITION are preferable to *diſeaſe*, ſo much more deſirable muſt PREVENTION ever prove to the neceſſity of *cure.* The purport of the preſent undertaking will, therefore, be found appertaining much more to ſuch parts of ſtabularian diſcipline, as come under the diſtinction of NOVELTY, and not treated on in a *direct way*, than at all applicable to the inveſtigation or cure of diſeaſe; unleſs in occaſional alluſions or medical references evidently branching from the ſubject, and tending to corroborate and improve the intentional uniformity of the whole. It being the predominant wiſh of the writer, to render this publication ſuch kind of collateral appendage to THE STABLE DIRECTORY, as may conſtitute *in both*, a complete chain of uſeful and entertaining inſtruction for the improvement of the ſpecies; their management in *ſickneſs* or *health*; the *field* or *ſtable*, including, under diſtinct heads, ſuch *facts* from *experience* and *inferences* from *nature*, as will, the author is earneſtly induced to hope, procure him the approbation of thoſe, by the ſanction of whoſe extenſive patronage he has been already ſo very highly honoured.' INTRODUCTION.

We need ſay nothing more, in addition to the remarks which we made on the firſt volume of this work. See Rev. vol. lxxix. p. 88.

Art. 63. *Terraquea*; or, A New Syſtem of Geography and Modern Hiſtory. By the Rev. James Gordon, Vicar of Barragh, in Ireland. Vol. II. 8vo. pp. 383. 5s. 3d. Boards. Dublin. London, Dilly. 1793.

From the preface to this continuation, it appears that the notice taken in our 6th volume, New Series, of the former part of the work has been diſſatisfactory to the author. We pointed out a paſſage in Chambers's Dictionary relative to the Baobab-tree, which oppoſes an aſſertion of Mr. Gordon: we have ſince learned, from Adanſon's Journey into Senegal, that Mr. G.'s is the more juſt ſtatement. We alſo intimated a preference of Guthrie's book, which ſtill appears to us more compreſſed and convenient: but we are well aware that the rapid accumulation of geographical knowlege may enable our author, before the completion of his plan, to give accounts of many countries that will be very ſuperior to thoſe of Guthrie. Finally, our ſtrictures were very ſhort: which is inevitable at ſome ſeaſons when the preſs teems with productions, and forces us to incur great arrears with the public.

Of German literature Mr. G. thus ſpeaks:

'In works of fancy, wit, and humour, the Germans have had but little ſucceſs; a brilliancy of imagination, though doubtleſs to be found in ſome individuals, being by no means prevalent in general among them. In dramatic writings they ſeem to have chiefly failed. Comedy appears not to be much their object, and tragedy, which oftener employs the pens of their writers, is commonly compoſed in a bad taſte, the characters often unnatural, or extravagant, and the plots frequently bearing a tincture of barbariſm. The cauſe of this failure is probably the want of encouragement; the French language prevailing in all the courts, and French plays exhibited in preference to German. In hiſtory the Germans diſplay far leſs of animation than accuracy and method, and contribute little to the pleaſure, but much to the information of their readers; their compoſitions on this ſubject conſiſting moſtly of dry matter of fact, without thoſe pleaſing reflections, and elegant deſcriptions, which ſo much enliven the works of ſome hiſtorians, particularly the Britiſh. In general we may allow that where laborious inveſtigation, ſteady perſeverance, and cool judgment, are neceſſary, the Germans are hardly ſurpaſſed by any people; as in juriſprudence, and experimental philoſophy, particularly chemiſtry, for the diſcoveries and improvements in which the world is highly indebted to German induſtry.'

We ſhall repeat, in the words of our former article, that "the author's plan appears to be well executed;" and that "his work is compiled from an extenſive reading of our modern voyagers and travellers."

Art. 64. *An Addreſs, by Richard Worthington, M.D. to a diſingenuous Writer for the Monthly Review.* 8vo. 1s. Rivingtons. 1794.

The great increaſe, which a few years have lately produced in the number of publications in this country, has obliged us to make a material alteration in our method of performing our duty to the public. Even in our account of works of principal importance, we are often neceſſitated to be much leſs liberal of extracts than formerly; and with reſpect to inferior books, among which we muſt always rank ſuch as treat on beaten topics without any novelty of argument or excellence of ſtyle, we have found it impracticable to do more than barely offer, in a few words, a general opinion on the leading characters of each production. In this conciſe and, as it may be called, cenſorial manner of criticizing, if we ſhould ſometimes be thought to aſſume an unbecoming tone of deciſion, our apology is that we muſt otherwiſe be neceſſitated either wholly to overlook many pieces which ought to be announced to the public, or to render many articles nothing more than a dull and unintereſting table of contents. If our larger articles, in which we ſtate at ſome length the grounds of our judgments on books, have not obtained for us ſuch a degree of credit with the public, as to authorize us to give a general opinion on works which do not appear to us to merit, nor to require, a more particular examination, we have indeed laboured in the fields of literature, during more than forty years, to very little purpoſe.

The preceding remarks are not ſo much intended as an anſwer to the 'Addreſs' now before us, as a juſtification to the public of our conduct in having given what we judged a fair and impartial character of Dr. Worthington's ſermons, without loading our pages with heavy quotations*. On reviſing the article, and comparing it with Dr. W.'s ſtrictures, we cannot diſcover the ſmalleſt reaſon to retract our judgment, nor to ſoften the terms in which it is expreſſed. To the charge of *diſingenuity* we plead, Not guilty; and, for our acquittal, we confidently appeal from Dr. W.'s ſentence to the eſtabliſhed laws of criticiſm, and to the good-ſenſe and candour of our readers.—The *orthodoxy* of the publication (in the peculiar ſenſe in which we uſed the term, as denoting the ſyſtem of belief commonly called orthodox,) was not ſo much the object of our cenſure, as the contempt with which the writer treated polemical diſcuſſion, even in a ſermon on one of the principal topics of polemical divinity;—and, notwithſtanding all that Dr. W. ſays, in this Addreſs, about appealing in a plain way to the declarations of Scripture only, we ſtill maintain, without much fear of rational contradiction, that, on doctrines purely theological, the only road to the truth is that ‘ learned criticiſm,’ which inveſtigates the genuine ſignification of thoſe paſſages of Scripture, to which different theologians have annexed different meanings.

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* See Rev. for October laſt, p. 220.

Art. 65. *Reaſons for quitting a Country Neighbourhood.* In a Letter to a Friend. 8vo. 1s. 6d. Owen. 1795.

We ſincerely wiſh that the ingenious writer of this letter may experience, in another hemiſphere, that quiet which he has not been able to find in his native country: but, at the ſame time, we fear that he will be diſappointed; for, though America be not diſgraced by religious perſecution, its inhabitants are ſubject to the infirmities of human nature, and like other men doubtleſs exhibit inſtances of impertinent intruſion, detraction, contention, and frivolity. Political diſcuſſions are alſo to be found there as well as here, and are carried on with perhaps no leſs animation, not to ſay acrimony. This appears very ſtrikingly from the bitter reproaches caſt by various deſcriptions of Americans even on their favourite Waſhington and his government, on account of his endeavours to preſerve neutrality in the preſent conteſt among the European powers, and to avoid a rupture with Great Britain. Perſons who are in eaſy circumſtances, and not obliged to work for their livelihood, muſt have ſome amuſements; and perhaps card parties and ſummer viſits to the ſea coaſt are as harmleſs as any: to ſuch, the author probably will find, the wealthy Americans reſort as well as the wealthy Engliſh; and the former, we may preſume, will occaſionally diſplay no leſs ardor in purſuit of pleaſure than the latter: if this offend him, his ſituation ſurely will not, in this reſpect at leaſt, be bettered by emigration. America has lawyers, too, as well as England; and we may venture to ſuppoſe, that a hatred of litigiouſneſs is no part of the profeſſional creed of theſe gentlemen in one hemiſphere any more than in the other; they muſt ſtarve in both, if men would agree to live without them, by either having no diſputes, or ſettling them by the arbitration of neighbours.

We lament, with the author, that his Rector, in other reſpects a worthy man, ſhould be ſo intolerant as to withdraw his friendſhip from a pariſhioner of amiable character, merely becauſe the latter could not ſtretch his religious faith as far as the former. Faith is not an act of volition; a man cannot make himſelf believe at pleaſure, and therefore he ought not to be blamed for not doing what it is not in his own power to do. The perſon who does blame him on ſuch an account, and breaks off a connexion with him, may be pious, may be learned, may be in general humane, but cannot be charitable, cannot be humble, cannot be juſt. There is perhaps nothing more diſagreeable about intolerance, when it does not proceed to acts of downright perſecution, than its arrogant ſelf-ſufficiency. An intolerant man neceſſarily aſſumes a ſuperiority over thoſe who differ from him, the more inſulting as it is unſupported by fair pretenſions. A miniſter of the church of England pretends not to be an infallible guide, nay, he diſclaims the character in words: but ſtill, by an unaccountable inconſiſtency, he heſitates not to pronounce thoſe to be in error, who differ from him; ſo that this *fallible* guide is qualified to decide *infallibly*. On what has the church of England always juſtified her ſeparation from that of Rome? On the right of private judgment: on the right of individuals to think, to examine, to weigh, to diſcuſs, and ultimately to decide, for themſelves. What name, then, ſhall we give to the conduct of thoſe who admit a principle, but puniſh or perſecute thoſe who act on it;—who have one meaſure for themſelves, and another for their neighbours;—who claim it as a *right* to exerciſe their own judgment, and to differ from a religion which, at the origin of the difference, was the eſtabliſhed religion of almoſt all Europe, but who declare all thoſe to be heretics who preſume to follow their example, and ſtand by the deciſion of *their* judgment;—who reject the doctrine of infallibility as unſcriptural, and yet expect that others ſhould ſubſcribe to it, by receiving as infallible the deciſions of their national church? Such a conduct is as inſulting as it is unreaſonable; and the Rector who takes his ſhare in it ought to bluſh for his inconſiſtency.

The writer of this letter appears to be aſhamed at not being able to live with as much ſplendor on his eſtate as had been diſplayed by his anceſtors. This ſurely is a weakneſs. Had his eſtate been diminiſhed by his own folly or extravagance, he might well bluſh at the conſequence: but when the diminution had been occaſioned by the will of his father, made with the letter-writer's full approbation, which divided the paternal inheritance between all the children, without regard to primogeniture, he had much leſs cauſe for bluſhing than for feeling a manly and honeſt pride in an event which he had generouſly concurred with his father to produce. Guilt alone ſhould hang down its head. The *nil conſcire ſibi, nullâ palleſcere culpâ*, ſhould be the author's ſupport; and, while he was conſcious that the economy which he was obliged to practice originated in prudence and juſtice, and proceeded from no ſordid motive, he might ſmile at thoſe who ſhould ignorantly or ill-naturedly aſcribe it to avarice.

On the whole, we are of opinion, that, had this gentleman poſſeſſed a little more firmneſs of mind, a little more philoſophy, he might have found, except ſolely in point of religious liberty, as much eaſe and quiet in England as he is likely to experience on the other ſide of the Atlantic.

Art. 66. *A Picture of the Iſle of Wight*, delineated on the Spot, in the Year 1793. By Henry Penruddocke Wyndham, [of Saliſbury.] 8vo. 5s. Boards. Egerton.

Mr. Wyndham informs us that, having paſſed a few ſummers in the Iſle of Wight, he thought he could not employ ſome leiſure hours more agreeably to himſelf, nor more uſefully to the public, than in tranſmitting to paper the obſervations which he occaſionally made in his repeated excurſions.—He adds, 'I was the more induced to this amuſement, becauſe I felt, myſelf, the want of proper inſtructions, on my firſt acquaintance with the iſland, which might point out the beautiful varieties of its little diſtrict, or which might connect them in ſuch a manner, as to make them acceſſible to the beſt advantage.'

In carrying his idea into execution, we think that Mr. W. has ſucceeded, we may ſay, *admirably*, for a work of this kind; in which ſo many points of information were to be detailed with care and accuracy [*], as well as with taſte and judgment. We have ſeen a variety of accounts of this favourite ſpot, and we have perambulated the iſland itſelf with perhaps more attention, and more extenſively, than the generality of thoſe ſummer-travellers who make the faſhionable tour of Hampſhire;—and, on the whole, we really conſider this volume as the moſt complete and comprehenſive *guide or directory through the Iſle of Wight* that has yet appeared, within the ſame compaſs. The deſcriptive parts may poſſibly be conſidered as drawn with too much warmth of pictureſque colouring, with too much epithetic admiration of the ſcenic beauties: but all this exuberance may be excuſable in a traveller who is endowed with a lively imagination, and may be juſtly placed to the account of grateful acknowlegement of the pleaſure afforded him in his excurſions through this, perhaps unequalled, aſſemblage of grand and ſingular objects, and of delightful proſpects.

Art. 67. *De Rhythmo Græcorum, liber ſingularis; in uſum juventutis Coll. Æn. Naſ. olim conſcriptus, et nunc demum in lucem editus.* 12mo. pp. 150. 3s. 6d. Oxonii, Fletcher. 1789. Londini, Rivington.

This little tract on Greek rhythm has accidentally ſo long eſcaped our notice, that we muſt now content ourſelves with merely regiſtering it in our pages, that ſuch of our readers, as may not otherwiſe have heard of it, may know that it is replete with ingenious and learned remarks on the muſical, the poetical, and the proſaic rhythm of the Greeks, and every where diſcovers an erudition worthy of its Right Rev. Author, whom we underſtand to be the preſent Biſhop of Cheſter, Dr. Cleaver.

Art. 68. *Silva Critica: ſive in Auctores Sacros Profanoſque Commentarius Philologus: concinnavit* Gilbertus Wakefield, A. B. *et Coll. Jeſu apud Cantab. Nuper Socius. Quibus accedunt Tres Hymni Orphici, e Condicibus MSS. nunc primum Doctis in Lucem Dati. Pars Quarta.* 8vo. pp. 253. 5s. ſewed. Robinſons. 1793.

Few perſons, who are capable of underſtanding and reliſhing works of learning, are unacquainted with Mr. Wakefield's talents for criticiſm, or need to be informed of the nature and merit of the work of which the preſent volume is a continuation. It is ſufficient merely to announce the publication to the learned world, and to ſay that the author, with his uſual induſtry and ingenuity, has commented on various paſſages in the Scriptures and in profane authors; every where offering new elucidations and emendations of difficult paſſages, and illuſtrating and confirming his remarks by pertinent quotations.

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[*] Among a few rather quaint expreſſions, that of '*a rational bill*,' at a houſe of entertainment, ſhould not be allowed to ſtand in a ſecond edition.

It is not without regret that we learn from the title, and more particularly from the preface to this volume, that Mr. Wakefield has not been indulged, as before, with the privilege of printing his learned lucubrations at the Cambridge Preſs. It might have been expected that Mr. W.'s *alma mater* would have eſteemed the honour of having produced ſuch a ſcholar a ſufficient compenſation for a few heretical eccentricities, and would have done herſelf the credit of keeping him under her patronage;—and thus it was in better days:—but times are changed, and hereſy is now an offence for which no learning, talents, nor perſonal merit can atone. This, however, is not the caſe univerſally: for we have the pleaſure of adding, that one of the members of this ſeminary, Mr. Tyrwhitt, fellow of Jeſus College, has generouſly taken on himſelf the whole expence of printing this volume. The author intimates a deſign of adding one volume more to the work.

For our notices of the former parts of this production, ſee our *New Series*, vols. v. and viii.

Art. 69. *A Cure for Canting*; or the Grand Impoſtors of St. Stephen's and of Surrey Chapels unmaſked: in a Letter to Sir Richard Hill, Bart. With a few modeſt Hints to the Right Hon. William Pitt. By the Rev. W. Woolley, A. M. Chaplain of the Marſhalſea. 8vo. 2s. 6d. Jordan.

Art. 70. *A Detection of Groſs Falſhood, and a Diſplay of Black Ingratitude:* Being an Anſwer to a Pamphlet lately publiſhed by ſome evil-minded Perſon under the Name of The Rev. W. Woolley, *ſtiling himſelf* A. M. and addreſſed to Sir Richard Hill, Bart. and to his Brother the Rev. Rowland Hill, as the two Grand Impoſtors of St. Stephen's and of Surrey Chapels. *By* Sir Richard Hill, Bart. M. P. 8vo. 1s. 6d. Stockdale.

The Court of King's Bench has been before us, as we underſtand, in reviewing the former of theſe pamphlets, and has pronounced it a *Libel*; and our peruſal of it has convinced us of the juſtice of the deciſion. The latter pamphlet is a vindication of Sir Richard Hill, and of his brother the Rev. Rowland Hill, againſt the ſcurrilous falſhoods and aſſertions of Mr. Woolley, (prepared and almoſt printed before the intention to proſecute,) in which Sir R. fully juſtifies his own and his brother's conduct: but in which we lament his imitation of the low and vulgar wit which appears in the pamphlet of their traducer.

The ſtyle of the letters ſigned Wm. Woolley, adduced in Sir R. H.'s pamphlet, and that of the "Cure for Canting," is ſo very different, that Sir R. may well doubt their being written by the ſame perſon.

For the trial of Mr. Woolley, on the diſtinct proſecutions of Sir R. Hill, and the Rev. Rowland Hill, for a libel, ſee the ſubſequent article. —The judgment of the court was deferred to the next term.

LAW.

Art. 71. *The Trials of the Rev. William Woolley, Clerk,* for publiſhing a Libel on Sir Richard Hill, Bart. and on the Rev. Rowland Hill, Clerk, intituled, "A Cure for Canting; or the Grand Impoſtors of St. Stephen's and of Surrey Chapels unmaſked," &c. Before Lord Kenyon and a Special Jury at Weſtminſter Hall, Dec. 9th, 1794.

1794. Taken in Short-hand by Marſon and Ramſay. 8vo. 1s. Debrett, &c.

Such a torrent of low, inveterate, and vile ſcurrility, as that which came out in the courſe of theſe proceedings, is, we believe, unparalleled in the annals of libel and blackguardiſm. That a poor, diſappointed, and exaſperated man, in the wretched ſituation to which the defendant in this cauſe had been reduced, ſhould be provoked to ſuch extreme intemperance of language, may be expected from the depravity to which human nature is ſometimes liable: but that Mr. W.'s proſecutors could ſo far forget what was due to their own characters as gentlemen, when they ſtripped to box with ſuch an antagoniſt, is an uncommon inſtance of ſelf-degradation. We do not here allude to the conteſt in Weſtminſter Hall, but to the previous *correſpondence* between the diſagreeing parties. See our notice of the pamphlets on both ſides, (previouſly to the law-proceedings,) inſerted in the preceding article.

Art. 72. *The Trial at large of Robert Gordon, Eſquire,* for Adultery with Mrs. Biſcoe, Wife of Joſeph Seymour Biſcoe *, Eſquire; who was found guilty in *five Thouſand Pounds* Damages. Alſo the Trial at large of the Rev. Mr. Scoolt, Curate of St. Olave, Southwark, for ſeducing Miſs Reddie, a beautiful young Lady of nineteen Years of Age. Before Lord Kenyon, and Special Juries, in the Sittings after Michaelmas Term, 1794. Taken in Short-hand, by a Student of the Inner Temple. 8vo. 1s. 6d. Ridgeway.

Theſe two trials, taken in connexion with the many late ſimilar proceedings, too plainly evince the very alarming progreſs which the abominable vices of adultery and ſeduction have made in this country,—even within theſe few years!—It is, however, to be hoped, that the marked abhorrence of ſuch a ſhameful corruption of morals and manners, implied in the ample *damages* awarded by our juries in favour of ſo many injured plaintiffs, will be ſome check, though ſhame may have no effect, on the rapid career of debauchery, among our unprincipled people of rank and fortune. The virtuous zeal with which Lord Kenyon has uniformly purſued this ſpecies of delinquents will, in our apprehenſion, yield him immortal honour!

With regard to the trial of the *reverend* Curate of St. Olave, we cannot but obſerve, in the words of Lord Kenyon, (as here given,) " This infamous man ought to be drummed out of ſociety!" The trial is imperfectly reported.

SINGLE SERMONS.

Art. 73. *The Duty of Allegiance enforced from its Connection with Benevolence and Religion.* Preached in the Pariſh Church of St. Mary, Colcheſter, on the 29th of Sept. 1794, before the Mayor and Corporation, and publiſhed at their Requeſt. By Thomas Twining, M. A. Rector of the ſaid Pariſh. 8vo. 1s. Cadell.

The alliance between piety and loyalty has been frequently made a topic of diſcourſe; while a third duty, equally important, and intimately connected with the two former, has been overlooked. The author of this ſermon very judiciouſly treats of theſe three duties conjointly, according to the ſuggeſtion of his text: "Love the brotherhood, fear God, honour the king."

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* Mr. Biſcoe is grandſon to the late Duke of Somerſet.

The obligation of allegiance and ſubmiſſion to government he reſts on its only true foundation, a concern for the public good, or, which is the ſame thing, conformity to the will of God, which has for its object the happineſs of his creatures. The diſcourſe is in ſentiment moderate, and in ſtyle perſpicuous and correct.

Art. 74. *Civil Liberty guarded againſt Abuſe.* Preached Sept. 1, 1794, in St. Mary's Chapel, Brecon; before the Hon. George Hardinge and Abel Moyſey, Eſquires, his Majeſty's Juſtices upon the Brecon Circuit. By E. Edwards, Archdeacon of Brecon. 4to. 1s. Wilkie.

When the very phraſe, *Rights of Man*, is in diſcredit with a numerous claſs of politicians, it is no inconſiderable merit in the preacher of an aſſize ſermon to give it an honourable place in his diſcourſe, by making an explicit avowal of the principle, that theſe rights are the true and ſole baſis of every legitimate government. Mr. Edwards expreſsly diſclaims the lately revived doctrine of the divine right of kings; aſſerting that the ſcriptures preſcribe no particular form of government, and reſt all the right, and all the ſtability, of civil power on its tendency to promote the general good. Yet, as if he would pull down with one hand what he has built up with the other, he diſcourages every public exertion in this country for the purpoſe of rendering our political freedom more perfect, and aſſerts that the only reform which can give freſh energy to our government, and thereby increaſe the national proſperity, is a moral reform of ourſelves. Timid, however, as the preacher appears to be on this head, he pleads the cauſe of religion and morality with energy; ſtrenuouſly maintaining that, without them, liberty itſelf would become a curſe. 'You might as well expect, (ſays he,) to ſave the ivy when you fell the oak it grows to, as the civil conſtitution amidſt the ruins of religion.'

Art. 75. *How far Methodiſm conduces to the Intereſts of Chriſtianity, and the Welfare of Society; impartially conſidered.* Preached at the Viſitation of the Right Rev. William Lord Biſhop of Cheſter; holden at Boroughbridge, Yorkſhire, Sept. 2, 1794. By the Rev. Samuel Clapham, M. A. 4to. 1s. Johnſon.

This attack on the methodiſts, in which Mr. Clapham accuſes them of having made a dangerous diviſion in the eſtabliſhed church, conſiſts of three parts: 1ſt, The preacher conſiders what good, whether real or ſuppoſed, has accrued to Chriſtianity and to ſociety from the introduction of their doctrines. 2dly, What are the evils, whether inherent in, or reſulting from them? 3dly, Why methodiſm has ſo increaſed, and by what means it is ſupported. Under theſe heads, Mr. C. offers many remarks which merit the attention of the clergy, and all rational Chriſtians. While he developes the cauſes and conſequences of methodiſm, he urges the clergy to a vigiſant diſcharge of their duty, to a judicious ſelection of ſubjects for ſermons, and to introduce in the place of afternoon-ſermons explanations of large portions of ſcripture formerly called *poſtillating*, in the Scots church *lecturing*, and among diſſenters *expounding*. He alſo recommends an attention to pſalm-ſinging; an engine by which he apprehends, (and, probably, with reaſon,) the methodiſts attract many to their ſocieties.

Art. 76. Preached at Knareſborough, before the Royal Knareſborough Volunteer Company, Oct. 12, 1794. By Samuel Clapham, M. A. Vicar of Bingley. 4to. 1s. Johnſon.

This ſermon contains a view of the virtuous and benevolent tendency of Chriſtianity; a condemnation of French politics; an exhortation to dutiful conformity to the laws of our country; and a diſſuaſive from agitating our minds with viſionary projects on equal repreſentation—univerſal ſuffrage—annual parliaments,—and the reduction of the national debt. Mr. C. does not wiſh the people to reaſon on theſe and ſimilar topics, yet he truſts that Reaſon has *reſumed* her empire in the minds of the inhabitants of this favoured iſland:—we knew not that ſhe had loſt it.

CORRESPONDENCE.

*** To *Clericus*. Morell's *Theſaurus Græcæ Poeſeōs*, we know, is very ſcarce. An edition of it appeared at Venice in 1767. A work with the ſame title was publiſhed at Mentz in 1614, in 8vo. by CAUSSIN; and in 1651 and 1668 was printed at Frankfort PETRI COELEMANNI *Opus Proſodicum Græcum novum:* 8vo. in which, verſes are quoted in order to decide the quantity of ſyllables, with a Latin tranſlation on the oppoſite page: but it contains neither *Synonyma* nor *Epitheta:*—it reſembles the Latin *Proſodia* of Henry Smetius.—With reſpect to Greek accents, either Foſter or Primatt will anſwer our correſpondent's purpoſe; the latter is moſt diffuſe: but for brevity we would recommend an edition of FRANKLIN *de Tonis*, publiſhed by Richardſon. He might alſo conſult the account of accents in the Port Royal Greek Grammar; and there are ſeveral other works on this ſubject, *e.g.* HENNINII *Helleniſmus*, Utrecht, 1684. LABBÆI *Regulæ Accentuum*, Paris, 1693. WULFSBURGII *Accentuum Græcorum Exequiæ*, 1702. LAMBERTI BOS *Regulæ Accentuum*, 1733; and ESTRUCHE, in his *Diſſertationes Philologicæ*, 1750, treats of Greek Accents.

†‡† H. C. ſays that he has in vain ſearched for the *Conditions* preſcribed by Teyler's Theological Society, in our Review for January 1779. He will find them, however, on the blue cover of that number, if the cover of it can now be obtained. We cannot give any opinion reſpecting the probable ſtate of this Society under the preſent alteration of affairs in Holland.

‡†‡ Mrs. Howorth, who publiſhed a tranſlation of Haller's Poems, (ſee Rev. for December laſt,) modeſtly informs us that ſhe can lay no claim to the merit of having tranſlated a German writer, as ſhe exe-

cuted her taſk from a French verſion. The advertiſement, which ſtated that the work was a tranſlation from the German, was publiſhed without her knowlege.

‖§‖ If M. N. will conſult the end of the introductory addreſs in the publication about which he writes, the ſuppoſed imperfection will be explained. Johnſon gives authorities for the uſe of *were* in the ſenſe in which M. N. queſtions its propriety.

§†§ On reading the temperate letter from the Editor of "the Lounger's Common-place Book," we are equally ſurpriſed and concerned to find that, by haſtily quoting a paſſage, (ſee the laſt Review, p. 76. l. 16—19.) without attending to the antecedent, we had imagined his meaning to be totally different from that which the whole period bears. The ſentence runs thus in the book:

"In every tranſaction of Government, let it clearly appear that the happineſs of the people, and not the ſordid intereſts of a cabal, intent only on places and penſions, is ſtill the great purpoſe, as it was unqueſtionably the originally foundation, of all governments."

Lounger's Common-place Book, vol. iii. p. 104.

The reader is therefore requeſted to eraſe lines 16—22 incluſive, p. 76. of the Review for January.

†‖† 'A Conſtant Reader' ſays, 'I have been a good deal ſtruck by reading, in your laſt APPENDIX, Profeſſor Schultens's interpretation of the paſſage, "I know that my redeemer liveth," &c.; and I think his reaſonings convincing, that the paſſage does not allude to the Chriſtian doctrine of the reſurrection. I have never ſeen noticed the incongruity between this paſſage, and another in our burial-ſervice, "But ſome man will ſay, how are the dead raiſed up, and with what body do they come, &c." Theſe, and the following words, plainly ſeeming to argue againſt the reſurrection of our preſent bodies, at leaſt in their preſent ſtate, while the former paſſage has at leaſt always been ſuppoſed to countenance (and appears introduced for that purpoſe) the oppoſite doctrine.'

‖ M. C. deems the account, in our laſt APPENDIX, of Profeſſor KONYNENBURG's inquiry into the Nature of the Prophecies ſo very intereſting, that he ſtrongly recommends a tranſlation of that work.

§‡§ *Hypodidaſcalus*, alſo, from reading our late APPENDIX, much wiſhes to ſee a tranſlation of ÆNEÆ's *Elements of Arithmetic*, which we there commended: ſee p. 519, &c.; and of EULER's work on *Algebra*, incidentally mentioned in p. 521.

§ The tract on Grammar, mentioned by G. W. was duly received, and will ſoon be noticed.

‖¶‖ Other letters remain for conſideration.

THE

MONTHLY REVIEW,

For MARCH, 1795.

Art. I. *An Hiſtorical View of the Engliſh Biblical Tranſlations:* the Expediency of reviſing by Authority our preſent Tranſlation: and the Means of executing ſuch a Reviſion. By William Newcome, D.D. Biſhop of Waterford[*], and Member of the Royal Iriſh Academy. 8vo. pp. 438. 6s. Boards. Johnſon.

We have frequently had occaſion to review the works, and to applaud the genius, learning, and indefatigable induſtry of this very reſpectable critic. The work before us is not likely to diminiſh his high reputation; for that cautious modeſty, and that honeſt impartiality, which ought to accompany every ſpecies of criticiſm, but, above all, Biblical criticiſm, are here eminently conſpicuous.

'The author's original plan (he ſays) extended no further than to ſolve every objection which has been urged againſt adopting ſuch a meaſure, and to ſtate the principal arguments uſually alleged in ſupport of it. But his thoughts ſoon led him to take an hiſtorical ſurvey of the ſubject: and as Lewis's account of our ſeveral Engliſh tranſlations, though a very uſeful book to conſult, is too minute, and ſometimes too indiſtinct, to invite a peruſal, he conceived that it might neither be unprofitable nor unpleaſing to biblical ſcholars, if he extracted from that work a general hiſtory of the chief editions, and ſupplied from a few other books, and eſpecially from ſome of the prefaces to our early bibles, whatever ſeemed intereſting both with reſpect to our vernacular tranſlations of the ſcriptures, and alſo to the ſtate of clerical literature during the period treated of. But as the ſituation which afforded him leiſure for proſecuting his deſign precluded him from acceſs to any library, ſome quotations muſt have been too implicitly followed, and many weighty authorities and curious facts muſt have been omitted.

'In matters of fact it is indiſpenſable to quote authorities. He has alſo largely produced them in matters of opinion; becauſe the writers referred to expreſſed his ſentiments much better than he was able to repreſent them, becauſe he thus points out ſources whence the reader may derive further information, and becauſe the weight of eminent names arreſts attention to what is advanced.

'The rules for biblical tranſlators, prefixed to the author's expoſition of the Minor Prophets, have been much enlarged in the concluding chapter: and he hopes that they are ſomewhat improved, if not from his own reflections, yet from the later publications of ſuch able critics as Dr. Geddes, Dr. Campbell, Dr. Symonds, and Mr. Wakefield.'

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[*] Dr. N. has lately been elected Archbiſhop of Armagh, and Primate of Ireland.

The work is divided into five chapters.—The firſt, conſiſting of eight ſections, gives an abridged hiſtory of Engliſh verſions of the Bible, from Wiclif down to James I. The account is chiefly taken from Lewis, but is interſperſed with anecdotes which were unknown to that confuſed writer. The Biſhop's narrative is alſo enlivened with remarks and quotations from modern critics, and with their reſpective opinions of the value of the different tranſlations. This part conſtitutes almoſt a third of the volume.

In chap. ii. the author has collected a number of opinions concerning the preſent received verſion, from Selden, Johnſon, Walton, Poole, Wells, Blackwall, Waterland, Doddridge, Lowth, Pilkington, Secker, Wynne, Purver, Worſley, Durell, White, Kennicott, Prieſtley, Green, Blayney, Geddes, Symonds, Bagot, Wakefield, Ormerod, the Monthly Review, and from two or three anonymous publications.—This we deem the moſt entertaining part of the work. We are naturally glad to ſee the accumulated opinions of the learned on any ſingle ſubject, fairly repreſented and methodically arranged.—The Biſhop concludes the chapter in the following words:

'The authors to whom I have referred are, in ſome places, inconſiſtent with each other; and in ſome places they advance poſitions contrary to my own ſentiments: but I have quoted writers of different characters and denominations largely and impartially. They will greatly aſſiſt the reader in ſettling his judgment on that intereſting ſubject, the expediency of an improved biblical verſion. They furniſh many ſolid arguments in ſupport of ſuch a meaſure: and they place the chief objections to it in various and ſtrong points of view. Theſe objections they examine as diligently, as they repreſent them faithfully: and, as far as I can diſcern, they diveſt them of their falſe glare, and deſtroy their force. But I go on to ſtate and ſolve objections particularly and methodically.'

The third chapter is employed in anſwering the ordinary objections to an improved verſion of the Bible. It is introduced by a compliment to Dr. Geddes; which, we think, muſt be highly flattering to that gentleman, at a time when it appears that a ſwarm of zealots, chiefly of his own communion, are attempting to thwart his endeavours, and to impede his progreſs.

'The preſent age has ſeen a literary phenomenon of a curious nature; a Prieſt of the Romiſh church, reſident in England, tranſlating the ſcriptures into our native tongue, and publicly maintaining againſt two * Proteſtants the great utility of a new Engliſh tranſlation, in preference to that made a hundred and eighty years ago.'

'* The Rev. Dr. Viceſimus Knox, whom Dr. Geddes calls an ingenious and amiable writer; and the Author of the Monthly Review for Jan. 1787, whom Dr. Geddes calls a writer of no common abilities.'

The R. R. author then anſwers all the objections, one by one, partly with arguments of his own, and partly from the writers already mentioned.

Objection I. " A new tranſlation of the Bible is quite unneceſſary." *Knox's Eſſays.*

This is rather a round aſſertion than a ſolid objection: yet our good Biſhop gives it a ſerious and full anſwer:

' In common language, a meaſure is ſaid to be neceſſary when it is highly expedient. Now let any competent ſcholar ſtudy the Bible in the original tongues; and then pronounce whether our authorized verſion is not capable of amendment and improvement in numberleſs places, many of which muſt be conſidered as very important. At the ſame time, the fundamental articles of faith, and the leading rules of practice, ſo pervade the Bible, that various paſſages in which they occur either remain uncorrupt, or can be eaſily reſtored to integrity by rules of criticiſm in which all acquieſce. Whence we ſee how wiſely God has given the ſcriptures their preſent form: whereas if his revealed will had been delivered in the way of rigorous method and ſyſtem, like ſome treatiſes on natural religion, truths of the greateſt moment might have occurred in a ſingle paſſage liable to corruption or perverſion.'

Objection II. " A new tranſlation is a dangerous attempt.—It tends to ſhake the baſis of the eſtabliſhment—it might be attended with the moſt violent concuſſions—it would tend to ſhake the faith of thouſands, &c."—*See Knox's Eſſays, and Monthly Review for January* 1787, *p.* 44.

Answer. ' This mode of objection does not immediately affect the merits of the queſtion, by maintaining that there are not numerous and important errors in our tranſlation of the Bible, and that it is incapable of admitting many emendations and much poſitive excellence; but it arraigns the prudence of introducing a corrected verſion, as a meaſure from which dangerous effects, and not ſolid advantages, will be apt to ariſe on the whole. It muſt therefore be conſidered, whether the conſequences apprehended are not exaggerated; and whether they may not be prevented in a great degree, if not entirely, by prudent ſteps preparatory to ſuch an undertaking, and by the moſt prudent manner of carrying it into execution.

' It is my full perſuaſion that whatever tends to the perfection of our eſtabliſhment would not *ſhake* it, but give it ſplendour, ſtrength, and ſecurity: and that a verſion of the ſcriptures, as accurate as the united learning of the preſent age could make it, would reflect the higheſt honour on our national church; and holds a diſtinguiſhed place among thoſe meaſures which would fix it on a baſis as firm as truth, virtue, and Chriſtianity.'——

' It is hard to conceive how *the faith of thouſands* can be *ſhaken* by removing ſtumblingblocks inſtead of retaining them. The arguments of the Deiſts are either general ſpeculative objections, or abſurdities imputed to the ſacred writings. Many difficulties of the latter claſs are ſuperficial ones, ariſing from an ignorance of the original languages; and would vaniſh from the text by judicious renderings. Look into the writings of Voltaire, and ſee what wild concluſions he draws from inaccuracies in the Vulgate verſion; and how he leads himſelf, and endeavours to lead his readers, into the depths of ſcepticiſm, by aſſuming that there is a verbal correſpondence between the Hebrew and the Latin.’——

‘ Were a verſion of the Bible executed in a manner ſuitable to the magnitude of the undertaking, ſuch a meaſure would have a direct tendency to *eſtabliſh the faith of thouſands*, to open their underſtandings, to warm their hearts, to enliven their devotions, and to delight their imaginations. Abſurd belief and corrupt practice ariſe from an ignorance or perverſion of the ſcriptures; and not from the beſt human inducements and aſſiſtances to ſearch and underſtand them. It is the nature of truth, and eſpecially of divine truth, to captivate thoſe who contemplate it, in proportion as the veil is withdrawn, and its genuine creatures appear.’

OBJECTION III. “ The preſent verſion derives an advantage from its antiquity, greatly ſuperior to any that could ariſe from a correction of its inaccuracies.” *Knox.*

ANSWER. ‘ Hence it would follow, according to Dr. Geddes[*], that the verſions of Tindall, Wiclif, and Jerom riſe in excellence. But, as he juſtly remarks, “ no age or preſcription can authorize error: and it is obſtinacy to defend in any verſion, however antient or venerable, what cannot be rationally defended.”

‘ But perhaps the ingenious objector means that the antiquity of ſtyle in our eſtabliſhed verſion gives it an awful air, ſuitable to a ſacred book. Now it is allowed, and inſiſted on, that the grave ancient caſt ſhould prevail in an Engliſh tranſlation of the Bible: and it is manifeſt that this recommendation may remain entire, after the removal of every real defect.’

OBJECTION IV. The preſent tranſlation ought to be retained in our churches, for its intrinſic excellence—The poetical paſſages are peculiarly pleaſing—the language, though ſimple, is natural, rich, and expreſſive—even where the ſenſe is not clear, nor the connexion of ideas obvious at firſt ſight, the mind is ſoothed, and the ear raviſhed with the powerful yet unaffected charms of the ſtyle. *See Knox, and* “ *Reaſons,*” *&c.*

ANSWER. The Biſhop gives two anſwers to this objection, one from Dr. Geddes's *Letter to the Biſhop of London*, and another from the author of *Reaſons for reviſing by Authority our preſent Verſion.* He adds:

‘ I cannot agree with this author that language which deſerves to be called faulty ſhould be retained by the Reviſers of our Bible even in a ſingle inſtance. In my opinion, they ſhould ſtudiouſly remove from it every minute defect: that, according to the extent of human abilities, they may preſent it to the Church, as the Church ſhould preſent itſelf to Chriſt, not only *holy*, but *without ſpot and blemiſh*.’

OBJECTION V. “ The correcting tranſlators differ among themſelves.”

‘ [*] Letter to the Biſhop of London, p. 76.’

Answer. ‘ In the midſt of great difficulties, with different abilities, oppoſite prejudices of education, and various degrees of induſtry and of aſſiſtance in their critical purſuits, it is neceſſary that differences ſhould ariſe among interpreters of the ſcriptures. Undoubtedly, King James's tranſlators often diſagreed with individuals; and adopted in a body what ſeemed moſt agreeable to the ſound rules of interpretation. Let a like number of able judges decide, on the ſame principles, between the biblical critics of the preſent age.’

Objection VI. ‘ But the new tranſlators recede too far from the common verſion.’

Answer. ‘ They ſhould depart from its miſtakes and imperfections only; but ſhould retain its general diction and manner. It may well be admitted as a rule, that they ſhould never recede from it without a ſatisfactory reaſon.’

Objection VII. “ Such as [*] wiſh for further information may have recourſe to thoſe authors who have explained obſcure and erroneous paſſages.”

“ But have all Chriſtians who meet with difficulties time and ability to conſult theſe writers? Or if they had, is it in any reſpect decent or fit that the public ſcriptures, confeſſed to want aſſiſtance, ſhould be ſuffered to depend for ſupport on theſe extraneous props.”

Objection VIII. ‘ But no tranſlation, even of a ſingle book, has yet appeared preferable on the whole to the received one.

‘ A new tranſlation of the Bible, which preſerved the general tenour of the preſent, muſt produce the ſame general effect; and that with many important advantages, ſuppoſing it ably conducted by a number of ſcholars, with acceſs to the moſt complete biblical apparatus, and under the moſt encouraging patronage. The attempts of individuals neceſſarily labour under great comparative imperfection: and yet theſe ſhould be promoted by the natural patrons of ſacred learning, and parts of the ſcriptures ſhould be aſſigned to ſuch as are beſt qualified for the honourable taſk of tranſlating and explaining them; becauſe theſe private verſions and expoſitions will form a moſt uſeful ground-work for a reviſed verſion of the whole Bible by public authority. The lover of the ſcriptures ſhould therefore *pray the Lord of the harveſt to ſend* more *labourers into* ſo plentiful a *harveſt*.’

We will venture to deny the aſſertion contained in the objection; for we have no heſitation in ſaying that Biſhop Newcome's own improved verſions of Ezekiel and the Minor Prophets are, on the whole, preferable to the vulgar tranſlation.

Objection IX. “ The preſent is not a proper time for undertaking a new verſion.... we ſhould wait till we can carry the work to a greater degree of perfection, and, if poſſible, make future reviſals unneceſſary.” *See* “ *Reaſons*,” *&c.*

Answer. ‘ This argument will probably exiſt in as great force 100 years hence... to defer a work of this kind till the nation poſſeſſes a due knowledge of the Hebrew tongue to execute it properly, is a delay of expediency, or rather of neceſſity: but to wait till men

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‘ [*] Reaſons for reviſing by Authority our preſent Verſion, &c. p. 48.’

awake from their dreams, whether of dotage or frenzy, with reſpect to the language or text of the Old Teſtament, is alſo to wait for ever. The taſte of the age for ſound logic, ſound criticiſm, and ſound philoſophy, has acquired ſufficient ſtrength to triumph over their oppoſers.'

Having anſwered all the ordinary objections to a reviſal of the common verſion, the learned prelate brings forwards, in chap. iv. ſome ſubſtantial arguments to ſhew that a reviſal is expedient.—Theſe are,

1. The flux nature of living languages; and the great change which our tongue has undergone ſince the year 1611, when the preſent verſion firſt appeared.

2. Since that period, the biblical apparatus has been much enriched by the publication of Polyglotts, of the Samaritan Pentateuch, of improved lexicons, of books of Eaſtern travels, &c. Many Hebrew and Samaritan MSS. have been collated, the Oriental dialects more induſtriouſly cultivated, Rabbinical prejudices exploded, and ſacred criticiſm carried to a degree of perfection which it had not attained in the laſt century.

'With ſuch an acceſſion of helps, (ſays our author,) with light poured in from every part of the literary world, with ſuch important principles, and with the advancement of critical ſkill to apply them, it is natural to conclude that many miſtakes and obſcurities may be removed from the preſent verſion, and that the preciſion, beauty, and emphaſis of the original may be communicated to it in various places.'

The fifth and laſt chapter contains the Biſhop's RULES for conducting an improved verſion of the Bible. Theſe were prefixed to his tranſlation of the Minor Prophets*, but are now greatly enlarged, and illuſtrated by a number of quotations from various works that have appeared ſince that publication. Then follows a liſt of the various editions of the Bible, or parts of the Bible, in Engliſh, from 1526 to 1776.—There is one more complete, as far as it goes, prefixed to Biſhop Wilſon's Bible.

We now take our leave of the venerable author, reſpectfully and ſincerely wiſhing him long life and health to enable him to purſue his Biblical ſtudies, and ſoon to give us another opportunity of applauding his labours.

ART. II. *Diſſertations on different Subjects in Natural Philoſophy.* By James Hutton, M. D. 4to. pp. 740. 1l. 1s. Boards. Cadell, jun. and Davies. 1792.

THIS weighty quarto contains different ſets of diſſertations. They are indeed ſo diſſimilar, that we wiſh they had been publiſhed ſeparately. Many readers will be indifferent to all but the firſt part; and to ſome, perhaps, only the general ſpeculations will be intereſting.

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* See our Review, vol. lxxvi. p. 43.

The firſt part commences with thoſe ingenious papers on rain, which appeared in the Edinburgh Tranſactions. They are here reinforced by a third diſſertation, in which farther illuſtrations are given, and the controverſy with M. de Luc is continued. A fourth diſſertation treats of our vernal and autumnal winds.

At the end of the volume is an appendix with a table, in which the author confirms his theory of rain from obſervations on the weather in Bengal. We do not think that the new diſſertation on this ſubject, at the preſent period, calls for our particular notice any more than the two re-publiſhed diſſertations. If there be any of our philoſophical readers whom they have eſcaped, we may with propriety take this opportunity of recommending them to their peruſal, as being ſome of the moſt ingenious and profound papers that have lately appeared in meteorology. We only regret that Dr. Hutton's manner of unfolding his principle of condenſation of atmoſpherical moiſture is not equal to the ſagacity with which it was inveſtigated; but it is his misfortune, in general, not to appear to ſo much advantage in the character of a writer as in that of a philoſopher. By labouring to attain great preciſion and perſpicuity, he ſometimes becomes tedious and obſcure. The reader of theſe papers and of his ingenious *theory of the earth* muſt be very good tempered, if he bears patiently the dull formality of being told over and over again what the author is going to prove, and how he is going about it: or 'what propoſed to be ſhewn;' 'what not propoſed to be ſhewn;' and 'how we are to conſider the ſubject.'

In Diſſ. the 4th, the diſagreeable and unpleaſant effects of the Eaſt wind in ſpring are imputed, with much probability, to its coldneſs: which at one time may be more ſenſibly felt from its extreme moiſture, and at another from its extreme dryneſs. The latter quality is eſtabliſhed in a very pleaſing manner:

> 'I never had a hygrometer; but I uſed to amuſe myſelf in walking in the fields, by obſerving the temperature of the air with the thermometer; and trying its dryneſs, by the evaporation of water. The method I purſued was this: I had a thermometer included within a glaſs tube, hermetically ſealed; this I held in a proper ſituation until it acquired the temperature of the atmoſphere; and then I dipped it into a little water, alſo cooled to the ſame temperature. I then expoſed my thermometer, with its glaſs-caſe thus wetted, to the evaporation of the atmoſphere, by holding the ball of the thermometer, or end of the tube in which the ball was incloſed, towards the current of air; and I examined how much the evaporation from that glaſs tube cooled the ball of the thermometer which was included.

‘ During the ſummer ſeaſon, in the drieſt weather that I could find, I never ſunk the thermometer, in that manner, to the beſt of my remembrance, above two, three, or four degrees. But, in a cold eaſt wind in the ſpring, I once ſunk it between nine and ten degrees. It was I believe about the month of March or April : the ſky was cloudy above, and no ſunſhine ; and the wind was cold to the feeling, ſteady blowing, but not ſtrong.’

Dr. H. thus ingeniouſly accounts for the fog which appears on the eaſt coaſt of our iſland, during the prevalence of the eaſt wind :

‘ The fog, which we are now conſidering, does not appear until the ſun has heated the ſurface of the ſea. At that time, therefore, there is a great evaporation from the ſurface of the ſea. To condenſe this vapour, there is required a mixture of atmoſphere, ſufficiently cold, and ſufficiently ſaturated with humidity. But our eaſt wind, when flowing gently, affords theſe proper conditions. It is firſt ſufficiently ſaturated with humidity, in flowing along the German ocean; and then it is mixed with the warm vapours of the ſea upon our coaſt. In this manner the ſurface of the ſea, which before emitted tranſparent vapour, may be made to ſmoke, and be covered with a viſible miſt. This is a phenomenon which often naturally occurs to us upon our ſtagnant waters, and which can eaſily be exhibited experimentally at our pleaſure.’

Part II. conſiſts of a chemical diſſertation concerning phlogiſton, or the principle of fire. Dr. Hutton here deſigns to ſhew ‘ that ſome important facts or eſſential phenomena in the burning of bodies are not explained by the antiphlogiſtic theory; and that, until theſe be explained, it is neceſſary to retain the term phlogiſton, which expreſſes ſomething material in the knowledge of nature, or generalizes certain phenomena, which the new theory does not explain.’

The ſingle experiment of the formation of water and generation of luminous heat, by the burning of oxygene or hydrogene airs, forms the baſis of this paper. It is fully admitted that the quantity of water produced is equal to the weight of the airs employed ; and that water conſiſts of elements contained in theſe airs :—but it is contended that they alſo contain other matter, of a kind which does not gravitate, and that this matter is decompounded by the conflagration. The argument may be ſtated thus : 1. hydrogene and oxygene airs do not unite, when ſimply mixed. 2. They are not prevented from uniting by *calorique*, or latent heat. 3. They are combined with other ſubſtances, in ſome particular ſtate, by which the natural union of thoſe conſtituent parts or elements of water is prevented. 4. The heat and light, that appear at the time of the combuſtion of the airs, are not from the latent heat which they contain, but from a modification of the ſolar ſubſtance or light, which is a conſtituent part of the hydrogene air, and may with the utmoſt propriety be termed a *phlogiſtic ſubſtance.* It is neither our inclination, nor would it appear decent in us, to reprobate attempts to invalidate the anti-phlogiſtic ſyſtem wholly or in part: but we muſt obſerve that the conſiderations urged by Dr. H., in favour of his 2d poſition, are by no means convincing to us. This propoſition, however, though it would furniſh an irrefragable argument againſt M. Lavoiſier, is not neceſſary to Dr. H.'s theory. It is only incumbent on him to eſtabliſh that which we have numbered as the fourth. Of this it may be remarked that, were there no other inſtance but in the deflagration of the two airs of heat and light produced by inflammable ſubſtances, and bodies containing oxygene, we ſhould find little difficulty in admitting this part of the French theory. Nor do we ſee any improbability in ſuppoſing the quantity of latent heat, neceſſary to maintain elaſtic fluidity in the two airs, to be greater than the ſteam which they generate on deflagration can contain:—but there are many experiments in which it is utterly impoſſible to allow that the flame ariſes from latent heat becoming ſenſible. Theſe caſes had been pointed out by former writers; by whom, as well as by Dr. Hutton, M. Lavoiſier had been, in our opinion, juſtly charged with unwarrantably aſſuming a great quantity of concrete *calorique* in nitre and nitrous acid, in order to account for the heat and light produced, when theſe ſubſtances are deflagrated with ſulphur, charcoal, or oils. The action of oxygene, therefore, being allowed according to the modern doctrine, theſe phænomena are ſtill not thoroughly explained. Philoſophers will decide whether the hypotheſis, defended by Dr. H., in this paper, will apply to the unexplained circumſtances in a ſatisfactory manner. It is certainly not any thing abſurd in its enunciation, nor contrary to authentic experiments, which has occaſioned it to be neglected, as it ſeems to have been, but rather the inexpert manner in which it is ſtated. We wiſh our repreſentation may obtain for it a fair hearing, and an impartial examination. The hypotheſis—to ſtate it more diſtinctly—is—that when bodies emit light, in conſequence of the decompoſition of their phlogiſtic ſubſtance, the luminous matter is not derived from any ſpecies of heat,—but that it is a luminous emanation, proper to the decompoſition of phlogiſtic ſubſtance, and is the ſenſible effect and proof of that operation. In p. 249. this hypotheſis is ſtated more intelligibly, thus: in combuſtion, '1. there is an oxygene combination of vital air with the gravitating matter of the inflammable ſubſtance; and, ſecondly, there is a luminous ſeparation of the ſolar ſubſtance, which had been united with the hydrogenous matter of the inflammable body.'

The following paſſage is extracted as the moſt important in the diſſertation. It contains Dr. H.'s arguments in behalf of his hypotheſis:

'The way I propoſe to make out this propoſition, is, by firſt ſhowing that, when inflammable bodies in the ſtate of vapour are kindled, it is not the vapour heated to incandeſcence that emits the light; but that it is the intenſe illumination which gives the heat. Secondly, by ſhowing that bodies, which have no more than the common temperature of the atmoſphere, may emit light by the decompoſition of phlogiſtic ſubſtance.

'With regard to the firſt, let us turn our attention to the flame of a candle. Whether are we to conſider that flame as an elaſtic fluid heated to incandeſcence, or as an intenſely luminous body heating the fluid which is in contact with it? If *calorique* is to be ſuppoſed as heating the elaſtic fluid, ſo as to make it emit light, this ſuppoſition ſhould be founded upon ſome known fact of a ſimilar nature; before concluding in that caſe, it were abſolutely neceſſary that we ſhould have ſome experience of an elaſtic fluid, under the ordinary preſſure of the atmoſphere, and at liberty to expand under that preſſure, being actually heated ſo as to emit light. Now this is an example which, it is apprehended, is not to be found; conſequently the ſuppoſition, thus deſtitute of any reaſon or analogy, muſt be rejected. On the other hand, in ſuppoſing the emiſſion of light as heating the elaſtic fluid which is in contact with the luminous body, we ſhould expect to find a ſtream of intenſely heated air or vapour aſcending along the flame of the candle, without having the power to emit light. Now this is actually the caſe; and it is proved in the following manner:

'Let a ſmall bit of clay, like a grain of corn, be ſuſpended by a ſlender wire above the flame of a candle, and let a ſcreen be placed near the candle, ſo as to hide the flame from the obſerver. He will then perceive that the ſtream of heated air, which has no power of illumination, will heat the little body to incandeſcence, at a conſiderable diſtance above the flame. The blow-pipe gives a ſimilar experiment, although one which is not ſo eaſily comprehended.

'We now proceed to the ſecond part of the propoſition, which is to ſhow that light may be emitted in the decompoſition of phlogiſtic ſubſtance, not only without ſufficient intenſity of heat to form incandeſcence in any body, but without any perceptible increaſe in the heat of the body which is to emit the light.

'Examples of this may be taken in living animals, which have a power of emitting light; we ſee it alſo in the dead bodies of certain animals and vegetables, which are in a waſting ſtate, or going into decay. It will not be diſputed that phlogiſtic ſubſtance is concerned in this operation, and that the inflammable principle is here conſumed, in like manner as by burning, only with a ſlower progreſs. But, leſt any doubt ſhould ariſe upon this ſubject, we ſhall now take our illuſtration from a well known chymical ſubſtance, by which the two operations in queſtion will be certainly homologated.

'No ſubſtance burns more fiercely than phoſphorus, when it is kindled. But phoſphorus may be decompoſed, by means of atmoſpheric air, without burning in the ordinary manner, that is, without acquiring any ſenſible degree of heat, far leſs one capable of cauſing incandeſcence; this chymical change, however, is not effected without the body emitting its phlogiſtic matter in the form of light. Where then ſhall we ſeek for this luminous matter, except in the reſolution of phlogiſtic ſubſtance? We have ſhown that the atmoſpheric air does not give it in the form of commutable latent heat; we now ſee, that this luminous matter does not proceed from the increaſed degree of ſenſible heat; we are therefore conſtrained to believe, that, in the decompoſition of this phlogiſtic body, the ſolar ſubſtance which had been detained in the phlogiſtic compoſition, is liberated by this chymical operation, and eſcapes in form of light.'

In the remainder of this paper, Dr. H. inquires how the waſte of phlogiſtic matter is repaired, and then at great length recapitulates the ſubject, 'in order to generalize the doctrine of phlogiſton, and ſee its place in the ſyſtem of this world.' Its waſte, he thinks, is repaired by vegetation; during which proceſs, water is decompounded by an elective attraction; one of its elements going to form oxygene air, and the other combining with light ſo as to conſtitute phlogiſton. The intelligent reader will perceive that this is a different view of the ſubject of phlogiſton from any which the patrons of the antiphlogiſtic doctrine have refuted.

Part III. conſiſts of eight diſſertations on the powers of matter and the appearances of bodies; and theſe occupy the enormous ſpace of 414 pages. Their uſeful deſign is to bring the firſt principles and general terms of phyſics to a ſevere ſcrutiny. In the introduction to the firſt, Dr. H. propoſes to give up the diſtinction between body and matter, or elſe to endeavour to form ſome conſiſtent idea on the ſubject: of the diſſertation itſelf the reſult is this:

'Body is an extended thing, of definite dimenſions, conſequently figured; it is capable of being moved: and, when moved, it is capable of retaining that motion, or of imparting it to another body. Matter, on the other hand, is an unextended or an indefinitely extended thing, according as it is conſidered metaphyſically or phyſically. By indefinite or conditional extenſion, as applied to matter, I mean, that the greateſt quantity may be compriſed in the ſmalleſt ſpace, and that the ſmalleſt quantity may occupy the greateſt ſpace. But, whatever matter is of itſelf, it muſt be conſidered as the cauſe of motion and reſiſtance in natural bodies; and this is all that we are permitted to judge of in the ſcience of phyſics.

'We never ſhall learn to know what matter is in itſelf; nor have we any occaſion for that knowledge. It is only the effect of matter which, in the action of natural things, is known; and it is from this known effect that matter, as the active cauſe, muſt be inferred. But, though we know not what matter truly is, we certainly may know what it is not. Thus we know for certain that it is not body, an extended, definite, moveable thing, which is properly conſidered as paſſive or inert. In this manner we find that matter muſt be active, and a cauſe for that which in a phyſical body we perceive.'

Matter, moreover, he makes a thing not inert, but having a certain power to act.

Diſſ. II. conſiſts of a long and very tedious examination of gravity, as a principle of natural philoſophy. From ſome expreſſions, Dr. H. appears to believe in general ideas; thus, in page 318:

'We form the general idea of body by conceiving abſtractly magnitude and figure: this is all that enters into that ſimple and ſcientifical idea.'

One principal object of the inveſtigation is to ſhew that gravitation has been univerſally predicated of matter without cauſe. Neither will the author allow that natural bodies are compoſed of parts of abſolute ſolidity and abſolute vacuity. 'We have no evidence, (he ſays,) of perfect ſolidity in any natural body, nor of any vacuity in nature.' This doctrine, then, is much more a-kin to that of Boſcovich than to the common hypotheſis of hard indeſtructible particles, corpuſcles, or atoms, ſeparated by pores.

'A body which we reckon porous, hollow, or ſpongy, is only a body, ſome parts of which are hard and denſe, that is, heavy; while other parts, which are contained in thoſe hard and denſer, or ſolid and heavy parts, are fluid and rare, or lighter than the others. But that there is any poroſity, ſuch as implies vacuity or want of matter, is abſolutely to be denied, or muſt require ſome proof of its exiſtence more than bare ſuppoſition or conjecture. Nor is ſuch a ſuppoſed porous conſtitution of bodies, in general, to be drawn from the nature of the particles of matter, or primary parts and principles of bodies; for it is there that conjecture has formed things without the leaſt pretenſion to obſervation, and alſo, it is apprehended, inconſiſtently with it.'

Diſſ. III. concerning the principles of volume in material things, though ſtill heavy, will be found more intereſting than the preceding. It contains ſome curious conſiderations on coheſion; from which it is inferred that the inviſible parts of fluids cohere by the power of gravitation, and aſſume ſpherical figures as far as other cauſes will permit. The volume of bodies depends, then, on *gravitation*, which is the uniting principle, and *on heat*, which is the diſuniting principle:—but heat acts in ſome higher ratio than the ſquares of the diſtances. Hence the impoſſibility of abſolute impreſſion on the one hand, and the limitation of the atmoſphere on the other. Elaſticity is alſo deduced from the ſame principles. Theſe inveſtigations lead to a formal diſcuſſion of *matter*; to which we refer thoſe who deſire to obtain ſome knowlege of the ingenious author's ſyſtem, with the leaſt poſſible trouble. We have already ſtated his opinion: the reader will conſult pages 410—414.

Diſſ. IV. treats of latent heat, or the properties of hardneſs and fluidity. In producing theſe qualities, *gravitation* and *heat* are employed, but in a manner totally different from that by which a determined volume is produced. Farther reaſons are alſo adduced againſt the commonly received notion of matter; in particular, theſe; 1, that no comminution nor ſhape of particles can induce fluidity: 2. that, whatever ſhape of particles we aſſume, we muſt alſo employ the two powers above ſpecified, whence the former is an uſeleſs ſuppoſition. 'Hence, in every light, it will appear that there are oppoſing powers in bodies, or two different kinds of matter, endowed with moving powers in oppoſite directions.'

Diſſ. V. On HEAT, as a material principle of bodies. The appearances of bodies, undergoing dilutation and compreſſion, are conſidered with a view to the diminution and increaſe of heat. The caſe of freezing water, as affording a poſſible objection to the law of a diminution of bulk following a diminution of heat, is mentioned; and the objection is repelled by this argument, that a hard concrete ſubſtance muſt be conſidered as a body quite different from a fluid, however ſimilar they may be in other reſpects, becauſe ſo great a change takes place in the mechaniſm of the body:—hence water is only to be compared with water, and ice with ice. Though this obſervation may ſave Dr. H.'s theory, it does not explain the cauſe of ſo remarkable a deviation from the habitude of other ſubſtances.—The capacity and conducting power of bodies for heat are alſo conſidered in this diſſertation; and it concludes with a very curious theory of ebullition, as the formation of vapour by fits and ſtarts. This theory is confirmed by a very remarkable experiment; in which it appears that a drop of water, de-aerated by long boiling, requires, when covered with a little oil, a far greater heat, in order to be converted into ſteam, than can be attributed to the additional compreſſion.

In Diſſ. VI. and VII. the various modifications of the ſolar ſubſtance, viz. heat, light, and electricity, and its effect on the qualities of bodies, as it is contained in them under this or that modification, are examined at great length. *Light* is conſidered 'as being perfectly diſconnected with the body from whence it moves; and the moment it is again connected with a body, ſo as to loſe its proper motion, it ceaſes to be light. *Heat*, on the contrary, is perfectly connected with a body and forms part of its ſubſtance; heat, being removed from this internal

connection

connection of bodies, ceaſes to be heat. *Electricity* is a modification that will appear to be a medium between heat and light, conſidered as extremes; for, neither is it unconnected with bodies nor internally connected with their ſubſtance.' From theſe principles, the reader will eaſily conceive that an ingenious philoſopher may deduce an explanation of that very puzzling phænomenon—the excitation of heat by friction. Such an explanation is attempted by Dr. H.' We refer to pages 510—514. The other topics in theſe diſſertations are, a compariſon of phlogiſtic and phoſphoretic bodies—the manner in which ſpecific gravity, hardneſs, and ductility, are influenced by phlogiſtic matter—and of light and colour as affected by this matter in bodies.

Diſſ. VIII. and laſt, is a review of the inveſtigated principles, in order to an application of the theory.

This volume is evidently the reſult of years of reflection: the author is unqueſtionably a man of genius and knowlege; and his ſpeculations, as might be expected, well deſerve the notice of thoſe who are anxious to form juſt conceptions concerning ſeveral of the moſt abſtruſe points in natural knowlege. We regret that, as Dr. Hutton 'has beſtowed much thought and care that what he offers ſhould be true,' he has not, alſo, like Bacon, endeavoured "as much as poſſible that it ſhould be acceſſible to the human mind, though ſtrangely beſet and prepoſſeſſed:"—but, not to inſiſt at length on the peculiarities of his ſtyle, his repetitions, and his general prolixity, we are afraid that there is one circumſtance in his manner, which is repugnant to the ſpirit of true philoſophy. Dr. Hutton commonly expreſſes himſelf as if he had deduced his opinions from reaſoning, and then comes to compare them with experiment. He alſo more than inſinuates that we can obtain notions, or ideas, from reaſoning which our ſenſes do not ſupply.—Whenever he adduces an experiment, (which is but ſeldom,) he mentions it ſlightly, and relates the circumſtances, (if they be related at all,) in a note.—Dr. H. obſerves that M. Lavoiſier's treatiſe on chemiſtry does honour to the preſent age. Let him then conſider, firſt, how different his own ſtyle and method are from the ſtyle and method of M. Lavoiſier's work; and, ſecondly, whether he could not have brought his diſſertations nearer to the ſame excellent ſtandard.—It would perhaps be rendering a ſervice to philoſophy, if ſome ingenious and well-informed ſtudent, with Dr. Hutton's permiſſion, and under his inſpection, were to draw up a conciſe and diſtinct abridgment of theſe eight diſſertations of the third part. Such a publication might not have an extenſive ſale: but it ſhould be undertaken by a perſon who was alike indifferent to profit or loſs.

ART. III. *Poems.* By John Bidlake, B. A. Chaplain to His Royal Highneſs the Duke of Clarence. 4to. pp. 206. 6s. Boards. Chapman. 1794.

THE firſt and principal poem in this collection is ſtyled *the Progreſs of Poetry, Painting, and Muſic.* GENIUS is here married to FANCY: the fruits of this happy union are three daughters, viz. POETRY, PAINTING, and MUSIC; and their diſpoſitions and peculiar propenſities are deſcribed. Theſe ladies, after having rejected many offers, at length condeſcend to beſtow their hands and hearts on three youths, who were judged well deſerving of that honour, viz. ART, INDUSTRY, and NECESSITY. The firſt is wedded to POETRY, the ſecond to PAINTING, and the laſt to MUSIC. Being of a romantic turn, they all determine to ſet out in ſearch of adventures: but each of the ladies choſe a different road, accompanied by her huſband.—ART flattered himſelf that he ſhould be able to check the wild ſallies of imagination and eccentricities of conduct, to which POETRY, his lady-wife, was too much inclined: but he was miſtaken. INDUSTRY and NECESSITY were equally unſucceſsful with PAINTING and MUSIC. At length they meet; and, convinced by experience of their error, they reſolve to conſult FATE on the beſt means of directing their wives to a proper application of their talents, and to the acquiſition of that excellence in their ſeveral departments, at which they ſo ardently wiſhed to arrive. FATE, with more good humour than might have been expected from ſo inexorable a Deity, not only tells them that art, induſtry, and neceſſity, united, are eſſential to inſure ſucceſs in poetry, painting, and muſic, but gives the three ſiſters a proſpect of futurity, and ſpreads before their eyes the glories which are reſerved for their favourites and votaries. POETRY ſees with pleaſure Homer, Iſaiah, Jeremiah, Ezekiel, Pindar, Sophocles, Euripides, Anacreon, Virgil, Horace, Ovid, Shakeſpeare, Milton, Pope, and Thomſon; of whoſe excellencies and defects we have a ſhort deſcription.—Apelles, Zeuxis, Raphael, Titian, Claude, and Salvator Roſa, preſent themſelves before PAINTING. The eyes of MUSIC are firſt caught by a magnificent temple, which we ſuppoſe to be the Temple of Jeruſalem, with the royal Pſalmiſt ſeated in the midſt. To this grand object ſucceeds a Gothic cathedral, in which harmony, as an aſſiſtant to devotion, appears in full ſplendour. The poet exemplifies the influence of muſic in martial enterprizes, its power to alleviate the corroding cares of ambition, to cheer diſtreſs and poverty, to enliven the gloom of a dungeon, and even to ſuſpend the horrors of inſanity. After this glorious ſpectacle, FATE gives the favoured inquirers good advice; with which the poem concludes.

That this ingenious writer ſhould be fond of allegory is not ſurpriſing, ſince metaphors are the life and ſoul of poetry; and allegory is nothing more than a continued metaphor:—but, in the ſelection of allegorical characters, ſome judgment may be deemed neceſſary, and yet more in ſupporting thoſe characters with propriety, through a poem of any conſiderable length. Human paſſions have been frequently and happily perſonified by allegorical writers, and ſometimes even abſtract ideas have been eſſayed with ſucceſs: but theſe ideas, thus perſonified, were eaſily comprehended, and capable of a clear and accurate definition. Now it happens rather unfortunately for the preſent author, that there is, perhaps, no word in the Engliſh language of more vague and undetermined meaning than *genius*; and good writers have aſſerted that it has never yet been properly defined. In analizing the human mind, philoſophers generally aſſign the province of comparing ideas, and drawing concluſions from ſuch compariſons, to judgment, and the power of combining ideas to imagination; and that faculty of creation, which is the peculiar attribute of genius, is ſaid to be nothing more than a facility of forming new and unexpected combinations. If this be the caſe, the marriage of Genius with Fancy, or Imagination, almoſt involves in it an abſurdity ſomething like Crambo's Logical Inceſt *(Vide Martinus Scriblerus)*. Had our author changed the ſex of Genius, and married her to Judgment, he might have promiſed himſelf good poets, painters, and muſicians, without the trouble of ſending his heroes and heroines on long adventures, and obliging *them* to conſult the book of *Fate*. We may be told, however, in anſwer to theſe obſervations, that it is not to be expected that poets ſhould attend to metaphyſical ſubtleties and logical diſtinctions. We ſhall therefore diſmiſs the ſubject, and attend to Mr. B.'s powers of verſification, and his other qualifications as a poet.

We ſhall firſt preſent our readers with the deſcription here given of FANCY and of GENIUS:

'When Time was young, undiſciplin'd mankind,
E'er letters yet their manners had refin'd,
FANCY, a baſhful nymph, had fix'd her ſeat,
Amid the windings of a ſtill retreat;
In wilds emboſom'd and with woods o'ergrown,
Where ne'er the buſy ſteps of man were known;
Where noiſy Interruption never came,
Nor ever Echo hail'd one ſocial name.
Amid theſe ſhades 'twas her delight to dwell
And muſe within her ſolitary cell.

To reach that cell a ſecret paſſage wound,
By goats, the mountain wanderers, only found:
Which hunting danger o'er the rocky ſteep,
Defied the horrors of the nether deep.
Around the flaunting honey-ſuckle flung
Its wreathing arms and in rich cluſters hung.
And flowers fantaſtic of all orders gay,
Were emulous their bloſſoms to diſplay;
Wild fruits adorn'd the loaded trees around,
And the wood-ſtrawberry bluſh'd upon the ground.
Large was the cave within; its rugged ſides
In chriſtal chain'd the moiſture's dripping tides.
Phoſphoric bodies ſpread around their light,
And made the place in native ſplendour bright.
Here golden veins their mazy luſtre ſhew'd,
Rich diamonds blaz'd, and ruddy rubies glow'd;
The emerald's green, the amethyſt's ſtrong blue,
The yellow topaz, mix'd their various hue;
In magic colours ſhed a day their own,
And in an ever-changing brilliance ſhone.
Oft on her couch the nymph in liſtleſs eaſe,
Would ſleeping waſte the ſultry ſummer's days;
On light tranſparent wings while dreams flew round,
And ſhook from murmuring air a lulling ſound.
Thick dancing ſo in noon-day's yellow beam,
The million inſects gayly coloured gleam.
So frequent ſparks, the circling wheel diſplays,
And gilds the night with artificial rays.
The nymph had various taſtes; ſhe would delight
To ſit by glowing embers in the night,
And picture figures in the changing light.
Then muſing oft ſhe ſtray'd abroad at eve,
To note what ſhapes the floating clouds could give;
Sometimes ſhe ſought the depths of nightly ſhade,
Or watch'd the moon-beams ſleeping on the glade;
Or idly view'd in air the bubbles float,
Or liſten'd to the baſhful cuckoo's note;
Or pleas'd would ſee the ſtream meand'ring glide,
And playful ſun-beams dancing on the tide;
Full oft ſhe ſtray'd deep roaring torrents near;
In ſilence then repos'd her liſt'ning ear,
And on the ground to catch each ſound would lay [*],
And ſhake at every trembl'ing of the ſpray.
Penſive o'er midnight graves alone ſhe trod,
Diſturbing ghoſts amid their lone abode;
Or oft by peacocks drawn in ambient air,
Wild as a tempeſt ruſh'd her rapid car.
To diſtant climes on wings of thought would ſtray,
Or in the northern lights amuſive play.

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[*] For *lie.*

Gay were her ſteps, when earth became her care;
Eaſe mov'd her limbs and all her form was fair.
Her robe, dyed in the rainbow, at each view,
With varied tiſſue ſhone and colours new.
It chanc'd as once, the nymph, intent to ſtray,
Walk'd forth to taſte the ſweets of blooming May,
Genius, the eldeſt born of light, ſurvey'd
The various beauties of the matchleſs maid.
High on a mountain's top he ſat and ſaw,
The light fantaſtic nymph her figures draw
And give a varied grace to all *below.*
Love in the inſtant all his boſom fir'd,
And playing there each tender wiſh inſpir'd.
A veil of ſilver-light his figure bound,
And circling rays of gold his temples crown'd.
Lit in the Sun, a torch his hand ſuſtain'd,
The emblem of the power, which he maintain'd.
When touch'd by this, the ſoul aſcends on high
And dull obſtructions yield, though loth to fly,
And vainly 'gainſt its ſpeed their weight apply.
Looſe were his limbs, by no cloſe garments brac'd,
Two amply ſpreading wings his ſhoulders grac'd.
With theſe, through Heaven he ſtretch'd his bolder flight,
Or pierc'd in central earth, the depths of night.
Beyond the Sun his courſe would oft aſpire,
Swift as the meſſage of electric fire.
Wiſdom was his; yet his ambitious mind,
Diſdain'd by vulgar laws to be confin'd.
And what, perhaps, much more might pleaſe the fair,
Beauty his form adorn'd and grace his air.
Soon to the nymph he made his paſſion known;
Nor loth the nymph an equal flame to own.
Not long when both were pleas'd, nor heeded law,
Delay, or form, the hours of courtſhip ſaw,
The nuptial rites perform'd, then Fancy's cave
A bleſt retreat to happy Genius gave.'

Theſe lines are not deſtitute of harmony, although they may not poſſeſs all that vigour of thought, and ſtrength of expreſſion, which are deemed eſſential to the perfection of poetry. The author certainly has talents for deſcription: but he does not appear to have ſufficiently conſidered that the greateſt maſters, in that art, have diſtinguiſhed themſelves by the ſelection of a few ſtriking and characteriſtical properties in the object or perſon deſcribed; together with ſuch circumſtances as might throw light on the general ſubject, and render it the more intereſting. In making Fancy figure to herſelf pictures in the fire, trace reſemblances in the clouds, gaze on the moon ſhining with pale luſtre on the trembling leaves, watch the reflection of the ſun-beams in the water, and liſten to the roar of torrents,

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e poet has, no doubt, choſen ſuch occupations for her as appropriate to her character: but does not his judgment de- him when he places her in a chariot drawn by peacocks, hurries her through the air with the fury of a tempeſt? a word, it appears that Mr. B., like many other writers, zled by the ſplendour of their own imagination, ſeems de- us of ſaying every thing that occurs on the ſubject, with- always paying the ſtricteſt attention to propriety.

s we have already ſhewn that the poet had formed to him- a confuſed idea of Genius, the greateſt accuracy cannot be ected in his numbers, nor in his rhymes: but we ſhall only in our readers while we take notice of one defective rhyme, ch is, indeed, a tranſgreſſion, in this reſpect, of remarkable gnitude:

'High on a mountain's top he ſat and ſaw,
The light fantaſtic nymph her figures draw,
And give a varied grace to all *below*.'

poet, we muſt acknowlege, is ſometimes led into an error his ſort when he meets with what Dr. Johnſon calls a ſtub- n word, and does not chuſe to give up a favourite line:— in the preſent inſtance Mr. B. has not this excuſe; for, in above triplet, the ſenſe would have been complete without laſt line.

We have obſerved, in reading theſe Poems, ſeveral inſtances being uſed as a rhime to *a*; as if there were no diſtinction he pronunciation of theſe two vowels.

As the reader may think a farther ſpecimen requiſite, in er to do full juſtice to this writer, we will tranſcribe the hor's deſcriptions of Homer, Pindar, and Horace, con- ted with Mr. Pope's characters of the ſame great poets, in TEMPLE of FAME: by which the comparative merit of . B., as a poet, may be better aſcertained than by any re- ks which at preſent occur to us.

Mr. BIDLAKE.

'Conſpicuous one, and bright above the reſt,
The father of his art by all confeſt.
Blind as he was, the Muſes by his ſide,
Whiſper'd kind words, and deign'd his ſteps to guide.
Grand was his poſt, and as he boldly trod,
With ſmiles aſſenting heaven was ſeen to nod.
Before his ſteps created forms aroſe,
Arms frown'd on arms, and marſhal'd foes on foes.
The battle rag'd; and o'er the ſandy plain,
An Hero's chariot dragg'd an hero ſlain.
In vain the royal mother's tears lament,
Or aged ſire bemoans the dire event.
His country's guardian near the city walls,
Yields to relentleſs fate and nobly falls,

The Gods contending fill the thund'ring ſkies;
Till Troy, unhappy Troy,—in ruin lies.'

Mr. POPE.

“ High on the firſt, the mighty Homer ſhone;
Eternal adamant compos'd his throne:
Father of verſe! in holy fillets dreſs'd,
His ſilver beard wav'd gently o'er his breaſt.
Though blind, a boldneſs in his looks appears;
In years he ſeem'd, but not impair'd by years.
The wars of Troy were round the pillar ſeen,
Here fierce Tydides wounds the Cyprian Queen;
Here Hector, glorious from Patroclus' fall,
Here dragg'd in triumph round the Trojan wall.
Motion and life did every part inſpire,
Bold was the work, and prov'd the maſter's fire.
A ſtrong expreſſion moſt he ſeem'd t' affect,
And here and there diſclos'd a brave neglect.”

BIDLAKE.

' High on a mountain's top, a winged horſe,
Bore one bright form, and panted for the courſe.
Then forth he ruſh'd, with wild impetuous flight,
And vaniſh'd melting in the ſolar light.'

POPE.

“ Four ſwans ſuſtain a car of ſilver bright,
With heads advanc'd, and pinions ſtretch'd for flight
Here, like ſome furious Prophet, Pindar rode,
And ſeem'd to labour with the inſpiring God.
Acroſs the harp a careleſs hand he flings,
And boldly ſinks into the ſounding ſtrings.
The figur'd games of Greece the column grace,
Neptune and Jove ſurvey the rapid race.
The youths hang o'er their chariots as they run;
The fiery ſteeds ſeem ſtarting from the ſtone;
The champions in diſtorted poſtures threat;
And all appeared irregularly great.”

BIDLAKE.

' Beneath, where he who rul'd the winged horſe,
Ruſh'd on th' aſcending ſun with rapid courſe;
One ſteady eye his diſtant track purſu'd,
And utt'ring ſmoother lays, intently view'd.
Then ſat him down beneath a ſhady tree,
And gave the paſſing hours to wit and glee.
His brow and bowl, a roſy chaplet crown'd,
While rich libations fed the thirſty ground.
He call'd his friends, the purple wine to ſhare,
And waſte in mirth the fear of future care.'

POPE.

"Here happy Horace tun'd the Auſonian lyre
To ſweeter ſounds and temper'd Pindar's fire;
Pleas'd with Alcæus' manly rage t' infuſe
The ſofter ſpirit of the Sapphic muſe.
The poliſh'd pillar different ſculptures grace;
A work outlaſtihg monumental braſs.
Here ſmiling Loves and Bacchanals appear,
The Julian ſtar, and great Auguſtus here:
The Doves, that round the infant poet ſpread
Myrtles and bays, hang hov'ring o'er his head."

Leaving the reader to his own comparative obſervations on the preceding extracts, we ſhall only remark that, to contend with Mr. Pope, be the event what it may, can never be deemed very diſgraceful to Mr. Bidlake.

The progreſs of Poetry, Painting, and Muſic, is ſucceeded by SACRED POEMS, viz. The Crucifixion of the Meſſiah; a Meditation on a New Year; a Paraphraſe on the 104th Pſalm; the Widow of Nain, from St. Luke; and the Reſurrection of Lazarus, from St. John. To excel in ſacred poetry requires uncommon elevation of thought, joined to accuracy of taſte and ſolidity of judgment. We cannot, therefore, wonder that ſo many of our poets ſhould fail in their attempts to elucidate and ennoble the ſublime truths of our religion; or that they ſhould even, on ſome occaſions, ſink into a ſtyle ill ſuited to the dignity of the ſubject.

The reſt of the volume is filled with ELEGIES, ODES, SONNETS, MISCELLANEOUS VERSES, and SONGS. Of the Elegies, we think the ſecond the beſt *; and the third contains ſome lines which do honour to the author's heart, as well as to his poetic abilities. In the Odes, we ſee leſs to admire; the ſentiments being generally trite, and the verſification not always free from languor.

Though we cannot compliment Mr. Bidlake ſo far as to dignify him with the appellation of a firſt-rate poet, yet, as far as we can judge from his writings, he appears to be ſincerely attached to the cauſe of religion and virtue, as well as to the intereſts of elegant literature. Throughout the whole of the book we diſcover the genuine effuſions of moral ſentiment; and, where the ſubject requires it, he diſcovers great ſenſibility of temper and generoſity of diſpoſition.

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* This elegy was publiſhed ſeparately, a few years ago, and was twice noticed by us, particularly the ſecond time, on account of a new edition. Our opinion of its merit may be ſeen in the Monthly Review for January 1789, p. 73.

Art. IV. *Political Papers*, chiefly reſpecting the Attempt of the County of York, and other conſiderable Diſtricts, commenced in 1779, and continued, during ſeveral ſubſequent Years, to effect a Reformation of the Parliament of Great Britain: Collected by the Rev. Chriſtopher Wyvill, Chairman of the late Committee of Aſſociation of the County of York. 8vo. 3 Vols. 1l. 1s. Boards. Johnſon.

Medio tutiſſimus ibis is an adage which, though trite, conveys an admirable leſſon of prudence; and never was there a period in which there exiſted a greater neceſſity for obſerving this leſſon, than the preſent. While deſpotic haughtineſs is, on the one ſide, ſtretching to the utmoſt length every claim of pre-eminence and privilege, and treating with diſdain every plea for equal rights as an inſolent and dangerous invaſion of public order; and while, on the other ſide, democratic violence threatens the total deſtruction of every venerable and uſeful inſtitution, and the entire diſſolution of the bonds of ſociety; it much behoves every one, who wiſhes the peace and proſperity of his country, amid the din of party-rage, to liſten to the "ſtill ſmall voice" of MODERATION. There has long exiſted in this country a body of moderate men, not inconſiderable in number, and highly reſpectable for talents and integrity; who, equally averſe from deſpotiſm and from anarchy, and fully convinced that the corruptions or defects of our preſent political inſtitutions, if not ſpeedily corrected, muſt terminate either in the one or the other of theſe evils, have been active in their exertions to promote a temperate and peaceable remedy for every public diſorder.

In the reſpectable liſt of theſe reformers, Mr. Wyvill holds a diſtinguiſhed place.—As Chairman of the late Committee of Aſſociation of the county of York, formed for the purpoſe of effecting a reformation of the Parliament of Great Britain, he ſtands at the head of an honourable band, which for ſeveral years, and in the face of much oppoſition, has perſevered in its laudable efforts, from a conviction, as Mr. W. ſtates its views, that Parliament was corrupted; that frequent elections, and a reformed repreſentation, could alone purify it; and that, without an effectual reformation in theſe reſpects, the liberties of the nation could not be ſafe.

The details of theſe attempts to procure a parliamentary reform conſtitute the main body of the political papers here preſented to the public. Some preliminary papers are prefixed, reſpecting an aſſociation in the county of York to reſiſt the rebels in the year 1745; and concerning the power exerciſed by the Houſe of Commons, in the caſe of Mr. Wilkes, to diſqualify, by a reſolution of that houſe, a perſon not diſqualified y law to ſerve in parliament. Then follow copies, from the ooks of the Yorkſhire Committee, of every material reſolution aſſed by them, and by their ſub-committee, from the appointnent of the Committee at a general meeting of the county of York in 1779, to the cloſe of its labours in 1784: together vith a ſimilar tranſcript from the minutes of the proceedings of he firſt and ſecond meetings of the committee appointed by everal committees of counties, cities, &c. in 1780 and 1781; lſo accounts of the reſolutions and debates of ſeveral meetings f the county of York and other counties; in the metropolis, nd other cities, &c. in 1779, and the ſix ſubſequent years; eprinted from accounts publiſhed at that time by authority rom theſe meetings; alſo, letters, &c. ſelected from the coreſpondence of the Yorkſhire Committee. To theſe materials re annexed ſeveral addreſſes, &c. from the Conſtitutional Soiety in London; accounts of ſeveral debates in Parliament on he propoſed reform of the repreſentation of the people; and ome papers relative to that ſubject. The preceding articles ll the firſt two volumes; the third contains the editor's coreſpondence with the committees of Edinburgh and Stirling in 783 and 1784, with ſeveral papers received from the comnittee of Edinburgh reſpecting the better regulation of elections n the royal burghs of Scotland: the reſolutions of ſeveral neetings holden in London, Edinburgh, and Glaſgow, in the ears 1788 and 1792, for the purpoſe of promoting improvenents in the elections of the committees and royal burghs, and general reformation of the Parliament of Great Britain:—he editor's correſpondence with the volunteers of Ireland in 783; his correſpondence with many private gentlemen of Yorkſhire, and ſeveral members of parliament, in 1779, previuſly to the meeting of the Committee of York in that year; nd his correſpondence with Sir George Saville, the Earl of helburne, Dr. Franklin, and other reſpectable perſons, on ubjects connected with the propoſed repreſentation of Parlianent:—to which are added, by way of *appendix*, the editor's efence of Dr. Price, and the reformers of England; his letter o Mr. Pitt, in 1793; and an account of the proceedings of the Society of the Friends of the People, in 1792, &c.—The papers in this third volume, the laſt excepted, are a portion of the editor's ſeparate correſpondence, and of his publications as a private unauthorized individual, and form a moiety of the ſecond part of the intended collection. To complete it, the editor's correſpondence with Mr. Pitt and ſeveral other perſons will be publiſhed at a future period, and with other papers will be comprized in the fourth and laſt volume.

From the preface, we ſhall tranſcribe a paragraph containing ſome intereſting particulars with reſpect to a celebrated meeting in 1782:

'The meeting at the Thatched Houſe Tavern, 18 May 1782, appears to have excited a conſiderable degree of attention, and the reſolutions then agreed to have been frequently quoted in ſome late debates in the Houſe of Commons. The editor thinks it proper therefore to declare, that the meeting in queſtion was called chiefly at his deſire; that Sir William Plomer, then Lord Mayor of London, preſided at it; that the Duke of Richmond and the Right Hon. Mr. Pitt were preſent; that the reſolutions agreed to by the meeting were originally drawn up by the editor, not exactly as they now ſtand at p. 424 of vol. i.; that they were thought to need ſome correction, and having received an amendment from the editor, were ſhewn by him in their amended ſtate to Mr. Pitt, and, as the editor believes, to the Duke of Richmond, by whom they were approved in that ſtate, and then offered to the meeting, by which they were unanimouſly adopted.'

From the preceding ſummary of the contents of theſe volumes, given by the editor, the reader will be led to expect, and he may be aſſured of finding, an ample collection of documents relating to the late meritorious exertions toward a parliamentary reform. He will find in theſe papers a full ſtatement of the circumſtances in the political ſtate of this country which have led to theſe endeavors, and of the different remedies which, in the courſe of theſe attempts, have been propoſed for the removal of the evils that have been ſo generally, and ſo juſtly, ſubjects of complaint; and though, from many cauſes, (among which the deſertion of ſeveral leading men who, at the opening of the buſineſs, appeared zealous in the deſign, muſt be particularly mentioned,) this great object yet remains unaccompliſhed; yet, if it be true that no virtuous labour is ever wholly without effect, it may be confidently augured that the impreſſion of the noble exertions recorded in theſe volumes ſtill remains, and that the neceſſary work of parliamentary reform will be reſumed and completed by HONEST friends to the Britiſh Conſtitution, before its enemies, either *deſpotic* or *republican*, ſhall have accompliſhed its deſtruction.

ART. V. *Tranſactions of the Linnean Society.* Vol. II. 4to. pp. 357. 1l. 5s. Boards. White. 1794.

WITH pleaſure we announce to our readers a ſecond volume of this agreeable work; the ſpeedy appearance of which is a proof of the activity and vigour of a ſociety, which is formed by the ſpontaneous union of perſons who are earneſtly devoted to the improvement of a particular ſcience, without any interfering or collateral views[*].

We ſhall give a ſhort account of all the papers in their order.

The Hiſtory and Deſcription of four new Species of Phalæna, by the late Mr. John Beckwith. Theſe are nocturnal ſpecies; of which the firſt, named *Chryſoceras*, is found on the oak; the 2d, *Gemina*, on the poplar; the 3d, *Pulla*, on the willow; the 4th, *Chryſogloſſa*, on the ſallow. A coloured plate exhibits them under their three forms.

Remarks on Scolopendra electrica, and Sc. ſubterranea, by George Shaw, M.D. F.R.S. &c. An Engliſh ſpecies of *Scolopendra*, much reſembling the *Sc. electrica* of Linné, but differing in ſome circumſtances of appearance, and eſpecially in its reſidence, which is deep under ground, is here given by Dr. S. as probably a new and diſtinct ſpecies, and is named by him *ſubterranea.* An obſervation is alſo made of a property of this inſect, viz. that, on cutting it in two, each part lives for a conſiderable time, the tail part ſurviving longeſt.

Remarks on the Abbé Wulfen's Deſcriptions of Lichens, publiſhed among his rare Plants of Carniola, in Profeſſor Jacquin's Collectanea, Vol. II. by James E. Smith, M.D. &c. This brief enumeration of errors in the Abbé's deſcriptions will not admit of abridgment.

Account of the Gizzard of the Shell called by Linnæus Bulla lignaria, by Mr. G. Humphrey. The animal inhabiting this and other ſpecies of the genus *Bulla* is diſtinguiſhed by a valvular griſtly organ, probably for the maſtication of its food; of which a deſcription illuſtrated by figures is here given.

Account of the Difference of Structure in the Flowers of ſix Species of Paſſiflora, by Mr. James Sowerby. The beauty and curious furniture of organs of the Paſſion-flower have long attracted the notice of obſervers: but ſome ſpecies are with difficulty diſcriminated from each other. It is the purpoſe of this paper, by means of a very accurate diſſection, diſplayed in figures accompanied by minute explanations, to elucidate their differences, with all the peculiarities of ſtructure for which theſe flowers are ſo remarkable. The ſpecies deſcribed are the *P. quadrangularis*, *P. alata*, *P. laurifolia*, *P. cærulea*, *P. lunulata*, *P. minima.*

Deſcriptions of two new Britiſh Fuci, by T. J. Woodward, Eſq. The firſt of theſe, named *Fucus aſparagoides*, found on the

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[*] For an account of the origin of this inſtitution, and of the firſt vol. of the Society's Tranſactions, ſee our Review, N. S. vol. vii. for the year 1792, p. 166.

the beach at Yarmouth by Mr. Wigg, appears to be a non-deſcript. The ſecond, named by Solander *Fucus Hypoglоſſum*, was found in the ſame place, and alſo in other parts of the coaſt. They are both accurately deſcribed and figured.

An Eſſay towards an Hiſtory of the Britiſh ſtellated Lycoperdons: being an Account of ſuch Species as have been found in the Neighbourhood of Bungay in Suffolk, by T. J. Woodward, Eſq. Of this elaborate eſſay on a curious and ſomewhat rare order of plants, the beginning is employed in tracing their appearance in the works of botaniſts. Among recent authors, Hudſon in his Flora Anglica has noticed two ſpecies of ſtellated Lycoperdon; one, the *L. ſtellatum* of Linné, the other a ſpecies to which he has given the name of *L. fornicatum*. Theſe were ſuppoſed to be ſufficiently diſcriminated as different ſpecies, till Mr. Bryant of Norwich publiſhed his "Hiſtorical account of two Lycoperdons;" in which, with many remarks on the changes that theſe plants undergo, he eſtabliſhes new characters of the above ſpecies, and accounts the *L. fornicatum* of Hudſon only as a variety of Linné's ſpecies. Mr. W. comments at length on Mr. Bryant's opinion, gives his reaſons for differing from him, and concludes with the enumeration of four diſtinct kinds which he thinks he has aſcertained. Theſe are *L. ſtellatum*, ſtar puff-ball; of which there is a leſſer variety;—*L. recolligens*, hygrometric puff-ball;—*L. coliforme*, cullender puff-ball;—*L. fornicatum*, turret puff-ball. All theſe are minutely deſcribed, and all the ſynonyms are annexed which could be identified from different authors.

A new Arrangement of Papilios, by Mr. W. Jones. The characters given by Linné to various families of Papilios, derived ſolely from the wings, proving inſufficient to diſcriminate them, additions are made to them by the writer of this paper, taken from a cloſer and more anatomical examination of their bodies, and illuſtrated by a plate. One family is added immediately after the Equites, which Mr. Jones calls *Romani*.

Deſcriptions of ſeveral Species of Pancratium, by R. A. Saliſbury, Eſq. Six ſpecies of theſe elegant plants cultivated in our hot-houſes are here deſcribed, and repreſented by out-line figures. They are, the *P. Maritimum*, *Amœnum*, *Fragrans*, *Speciosum*, *Littorale*, *Stellare*.

Some Account of the Muſca Pumilionis of Gmelin's Edition of the Syſt. Naturæ, by W. Markwick, Eſq. with additional Remarks by T. Marſham, Eſq. A ſmall grub, which lodged itſelf in the heart or ſtem of the wheat, having given to ſome fields of corn near Battle the appearance of being blighted, the inſect was carefully examined through its ſeveral changes. It was at firſt ſuſpected to be the Heſſian fly ſo much dreaded in

America, but Sir. Joſ. Banks determined it to be the *Muſca Pumilionis* of Gmelin; of which Mr. Ol. Bjerkander publiſhed an account in the Stockholm Tranſactions for 1778. It is here accurately deſcribed and figured, and various remarks on its nature and hiſtory are added. Notwithſtanding the alarming appearance which its ravages excited in the wheat early in the ſeaſon, Mr. M. found that the root was not ſo injured as to prevent it from throwing out ſide ſhoots, which produced a fine crop in harveſt.

Deſcription of Paſpalum Stoloniferum; by Mr. Louis Boſc. A particular deſcription in the French language of a graſs imported from Peru into Spain, with a figure.

Obſervations on the Structure and Oeconomy of ſome curious Species of Aranea, by Mr. Dorthes. This paper is alſo written in French. On diſcovering that ſome ſpecies of ſpiders were without what Fabricius calls *maxillæ*, Mr. D. firſt forms the concluſion that theſe organs ought not to make part of the generic character of theſe inſects. He then aſcertains the reality of that orifice at the extremity of the hooks of the mandibules, which has eſcaped the reſearch of ſeveral modern entomologiſts, but which apparently ſerves to convey venom to the bite. Some obſervations on the antennulæ of the *aranea avicularis*, which have an articulation more in the male than in the female, follow. The memoir terminates with a deſcription of the maſon ſpider, which is characteriſed after the manner of Linné under the name of *Aranea Sauvageſii*. Some figures are given to elucidate the deſcriptions.

Account of the Germination and raiſing of Ferns from the Seed, by Mr. John Lindſay, Surgeon in Jamaica. This paper relates the ſucceſs of ſome experiments for raiſing plants of fern from its ſeeds. The exiſtence and place of fern-ſeed have hitherto been a matter of doubt with botaniſts: but Mr. L., by theſe experiments, has aſcertained it to be the powder or duſt that falls from the leaves when in fructification. They may be collected by taking thoſe fronds or leaves in which the fructification is copious and of full growth, and laying them on clean paper in a dry place, when they ſoon ſhed their duſt, in colour varying from black or brown to yellow: the groſſer part of this powder is the empty capſules, and the fine part which adheres to the paper is the ſeed. Mr. L. ſowed the ſeed of various ſpecies in garden pots, and cloſely watched their vegetation with the microſcope; the progreſs of which he has repreſented in a plate, as well as the ſeeds themſelves, and the capſules, as viewed through a magnifier.

Additional Obſervations relating to Feſtuca Spadicea & Anthoxanthum paniculatum, by J. E. Smith, M. D. This ſhort paper is only a proteſt relative to priority of right to an elucidation contained in the 1ſt vol. of the Linnéan Tranſactions.

Plantæ Eboracenſes; or, a Catalogue of the more rare Plants which grow wild in the Neighbourhood of Caſtle Howard, in the N. Riding of Yorkſhire, by Mr. Robert Teeſdale.

Obſervations on the Britiſh Species of Carex, by the Rev. S. Goodenough, LL. D. &c. &c. This is one of the moſt conſiderable and valuable articles of the collection. The ingenious author prefaces it with ſome hiſtorical remarks on the formation of the genus *Carex* by different botaniſts, and on their ſeveral defects. He then proceeds to the diſcrimination of the ſpecies, in which he notices various circumſtances of importance to their diſtinction which have not generally been conſidered. A ſynopſis of ſpecies is next given, which has the following diviſions and ſubdiviſions: *Spicâ unicâ ſimplici. Spicâ compoſitâ androgynâ. Spicis ſexu diſtinctis: maſculâ unicâ: bracteis membranaceis.* ——— : ——— : *bracteis foliaceis, & plerumque vaginantibus. Spicis ſexu diſtinctis, maſculis pluribus.* Then follows the main part of the treatiſe, a particular deſcription of each ſpecies, 46 in number, with the ſynonyms of various authors, and remarks for the purpoſe of correcting miſtakes, and facilitating the inveſtigation. Figures of ten ſpecies are ſubjoined.

On Genera and Species of Plants which occur twice or three Times under different Names in Prof. Gmelin's Edition of Linnæus's Syſt. Natur. By James Dryander. This critical and learned paper is incapable of abridgment.

Remarks on Centaurea ſolſtitialis & C. melitenſis, by J. E. Smith, M. D. The *Centaurea* called *ſolſtitialis* in Engliſh gardens was found by the Preſident of the Society to be the *C. melitenſis* of the herbarium of Linné:—but the true Linnéan *C. ſolſtitialis* was diſcovered by Mr. Crowe, growing wild near Norwich, as a native. Marks are added for the diſtinction of the two ſpecies.

Deſcription of Fucus daſyphillus, by T. J. Woodward, Eſq. This is botanically characteriſed as the *F. fronde cartilagineâ ramoſiſſimâ; ramis filiformibus ſubſimplicibus, foliis cylindricis obtuſis baſi attenuatis ſparſis.* A particular deſcription is added, and a plate repreſenting the plant in fructification.

The Character of two Species of Oxalis, by R. A. Saliſbury, Eſq. These are *O. ambigua, & O. puſilla*, which have by many been conſidered as only varieties, but are here diſcriminated by ſpecific marks.

Deſcription of a new Species of Warbler, called the Wood-wren, obſerved in May 1792, by Mr. T. Lamb. This bird, which the writer calls a new ſpecies in England, and a non-deſcript, is, we doubt not, the ſame with the larger willow-wren of Mr. White's Hiſt. of Selborne. It is a larger bird than the *Motacilla Hippolais* & *M. Trochilus* of Linné, and is diſtinguiſhed by a finer green colour in the upper parts, and a purer white beneath.

Obſervations upon the Structure and Oeconomy of thoſe inteſtinal Worms called Tæniæ, by Mr. A. Carliſle. This well-written and intereſting memoir, which particularly relates to the *Tænia Solium*, the moſt common in this country, accurately diſplays the external and internal ſtructure of this curious animal, elucidated by injections and figures, and interſperſed with phyſiological obſervations. Some of the figures refer to other ſpecies of tænia, and to the *Faſciola hepatica* of the ſheep.

A new Method of preſerving Fungi, &c. by William Withering, M. D. This method conſiſts of immerſion in certain chemical mixtures, of which two formulæ are given; one of a ſolution of blue vitriol, the other of ſugar of lead, with a proportion of ſpirits of wine added to each.

Objections againſt the Perceptivity of Plants, ſo far as is evinced by their external Motions, in Anſwer to Dr. Percival's Memoir in the Mancheſter Tranſactions, by Rob. Townſon, Eſq. This ſhort paper chiefly turns on the approach of the roots of vegetables towards their food; which has been adduced as a proof of their poſſeſſing perceptive powers, but for which this writer thinks we may ſufficiently account on the principle of equal action and re-action between the veſſels abſorbing and the fluid abſorbed.

An Eſſay on the various Species of Sawfiſh, by Mr. J. Latham. Sawfiſh have generally been placed in the *ſqualus* or *ſhark* genus, yet they have a reſemblance to the genus *Raia*; and Klein wiſhed to place them between the two, though he has not done it. Mr. L. has undertaken to form them into a new genus under the title of *Priſtis*, which he characteriſes in a ſyſtematic manner; and he deſcribes five ſpecies under it; the *P. Antiquorum*, *P. Pectinatus*, *P. Cuſpidatus*, *P. Microdon*, *P. Cirratus*. The ſpecies are diſtinguiſhed by their ſaws, of which figures are added.

Deſcriptions of four new Britiſh Lichens, by the Rev. Hugh Davies. Theſe are entitled, *L. Pilularis*, *L. Simplex*, *L. Concentricus*, *L. Varians*. A coloured plate is added.

An Account of ſome Plants newly diſcovered in Scotland, by Mr. James Dickſon.

Remarks on the Genus Dianthus, by J. E. Smith, M. D. This genus, hitherto involved in peculiar obſcurity, ſo as to be a kind of *opprobrium botanicorum*, has exerciſed the learned Preſident's powers of inveſtigation in remarks on various of its ſpecies. He ſubjoins a ſynopſis of all the ſpecies, with deſcriptions of ſuch as ſeem to him new, and emendations of the erroneous characters of others.

The Hiſtory and Deſcription of a minute epiphyllous Lycoperdon, growing on the Leaves of the Anemone nemoroſa, by Richard Pulteney, M. D. &c. &c. A ſingular punctated or ſpotted appearance on the under ſide of the leaves of ſome wood-anemonies had been remarked by ſeveral of the older botaniſts, who formed a variety of that plant from the circumſtance. By later writers, the ſpots were attributed to inſects: but the preſent learned and accurate inquirer, on viewing them with a magnifier, found reaſon to ſuppoſe them to be paraſitical vegetables of the fungus kind; and he here characteriſes and deſcribes this ſingular production by the name of *Lycoperdon (Anemones) paraſiticum ſphæricum ſeſſile diſcretum album; ore multifido lacero; pulvere albo.* It ſeems to be found only on diſeaſed plants.

Extract of a Letter from Mr. J. Lindſay, Surgeon in Jamaica, to Sir Joſ. Banks. Mr. L., whoſe ſucceſs in raiſing ferns from ſeed is related in a former paper, here informs the Preſident of the R. Society, that his trials of ſowing the farina of *Lycopodium cernuum*, and of *Bryum cæſpititium*, ſucceeded in like manner; and alſo that, on ſowing that part of the fructification of *Marchantia polymorpha*, which is compoſed of fine elaſtic filaments and ſmall globules, he had a produce of young plants of the ſame kind. In ſome additional remarks by Dr. Smith, it is noted that an humble ſtudent of nature, Joſeph Fox, a journeyman weaver at Norwich, had obtained a ſimilar reſult from experiments made on *Lycopodium Selago*

Deſcriptions of three new Species of Hirudo, by the Rev. W. Kirby; with an additional Note by Dr. Shaw. Theſe ſmall animals are called *Hirudo alba*; *nigra*; *and crenata.* Mr. K. obſerves that the firſt two do not properly come under the Linnéan genus *Hirudo*; and Dr. Shaw refers them to that of *Planaria.* Figures of the *crenata* are given.

Additional Obſervations on Fucus Hypogloſſum, by T. J. Woodward, Eſq. In theſe obſervations, the ſpecific character of this fucus, with remarks, is given from Dr. Solander's papers, which were not recovered when Mr. W. wrote his deſcription in the 6th article. An additional note is given concerning *Lycoperdon recolligens*, from Mr. Bulliard's *Hiſt. des Champignons.*

Additional Remarks on the Wood Sandpiper, Tringa glareola, by W. Markwick, Eſq The purpoſe of this paper is to acknowlege that Mr. M.'s *Tringa*, of which an account is given in the firſt vol. of *Linn. Tranſ.* is only a variety of the *T. ocropus.*

Botanical Obſervations on the Flora Japonica, by Charles Peter Thunberg, Knt. &c. &c. Theſe conſiſt of a ſeries of particular emendations of deſcriptions in the illuſtrious author's *Flora Japonica*, made by himſelf after a more accurate inveſtigation.

Deſcription of Sagina ceraſtoides, a new Britiſh Plant diſcovered in Scotland by Mr. James Dickſon. By the Preſident. The habit of this plant is altogether that of a *Ceraſtium*: but its flowers being always quadrifid have neceſſarily cauſed it to be referred to the genus *Sagina*. The character given is *S. caule diffuſo dichotomo, foliis ſpatulatis obovatiſve recurvis, pedunculis fructiferis reflexis.*

An Account of two new Genera of Plants from New South Wales, by the Preſident. The firſt of theſe is named by the Preſident GOODENIA, in honour of the worthy treaſurer of the ſociety, Dr. Goodenough. It is of the claſs and order *Pentandria Monogynia*, and is thus characteriſed: CAPS. *bilocularis, bivalvis, polyſperma*; *diſſepimento parallelo.* SEMINA *imbricata.* COROLLA *ſupra longitudinaliter fiſſa, genitalia exſerens*; *limbo quinquefido, ſecundo.* ANTHERÆ *lineares, imberbes.* STIGMA *urceolatum, ciliatum.* Nine ſpecies are enumerated.

The ſecond is called PLATYLOBIUM, and ranks among the *Diadelphia Decandria.* It is thus characteriſed: CALYX *campanulatus, quinquefidus, laciniis duobus ſupremis maximis, obtuſis.* FILAMENTA *omnia baſi connexa, latere ſuperiori diſtincta.* LEGUMEN *pedicellatum, compreſſum, dorſo alatum, polyſpermum.* Only one ſpecies is given, with the Engliſh name of *Orange flat-pea*, and it is ſaid to be a very beautiful plant.

Among the extracts from the minute-book of the ſociety, is the following narration; which we think well worth copying:

> ‘ It is a general character of deer, that the females of every ſpecies except the rein-deer, are deſtitute of horns. A ſingular inſtance to the contrary occurred here in September laſt. A hind, the female of *Cervus Elaphus*, was ſhot by the Duke of Gordon, which had one horn perfectly ſimilar to that of a ſtag three years old. It had never had a horn on the other ſide of its head, for there the correſponding place was covered over by the ſkin, and quite ſmooth. It did not ſeem to have ever produced a fawn, and upon diſſection, *the ovarium on the ſame ſide with the horn was found to be ſchirrous.*’

The botanical reader will be able to eſtimate the contents of this volume from the ſhort abſtract which we have given of them; and for more minute information he will naturally wiſh to conſult the work itſelf.

ART. VI. *Heads of Lectures on a Courſe of experimental Philoſophy, particularly including Chemiſtry*, delivered at the New College in Hackney. By Joſeph Prieſtley, LL. D. F. R. S. &c. &c. 8vo. pp. 202. 3s. 6d. Boards. Johnſon. 1794.

PREFIXED to this treatiſe is a dedication to the ſtudents of the college at Hackney, containing many pertinent obſervations on the right mode of conducting their ſtudies; with cautions tending to repreſs the vanity of young proficients, and to temper their love of liberty and of mankind with a due regard to the exiſting conſtitution of their country. As theſe lectures were delivered only once in a week, we might naturally expect to find the heads of them ſuperficial. They are written in the eaſy current ſtyle which Dr. Prieſtley uſually employs; and, notwithſtanding the incorrect theory which ſometimes obſcures them, they contain a neat abſtract of chemical knowlege in its preſent advanced ſtate.

In a work which is profeſſedly a compilation, there is little room for criticiſm; we ſhall therefore content ourſelves with noticing a few paſſages, in which we are diſpoſed to differ from this able experimenter.

In page 10, Dr. Prieſtley aſſumes *infinite diviſibility* as an eſſential property of matter. It muſt, however, be remarked that, after all the parade of geometrical demonſtration ſo abſurdly applied to this ſubject, the arguments which have been advanced reſpect merely the extent of human conception, and amount only to this, that there is no limit to our idea of the diminution of magnitude. The *componibility* of the ingenious Boſcovich ſeems to remove the principal difficulties.

It is urged, in page 11, as a poſitive argument for the penetrability of matter, that 'the particles of light, after entering the denſeſt tranſparent ſubſtance, do not ſeem to meet with any obſtruction to their progreſs till they come to the oppoſite ſide.' This aſſertion is inconſiſtent with fact: the particles of light not only ſuffer a diſperſion at the ſurface of diaphanous bodies, but are abſorbed in their paſſage through the maſs; for, not to mention other conſiderations, the loſs of light is well known to be greater in proportion to the thickneſs of the medium.

Pages 17 and 19, we have rules for determining the purity of a given quantity of air, founded on the principle that one meaſure of pure oxygenous gas will ſaturate two meaſures of nitrous gas:—but the diminution which takes place is owing to the nitrous acid formed by the union of the two gaſes; and, as nitrous acid is a ſubſtance extremely variable, and capable of containing its ingredients in very different proportions, the application of the property to aſcertain the quality of air muſt ever be judged uncertain and fallacious.

Dr. P. remarks (p. 25) that oxygenous and nitrous gaſes will act on each other through a bladder. Yet contiguity ſeems eſſential at leaſt to chemical action. It is, therefore, probable that the ſubſtance of the bladder, or the humidity contained in it, ſerves as a medium of combination, by abſorbing one gas, and bringing it within the limit of the attraction of the other.

In page 39, the Doctor aſſerts 'that different kinds of air *which have no affinity to each other*, when once mixed together, will not ſeparate, notwithſtanding any difference of ſpecific gravity.' This remark is evidently irreconcileable with the principles of ſound philoſophy: affinity may exiſt in every degree, nor is it always attended with any conſiderable change in the bulk or form of the ſubſtances combined. No perſon can doubt that a certain chemical attraction ſubſiſts between common air and the carbonic and hydrogenous gaſes; for, if theſe gaſes be imperfectly confined in bottles, placed in an erect or inverted poſition according as the contained fluid is denſer or rarer than the atmoſphere, they are found, after ſome time, to have eſcaped, and to have given place to common air.

P. 42, it is repeated, probably from M. de Sauſſure, that 'when water becomes vapour, it takes the form of ſmall globules, hollow within, ſo as to be ſpecifically lighter than air.' Admitting the exiſtence of theſe globules, it is requiſite that their internal cavity be either a vacuum or contain ſome gas extremely elaſtic. On the former ſuppoſition, we ſhould aſk, by what power is the aqueous ſhell enabled to reſiſt the compreſſion of the ſurrounding atmoſphere? The latter ſuppoſition is alike contradictory to reaſon and to experience. The example of froth and ſmall ſoap-bubbles is irrelevant, ſince they are inflated with common air, and have a *tendency* to deſcend.

It is alleged, p. 79, that ſiliceous earth is formed by nature from chalk by the introduction of ſome unknown acid. The only argument, which has been advanced to prove the identity of the ſiliceous and calcareous earths, is that flint is found in great quantities intermingled in the chalk cliffs of England:— but theſe lumps of flint are generally rounded and covered with a ſofter cruſt, which ſeems to imply that they had ſuffered from attrition, and from the attacks of the elements, during a lapſe of ages, prior to the formation of the calcareous matter which now envelopes them. Theſe earths are alſo widely ſeparated by their natural properties; the calcareous is fuſible *per ſe*, and the ſiliceous is the moſt refractory of all the earths. Still more improbable it is that the ſiliceous earth ſhould be a compound of the calcareous, ſince all compounds are more fuſible than their elements. Beſides, if an acid entered into the compoſition of flint, it would, from its greater volatility, be partly expelled by the application of an intenſe heat; and this muſt occaſion a certain alteration in the qualities of the flint.

P. 81, it is aſſerted that clay owes its ductility to ſome acid, and probably to the vitriolic. We can hardly conceive how an acid ſhould communicate plaſticity. That quality ſeems to reſult principally from the extreme comminution of the argillaceous particles. Burnt clay, if long triturated with water, will recover its ductility. This would not happen if an acid were eſſential to the clay, for it muſt be partly diſſipated by the heat. It is a fact which a nice experimenter may aſcertain, that the compound of clay and water occupies leſs bulk than the two ingredients did ſeparately; and therefore between theſe ſubſtances a real chemical affinity muſt exiſt, totally diſtinct from capillary attraction. In general, it has been too haſtily ſet down as a principle, that ſolution is neceſſary to chemical combination. On the contrary, the product of ſuch an union may be either ſolid or fluid, and may even exhibit all the intermediate ſhades. This reflection opens an extenſive and curious field of inquiry, but we confine ourſelves at preſent to theſe few hints.—Hence water, in combining with clay, will communicate ſomewhat of its own qualities, and particularly its mobility, or aptitude to receive any form. Bricks loſe the tenacity, along with the property of imbibing water, probably becauſe they have undergone a certain degree of vitrification.

Dr. Prieſtley obſerves, p. 104, that the antients poſſeſſed the art, ſince loſt, of giving a conſiderable degree of temper to copper inſtruments. This has often been exultingly remarked by commentators and philologiſts:—but later experiments have diſpelled the myſtery. The antients added to copper a ſmall proportion of tin, ſufficient to communicate hardneſs, without giving it the brittleneſs of bell-metal.

P. 135, we find the reflection and refraction of light ranged among the various ſources of heat. It is difficult to annex any preciſe idea to theſe expreſſions. If nothing more be meant than that the accumulation of light, in whatever way produced, is attended with heat, the propoſition will be readily admitted: but, if the terms, *reflection and refraction*, be employed to inſinuate that, in conſequence of ſuch changes in the direction of its motion, light is fitted to excite heat; or that refringent and refracting ſubſtances are heated by performing theſe offices; we need only to oppoſe the deciſive evidence of experiment: for, in proportion as a ſpeculum is finely poliſhed, or a diaphanous medium is highly pellucid, they are the leſs affected by the ſun's rays.

The Doctor has obſerved, p. 137, that heat and cold are propagated in ſtraight lines. The facts on which this hypotheſis reſts may be ſatisfactorily explained without recurring to any new principle. What has often been taken for the element of heat is in reality only *hot air*, which communicates its heat to other bodies, partly by the tranſmiſſion through its ſubſtance, but more eſpecially by the actual flow of its particles, according to the laws of pneumatics. This conſideration will account for ſome experiments of the celebrated Scheele; and, with regard to thoſe lately made by Profeſſor Pictet of Geneva, it is ſufficient to remark that *cold air* will have an oppoſite motion. Nor do theſe aërial ſtreams proceed exactly in right lines, but in portions of curves reflected upward or downward, according as they are hotter or colder than the general atmoſphere.

We are aſtoniſhed to find the hiſtorian of light and colours ſtating, (p. 151,) in unqualified terms, that the colours of the ſpectrum formed by a priſm divide the whole ſpace between them exactly as a muſical chord is divided, in order to ſound the ſeveral notes and half notes of the octave. This obſervation is directly confuted by the important diſcovery of the *irregular refraction* of light mentioned in the next page, and yet is moſt unaccountably ſtill repeated in all our elementary treatiſes. The coloured ſpaces in the ſolar ſpectrum vary their relative extent, according to the nature of the ſubſtance of which the priſm conſiſts. In this reſpect, crown and flint glaſs differ ſo remarkably, that they ſerve for the materials in the conſtruction of the achromatic teleſcope. Beſides, it ſeems impoſſible to number the colours in the ſpectrum, or to define their limits, ſince they ſlide into each other by inſenſible gradations; nor by any contrivance can they be ever ſeparated. Inſtead of ſuppoſing, therefore, ſeven primitive colours, it would have been more philoſophical to have reckoned three or five principal kinds, with a multitude of ſubordinate ſhades; and there is reaſon to ſuſpect that the great Newton, who was not altogether exempt from the prejudices of the age in which he lived, was, in this inſtance, led away by a partiality to the myſtical number *ſeven*, adopted firſt from the dreams of aſtrology, but which ſeized on the imagination of men, mingled itſelf with their religious and civil inſtitutions, and has extended, even to our own times, its influence over human affairs.—We have beſtowed theſe reflections on the doctrine of ſeven primitive colours, proportioned to the diviſions of the diatonic ſcale, becauſe we conceive it to be our duty to take every occaſion of combating prejudices, whether of a popular or a philoſophical nature. This theory has alſo given riſe to ſome whimſical ſpeculations on *ocular muſic*; as if the diviſions of the muſical chord were not arbitrary and ſuggeſted by convenience, and as if muſic derived not its principal charms from its imitating the tones, ſwells, and cadences, which are the expreſſions appropriate to the various emotions of the human heart.—It would be neceſſary farther to ſuppoſe that the colours are ſpread with uniform intenſity over the ſpectrum; a conſideration which has hitherto been overlooked.

looked. The number of coloured particles which fall on a given ſpace is plainly compounded of their extent and of their denſity. Hence the chief reaſon why the compoſition of the different colours, according to the diviſions of the ſpectrum, produces a grey colour, inſtead of a white, which would be formed if the theory were correct.

P. 152, it is ſaid that 'different ſides of the ſame rays ſeem to have different properties, for they are differently affected on entering a piece of *iſland cryſtal!*' What diſtinct idea can be formed of the *ſide* of a ray, which is admitted to be only the ſucceſſion of lucid particles moving at vaſt intervals in a right line? The explanation of the curious phænomenon of double viſion is to be ſought from the internal ſtructure of ſpar, which is not of uniform denſity or refracting power:—but our limits will not permit us to enter into the detail at preſent.

Dr. Prieſtley aſcribes, with others, the property of the *Bolognian phoſphorus* to the emiſſion of the light previouſly abſorbed. Surely the ſame power, by which a body imbibes the lucid particles, muſt enable it to retain them. To ſay that the light is 'looſely' fixed, is to appeal to the imagination, which ought never to be exerciſed on philoſophical ſubjects. It is probable that the phænomenon is of a chemical nature. The application of heat or light may produce a certain excitation, which occaſions a ſlow decompoſition of the phoſphoric ſubſtance, attended with the extrication of light. Accordingly, it has been obſerved by Mr. Wilſon, that the rays emitted are often of a different colour from thoſe received.

In various paſſages of the work, the author, without aſſigning any ſufficient reaſon, attributes the formation of oils, of ſpirit, and of the elaſtic fluids, to water or fire, and eſpecially to that ideal being *phlogiſton*, to which he ſtill ſeems exceedingly attached. It is evident that ſuch vague obſervations can never lead to the diſcovery of any uſeful truth.

We are far from intending, by the remarks which we have made, to diſparage the preſent work. Its defects ariſe chiefly from the author's following too cloſely the beaten road. Dr. Prieſtley, indeed, might judge it the proper buſineſs of a lecturer to exhibit, without diſcuſſing, the opinions commonly received in the ſcientific world; and, with a few cautions, the treatiſe may be recommended to young ſtudents as an agreeable introduction to the peruſal of larger ſyſtems.

Art. VII. *The Hiſtory of Mary Queen of Scots.* Including an Examination of the Writings which were aſcribed to her. To which are added, Appendixes, containing Copies of thoſe Writings; and alſo of a conſiderable Number of her genuine Compoſitions. By Thomas Robertſon, D.D. F.R.S. Edin. Miniſter of Dalmeny. 4to. pp. 179. 15s. Boards. Robinſons. 1793.

It is a circumſtance which, to minds inclined towards ſcepticiſm, might ſeem to ſhake the very foundation of hiſtorical credit, that concerning tranſactions and characters of great moment, and of high diſtinction, exhibited on the public theatre of the world only two or three centuries ago, it has become almoſt, perhaps altogether, impoſſible to aſcertain the truth. That the age in which Homer lived ſhould be doubtful; that it ſhould be queſtioned at what time the ſiege of Troy happened, how long it laſted, and indeed whether the place was ever beſieged at all; after an interval of nearly three thouſand years, may not be thought wonderful: but that there ſhould have been, in the preſent age, any room for *hiſtorical doubts* relative to the leading features in the character of a Richard the Third of England, or of a Mary of Scotland, muſt be acknowleged to afford no great degree of encouragement to dogmatiſm, concerning that claſs of truths which depend on human teſtimony.

No character in Britiſh hiſtory has attracted more attention than that of Mary. It has exerciſed the judicious and elegant pens of a Hume and a Robertſon, the diligence of a Goodall and a Tytler, the eloquence of a Stuart, and the ingenuity of a Whitaker. Yet it ſtill remains undecided whether her perſonal charms, to which all the world has paid homage, were exalted by virtue, or degraded by depravity; whether her ſufferings, which are on all hands agreed to have been injuriouſly ſevere, have ſpred a glory round exalted merit, or have only ſerved as a ſkreen to conceal from the notice of poſterity groſs indiſcretion, and heinous criminality:—in ſhort, whether her memory has been cruelly calumniated, or whether ſhe was in truth unfaithful to her huſband, and acceſſary to his death.

The *preſent* Dr. Robertſon undertakes the vindication of the conduct of Mary on grounds ſomewhat different from thoſe of her former apologiſts. After having related her hiſtory from her birth to her marriage with Lord Darnley, (in the leading particulars of which he agrees with former hiſtorians,) he endeavours to prove that this marriage did not begin in love, and that it ſoon terminated in averſion. Nevertheleſs, he maintains that ſhe not only had no ſhare in deviſing and executing the death of her huſband, but was unacquainted with the particulars of the plot formed againſt his life. He admits, however, that ſhe may have had ſome grounds to ſuſpect that a conſpiracy for this purpoſe was really in agitation; and that, though, when the ſcheme of a divorce was at Craigmillar propoſed to her by Murray, Argyle, Huntley, and Bothwell, in terms which pointed at murder, ſhe abſolutely forbad the attempt; yet ſhe might have afterwards ſo far changed her ground, as to forbid any perſon to ſpeak to her on the ſubject. If we rightly underſtand Dr. R. he allows that ſhe was, in ſome ſort, privy to the deſign of murdering Darnley, and *connived at* the plot, though ſhe took no active part in the execution.

If, however, Mary is convicted of having at leaſt connived at the death of her huſband, it does not appear that ſhe was influenced by a paſſion for Bothwell, but acted rather from ſome other cauſe which the hiſtorian does not diſtinctly develope.

The particulars of Mary's trial and tragical end are related at large, but with little novelty of elucidation of the well-known facts. The conduct of Elizabeth with reſpect to Mary very juſtly excites the author's indignation; and it is not without reaſon that he has ſaid that the meanneſs, the unfairneſs, and the barbarity of her conduct towards Mary, have doomed her to contempt and an ignominy which will never die. This we readily admit: yet we think that Elizabeth is traduced when it is hinted to be more than poſſible that ſhe was an abettor of Darnley's murder; for, as this author himſelf ſays in vindicating Mary, it ſhould ſeem that theſe were not the times for ſuch bloody deeds being committed by her ſex; it is chiefly in the decline, and laſt luxury, of empires, that women ſhare in the crimes of men, concert plots of death, mix poiſons, and handle daggers.

Dr. R., at the cloſe of this work, examines the evidence of the authenticity of ſundry writings imputed to the Queen of Scots, and concludes that there are the ſtrongeſt grounds for believing that theſe writings are not genuine. After having adduced ſeveral proofs of a diſpoſition in the times to forgery, he conſiders diſtinctly the hiſtory of theſe writings and their contents. With reſpect to their *hiſtory*, he points out ſeveral particulars in regard to the time of their appearance, their number, and other external circumſtances, which indicate forgery: on their *contents*, he remarks that there was no ſufficient occaſion for the *letters* in queſtion; that it is impoſſible that they could have been written within the compaſs of time allotted by Murray's own journal; that they deſcribe Darnley in a light incompatible with the character which hiſtory gives of him; that the Queen herſelf is repreſented in a manner altogether contradictory to hiſtory; and that they are inconſiſtent with the Queen's ſtyle, and with themſelves.

In an Appendix, Dr. R. has given copies of the letters, ſon-
:ts, and contracts, which he has pronounced to be ſpurious;
ıd alſo copies of ſeveral genuine compoſitions of Mary, con-
ſting chiefly of letters to various perſons. Thoſe which were
ritten in French are given in a literal Engliſh tranſlation.
ı courſe, the poetical pieces will appear bald and inſipid.

Our general idea of this Hiſtory is that it caſts leſs new light
ı the characters and events of which it treats, than the pre-
ce led us to expect; and that, in point of correctneſs and
egance of language, it by no means equals the productions of
me other late hiſtorians:—but it may nevertheleſs deſerve at-
ntion as a pleaſing ſummary of an intereſting portion of bio-
aphical hiſtory, and as furniſhing numerous materials towards
rming a deciſive judgment on the ſubject of the work.—The
ıtes and references form a valuable part of the publication.

RT. VIII. *A Diſſertation on Simple Fever,* or on Fever conſiſting
of one Paroxyſm only. By George Fordyce, M.D. F.R.S. &c.
&c. 8vo. pp. 238. 3s. 6d. ſewed. Johnſon. 1794.

HERE is a figure of ſpeech which rhetoricians have termed
the *falſe ſublime:* there is another which they might with
ı leſs propriety term the *falſe profound.* Of this latter figure
e firſt ſentence of the preſent tract affords one of the moſt per-
ct examples that we remember to have ſeen. 'Fever,' ſays Dr.
ordyce, 'is a diſeaſe, the exiſtence of which no man would
ıve the leaſt ſuſpicion of, ſuppoſing him acquainted with the
ucture of the body, the properties of the ſolids and fluids, the
rious operations which go on in it in health, the manner in
hich they take place, the powers which produce them, the
ınnection of the body and the mind, as well as theſe are
ıown at this day to phiſiologiſts, anatomiſts, or thoſe who
ıve ſtudied medicine itſelf, or any of the branches of know-
lge conducive, or which have been thought conducive to it.'
ight not a diſſertation on the itch open with the ſame aſſer-
ın? and how many diſorders are there in the noſological ca-
ogues, to which this propoſition, guarded as it is with
ıuſes, will not equally apply? Nor is this the only occaſion
which the author has contrived to be grave without pro-
ındity, and verboſe without preciſion. We reſpect Dr. For-
ce as a man who has ſhewn himſelf capable of thinking to
ıod purpoſe: but, if we may avow the plain truth, we do
ıt feel ourſelves materially improved in knowlege by the
oughts which he has here delivered to the public. The im-
ortance, however, of the ſubject, and the author's reputation,
em to require that we ſhould give our readers a full inſight into
e contents of this work. We ſhall therefore attend on him

ſtep

ſtep by ſtep, through etymology, deſcription, and *reaſoning*; for *reaſon* he does, though he appears to be himſelf reſtrained by a kind of myſterious reverence, and to be deſirous of deterring others from exploring too narrowly the ſecrets of the goddeſs, *Febris*.

'In Greek, Latin, Arabic, and Perſian,' ſays Dr. Fordyce, 'fever has obtained its name from the idea of heat.' So it has in Engliſh; the very ſame combination of letters ſignifying *fire* in a kindred language. So much for the name; now for the doctrine.—*Heat* is not a pathognomonick ſign of fever; nor *cold followed by heat*, p. 8—12; nor *frequency of pulſe*, which may happen without fever; and, what is more, infrequency is ſometimes obſervable in the worſt caſes of fever, p. 13—18. At p. 19, a title occurs which ſerves for all the reſt of the book—*Definition of Fever*. A new one, however, ought to have been introduced at p. 103; for a new ſubject, *the Cauſes of Fever*, is there taken up.

Dr. F. enumerates the caſes which he does not mean to comprehend under the term, Fever. Theſe are pretty nearly the ſame with thoſe now commonly characterized by the term, *Symptomatic Fever*. P. 26, he enters on the deſcription of fever, repeating nearly the words which we have already quoted from the beginning of the diſſertation. To facilitate his deſcription, he ſuppoſes a caſe, 'in which all the appearances which ever take place as eſſential to the diſeaſe are preſent and in an equal degree.' He confines himſelf to fevers terminating in 8 to 12 hours; of ſuch he has ſeen ſeveral inſtances, accompanied 'with all the eſſential appearances.' P. 32, the attack is frequently ſudden: a man in health finds himſelf greatly diſeaſed in leſs than a minute; the attack takes place oftener between 8 A.M. and 8 P.M. than in the remaining 12 hours: the ſun paſſing the meridian has no particular influence. P. 34, the firſt appearances are, uſually, uneaſineſs and reſtleſſneſs,—depreſſion of ſtrength, improperly called debility; ſometimes at the onſet, but more frequently afterward, ſuch feelings as if the patient were ſurrounded by a colder medium than uſual.—P. 43—50, a diminution of 'the faculty of receiving impreſſions in the mind.' P. 51, pain in the ſmall of the back—diminution of ſecretion. P. 52, tongue covered with a very peculiar cruſt. P. 55, ſenſation as if ſome light body were moving over the hairs that riſe from the ſkin—*dingy* colour of the ſkin. P. 58, numbneſs of the ſkin, ſo that it may be burned and pricked without pain. P. 59—63, diminiſhed brightneſs of the white part of the eye—diminiſhed irritability of the iris. P. 64. 'The whole ſecretory veſſels throughout the body ſecrete a ſmaller quantity of fluids, except vomiting produces an increaſe of bile, pancreatic juice, &c. Theſe evacuations (the author thinks) ſhould rather be attributed to the ſecond than the firſt ſtage of the fever, as it never happens that a ſimple fever, or a paroxyſm of an intermittent, is fatal, if vomiting takes place.' P. 66, 67, apparent contraction of all the veſſels of the body. P. 68, increaſed frequency of the pulſe, which ſometimes does not happen till the fever has continued half an hour. P. 72, pulſe ſmaller and *obſtructed*; a quality which he thinks he underſtands, but cannot explain. P. 80, pain of the head, moſt commonly over the eyes, and ſeeming to the patient *external.* P. 82, pain *all over the bones.* Delirium. P. 84, anxiety about the præcordia. P. 86—93, loſs of appetite, averſion from food, nauſea, vomiting, thirſt ariſing probably from a particular affection of the ſtomach. P. 93, we find a ſummary of the ſymptoms of fever in the following words:

> 'Fever in its appearances as have been enumerated, ſhows in its attack; depreſſion of the powers of the mind; of the ſenſibility of the organs of ſenſation; of the exertion, and diſpoſition to be ſtimulated in the body; contraction in the veſſels throughout the ſyſtem, which being either confined to, or greater in the ſmaller veſſels, occaſions a larger quantity of blood to be accumulated in the larger veſſels near the heart; together with ſome peculiar affection of the ſtomach. Theſe external appearances in this diſeaſe, ſeem ſo very independent upon one another, excepting the quantity of blood accumulated in the larger veſſels in conſequence of the greater contraction of the ſmall ones, that they can only be conſidered as ſome alteration of the ſyſtem which has not hitherto been inveſtigated, therefore, every thing that has been ſaid relating to the eſſence of this diſeaſe has only been conjecture following wild conjecture, to which the author does not mean to add.'

This definition, which is careleſsly repeated at p. 102, is ſucceeded by ſome reflections on the different ſenſes of the word ſpaſm. In alluſion, probably, to a well-known hypotheſis, the author drops this reflection:

> 'Converting the Latin word contraction into the Greek word ſpaſm, will not make the depreſſion of the powers of the mind; of the ſenſation; of the exertion of powers of the body; or of the diminution of the ſuſceptibility of being affected by external applications in the body, ſo as to excite motion, or produce reſt dependent upon the contraction; nor will it make the peculiar affection of the ſtomach dependent on it.'

P. 103, the Doctor ſtops to inquire whether he ſhall proceed immediately to deſcribe the ſubſequent ſtages of the diſeaſe, which (though they depend on the attack,) are no part of its eſſence; or, whether he ſhall inveſtigate the cauſes which produce it? He determines on the ſecond mode of proceeding, and premiſes ſome queſtionable and ſome trite reflections on cauſe and effect, p. 106. An apology for the latter is expreſſed in the following ſtrong terms: ‘ He (for the third perſon is uſed throughout the treatiſe,) is writing for practitioners of medicine, not one in a thouſand of whom ever thought of paying the leaſt attention to the operations of the human mind!’

In his inveſtigation of cauſes, Dr. F. here paſſes by what are called the *proximate*, and attends only to the *remote*: the firſt of which is infection. Some obſervations on this head will be thought curious:

> ‘ If a number of ſheep be confined in a ſmall ſpace without ſufficient circulation of air, an infectious matter is generated, which produces fever in them. Fevers alſo ariſing in theſe animals occaſion the formation of infectious matter. Of this the author had an opportunity of being well acquainted during the American war, when live ſheep were attempted to be tranſported from England to America, and it was neceſſary to confine a number of them together in one ſhip. Although they were ſelected from flocks in perfect health, where they throve at ſea perfectly when taken in ſmall numbers to ſerve for freſh proviſions for the officers, yet in many of the ſhips where numbers were confined, an infectious fever aroſe, even before they quitted the harbour. Whether it be that ſheep are more ſubject to produce infectious matter when many of them are confined together, or that it more frequently happens that many of them are oftener confined together in a ſmall ſpace, without ſufficient ventilation, than quadrupeds of other ſpecies; infectious matter is much more commonly generated in them than in any other quadrupeds that are known.
>
> ‘ Live hogs were alſo attempted to be exported in the ſame manner, and infection was produced among them, although not ſo frequently. It would appear that the infection which produces fever either ariſing from fever itſelf, or from numbers confined in a ſmall ſpace, in one ſpecies of animal, is not capable of producing fever in another ſpecies; for it happened, that when one ſide of a ſhip contained ſheep, the other hogs, if a fever broke out among the ſheep, the hogs were not affected; and that when fever broke out among the hogs, the ſheep in many caſes were not at all infected, neither were the crews at all affected, being as healthy as the crews of other ſhips making the ſame voyage, loaded with different commodities.’

In reading the remarks on variolous matter, (p. 118—121,) we were ſurprized that Dr. F. ſhould never have conceived the idea of diluting this matter with water. The ſame reflection ſuggeſted itſelf to us on the peruſal of his paper on the ſmall-pox. (See *Tranſ. of a Med. Society.*) We imagine that it would more eaſily and certainly contribute to the introduction of a ſmall quantity of variolous matter than any other method; and conſequently, if our author be right in the opinion propoſed in that paper, it would be a moſt beneficial improvement in inoculation. For this ſuggeſtion we have the farther ſupport of experience in ſome hundreds of caſes; and we could enumerate ſeveral places in which inoculation in the ordinary mode has of late, without any culpable negligence, proved uncommonly fatal.

In treating, p. 129—139, of *ſudden expoſure to cold as a cauſe of fever*, it is ſtated that, if a perſon remains in perfect health 24 hours after ſuch expoſure, no diſeaſe has been the conſequence.

P. 139—149, *of moiſture*. Whether moiſture excites fever by producing cold, the author does not venture to decide: but that moiſture, and, more eſpecially, the moiſture of a marſhy country, is a cauſe of fever, he entertains no doubt.

P. 149, *of food.* Food of difficult digeſtion occaſions relapſes, but ſcarcely ever original fever. P. 151, certain paſſions probably excite fever. P. 153, other cauſes yet unknown produce fever.—P. 157—9, there is no ground from experience to believe that any particular ſtate of the fluids is followed by fever more than any other ſtate. P. 160—70, neither bile, nor other ſecreted fluids, nor heat, are cauſes of fever. P. 170—80, abſtract of the doctrines delivered by the author in the paper mentioned above. P. 181, proſecution of the deſcription of fever.

'The firſt attack of the diſeaſe may be fatal, in the firſt, or any ſubſequent paroxyſm.

'When the firſt attack of fever has been fatal it has been claſſed among ſudden deaths, and all of theſe have been called very erroneouſly apoplexy or ſyncopy. When ſubſequent paroxyſms of the diſeaſe have been fatal, the expectation of the diſeaſe at a certain time has ſhown it to be fever. The appearances, however, are the ſame, both when the patient dies in the firſt or ſubſequent paroxyſms, viz. ſymptoms of depreſſion of ſtrength, contraction of the ſmall veſſels, and affection of the ſtomach.

'When the attack is fatal it ſometimes kills in five minutes, ſometimes it requires half an hour, ſeldom longer than that time. While the patient is yet ſenſible, violent head-ach with great ſenſe of chillineſs takes place, the extremities become very cold, and perfectly inſenſible; there is great proſtration of ſtrength, ſo that the patient is incapable of ſupporting himſelf in an erect poſture; he becomes pale, his ſkin of a dirty brown, and he is ſoon inſenſible to external objects; the eyes are half open, the cornea ſomewhat contracted. If the patient goes off very ſoon, the pulſe is diminiſhed, and at laſt loſt, without any frequency taking place, but if it be longer before he dies, the pulſe becomes exceſſively ſmall and frequent, all the appearances of life gradually ſubſide, and the patient is carried off. Of this, the author has ſeen inſtances, ſometimes at the firſt attack, oftener in the returns of the diſeaſe, although but very few; he believes them to be much more frequent in warm climates, where the moiſture of the country occaſions intermittents, than in colder regions.

'Since, when the attack of fever cuts off the patient in eight or ten minutes, the pulſe does not become frequent, it would ſeem that this frequency was not a ſymptom neceſſary to conſtitute fever; for if a diſeaſe ſhould kill without a ſymptom, that ſymptom undoubtedly cannot be eſſential to the diſeaſe.'

P. 187, there are powers in the body which repel the fever when once produced; p. 184, horror and rigor are operations of theſe powers; after horror and rigor no patient is carried off by the *acceſſion* of that paroxyſm; from his own feelings Dr. F. believes horror and rigor to ariſe from affection of the ſtomach. P. 188, frequency of pulſe ſhould properly be enumerated among the appearances of the hot fit. P. 189, increaſe of heat accompanies increaſed frequency of pulſe, but is independent of it, becauſe it bears no proportion to it. P. 191—3, an hypothetical explanation of theſe two ſymptoms, and of greater ſtrength of pulſe, as proper to the ſecond ſtage, is thus ſtated: 'The ſmall veſſels throughout the ſyſtem being contracted, propel a larger quantity of blood upon the heart, which ſtimulates the heart to make ſtronger exertions, and ſo throw the blood with greater force into theſe contracted ſmall veſſels, force them open, and thus carry off the diſeaſe.'

After having obſerved that no aſſignable alteration of the fluids takes place during the hot fit, Dr. F. employs ſeveral pages in examining the opinion juſt quoted, which is nearly that of Cullen: he declares partially in its favour, mechanical as it is, but adds that the increaſed action of the heart is far from being the only means of the natural cure of the firſt ſtage: ſickneſs (p. 200, 201,) is not a cauſe that carries off the diſeaſe; yet (201—5) medicines, which can act on the ſtomach only, ſhew that ſome affection of this organ co-operates with the increaſed action of the heart in carrying off the contraction of the ſmall veſſels: but there may be other powers with which we are totally unacquainted. P. 206—8, the paleneſs, *contraction of the veſſels*, and dirty colour of the ſkin, diſappear unequally; one arm, for inſtance, ſhall be red and larger, while the other is pale and contracted. Univerſal redneſs at length prevails in all caſes of ſimple fever. P. 209—16, temperature of the body—thermometrical ſtate of its heat—increaſe of thirſt—increaſe of reſtleſſneſs—inquiry concerning the cauſes of this reſtleſſneſs,—reſtleſſneſs occaſioned not only by accumulation of blood near the heart, but by diſtention of the ſmall veſſels throughout the body, and by an affection of the ſtomach, as when diſagreeable ſubſtances are lodged in this viſcus without producing nauſea or vomiting. P. 216—18, delirium, with *internal* diſtending pain of the head, ſtrong pulſation of the temporal arteries, redneſs of the eyes, and fluſhing. P. 218—20, duration of the paroxyſm and its parts. P. 220—38, criſis or termination of a ſimple fever—ſweating more or leſs profuſe—nature of the exuding liquid probably not different from healthy ſweat. Urine, in cooling, depoſits flaky chryſtals of a dirty red colour; and this ſo conſtantly that, where they are wanting, the author would hardly heſitate to ſay that the paroxyſm is not of ſimple fever, but that it would recur, though all the other ſymptoms denoted a perfect criſis;—mouth becomes moiſt; the cruſt of the tongue falls off in a ſurprizing manner within an hour or two; and the proceſs reſembles the ſeparation of a dead from a living part of the body—ſecretion of a larger quantity of ſaliva—ſecretion of the alimentary canal increaſed—others return to their natural ſtate—*obſtruction* of the pulſe goes off, but with very various circumſtances—the frequency, fulneſs, and ſtrength of the pulſe alſo go off: but the patient is left exhauſted—a fever, which compleats its courſe in 8, 10, or 12 hours, is ſure to return if the leaſt preternatural appearance remain after the criſis.—In a future diſſertation, the author propoſes to point out the manner in which ſimple fever is repeated ſo as to produce all the varieties of the diſeaſe.

Notwithſtanding that Dr. F. has kindly ſerved up a little metaphyſical pap for readers of weak digeſtion, he has neglected to lend them much other aſſiſtance which they will equally want. His book has no diviſions, no ſummary of contents, no index. In ſeveral places, he will be found reſuming a ſubject which had been treated; and we have already noticed negligent repetitions. Theſe circumſtances muſt prove embarraſſing. Whether he compoſed his diſſertation piecemeal, and ſent it to the preſs before it was finiſhed, forgetting ſometimes what he had already written, we know not: but it is certain that it wants much trimming, pruning, and *pleaching*. Moreover, if the next edition ſhould contain ſo many and ſuch conſiderable errors of the preſs, it might not be amiſs to add a liſt of *corrigenda*.

In diſcriminating fever, there is not nearly ſo much difficulty as in curing it, or in forming a probable judgment of the event. The pretenſions of different and even oppoſite methods of treatment are not yet ſettled to the public conviction. Of two apparently equal caſes treated alike, one ſhall terminate in recovery, and one in death; nor ſhall the phyſician be in the leaſt able to account for the difference.

It is at all times uſeful to aſcertain phænomena preciſely; and to ſtudy diſeaſes aſſiduouſly is the only way in which we can reaſonably expect to extricate an art from ſuch deplorable uncertainty. Strict obſervation, too, will oblige phyſicians to relinquiſh the unprofitable trade of imagining cauſes for imaginary effects—a trade which has perhaps been carried on by them longer than by any other claſs of philoſophers. We make theſe remarks, leſt we ſhould be thought to undervalue genuine obſervations.

The preſent inquirer will in general be deemed ſufficiently minute:—yet, in one reſpect, we do not find him minute enough. He relates, for inſtance, the ſymptoms occurring only in a ſmall proportion of caſes, and ſuch as are oppoſite to the ordinary tenor of the diſeaſe, in ſuch a way as to prevent his readers from forming a juſt theory, and even from receiving a theory which is to a certain degree juſt. Juſt theory is the proper *ſorting* of phænomena. Common appearances, therefore, and exceptions, or variations, ſhould be diſtinguiſhed; and the latter ſhould be more minutely conſidered, that their proper cauſes may be detected; for, on theſe occaſions, it is always right to ſuppoſe that ſome counteracting power conceals the operation of the general power. What ſhould we think of a philoſopher who ſhould require, from the principles of pure aſtronomy, an explanation of all the variations of the tides, without ſuffering us to take the effects of winds, currents, and promontories into the account? and do not theſe require to be exactly noted, if we would underſtand local variations?—Dr. F. himſelf, though it ſeems as if he had written on purpoſe to prevent ſpeculation, nevertheleſs ſpeculates on the unaltered ſtate of the pulſe obſervable in ſome caſes of fever. (P. 188.) He ſuppoſes the diſeaſe not to have reached the heart, or the heart to have become more inſenſible than the reſt of the body.

We have only one more remark to make: in the explanation of the manner in which the contraction of the ſmall veſſels throws the blood on the heart, we find nothing added to the inconcluſive arguments of Dr. Cullen. *Inactivity* of the veſſels accounts as well for every appearance referred by both theſe teachers of medicine to the firſt ſtage of fever as *ſpaſm*. What Dr. Fordyce more particularly notices, is almoſt deciſive in favour of the former hypotheſis. P. 61, in the attack, the iris is ſaid to be generally 'leſs ſuſceptible of contraction or dilatation, upon a larger or ſmaller quantity of light falling on it;'....'the ſame diſpoſition ſeems to affect all the muſcles which govern the figure of the eye.' Now, the veſſels being muſcular organs, does not the analogy from the iris, from the muſcles of the eye, from all the muſcles, appear much ſtronger than any argument which the advocates of ſpaſm have adduced?—On the principles of pneumatic phyſiology, it might, perhaps, be ſhewn that the diminution of colour received by the ſurface of the body from the blood, (p. 57) is another proof of diminiſhed vaſcular action.

ART. IX. *An Idea of the preſent State of France, and of the Conſequences of the Events paſſing in that Kingdom.* By the Author of the Example of France a Warning to Britain. 8vo. pp. 53. 1s. 6d. Richardſon. 1795.

WE have long been warned of the dangers with which England and other civilized countries were threatened from the *anarchy* of France; and the preſent author has helped to ſpread the alarm on this topic. Now, however, he has ſhifted the ground of his fears, and labours to impreſs the public with the idea of danger, not from anarchy, but from a ſyſtematic form of government which the actual conduct of the French rulers has, in his opinion, a direct tendency to eſtabliſh; and the natural conſequence of which, he apprehends, would be the deſtruction of the trade, manufactures, policy, and polity, of every other nation in Europe. To his mind's eye, there appears to be riſing out of the revolutionary confuſion of France a ſyſtem like that which once before, and only once, prevailed in the world, namely at Sparta. In that extraordinary ſtate, there were but two claſſes of men, citizens or ſoldiers, and helotes or ſlaves. The latter were the tillers of the earth: but from their labour they derived only a bare ſubſiſtence; all the ſurplus was for their military taſk-maſters. Something of this ſort, he ſays, has already occurred in France. The huſbandman dares not take from the produce of his toil any thing more than is neceſſary to the exiſtence of his family; all the reſt, whether conſiſting of live or dead ſtock, is in a ſtate of requiſition; and he muſt carefully keep it, till ordered to ſend it for the ſupply of the armies. Thus, the writer ſays, the cultivators in France can be viewed in no other light than that of helotes, mere hewers of wood and drawers of water for their military lords.

The author does not pretend to ſay that this growing ſyſtem of France is the reſult of any deſign in the Convention to adopt the Spartan principles of legiſlation, nor to form the new French government on the model left by the Lacedemonian lawgiver; on the contrary, he admits that it would be abſurd to ſuppoſe that any ſuch deſign has been deliberately formed in that aſſembly:—but he thinks that the leaders of the revolution could not have deviſed means more effectual for obtaining ſuch an end than thoſe which they are actually employing, and that the conſequences to Europe will be preciſely the ſame; for that every neighbouring ſtate, ſhould France finally eſtabliſh that form of government which her meaſures have ſo ſtrong a tendency to produce, will be obliged, by ſelf-preſervation, to adopt a ſimilar ſyſtem.

To ſupport his opinion, he quotes the authority of Sir James Stewart in his *Political Economy*; who ſays that, ſhould the ſovereign of a nation, containing no more than *ſix millions* of inhabitants, diſpoſſeſs the land-owners of their eſtates, or render them of no value to them by taxing them twenty ſhillings in the pound, then divide the people into two claſſes, ſoldiers and labourers, the former to conſiſt of the *ci-devant* proprietors of land, and all the perſons formerly employed in laborious arts, whoſe wives and children ſhould be ſupported at the public expence, while the labourers ſhould be employed ſolely in raiſing food and materials neceſſary merely for the ſupport of exiſtence and of armies; all the trades and manufactures not eſſential to theſe purpoſes being totally proſcribed, and with them the uſe of gold and ſilver; ſuch a prince, with one half of his ſubjects converted into ſoldiers, and the other half compelled to labour for the maintenance of both, might laugh at and bid defiance to any combination among the powers of Europe acting under their preſent ſyſtems of government.

This ſyſtem of economy, deſcribed by Sir James Stewart as poſſible, though not probable, our author ſays, 'ſeems at preſent faſt eſtabliſhing itſelf, not formally and intentionally from the operations of the legiſlature, but by a ſort of natural tendency of ſome of the moſt extraordinary and deſpotic meaſures ever heard of; not leſs ſo than the revolution effected by Lycurgus; and whether it really end in an eſtabliſhment ſo exactly ſimilar is not eſſential—it is ſufficient for our purpoſe at preſent to ſtate, that, in effect, the cultivators are enſlaved; money diſappearing, foreign commerce annihilated, and domeſtic ſcarcely exiſting, the towns become camps.......Theſe are facts undeniable becauſe notorious, and they come nearly to the Lacedemonian ſyſtem; the ſlavery of the peaſantry may ere long be civil as well as political.' The conſequence of the continuance of ſuch a ſyſtem, he contends, would be the return of the iron age of barbariſm, and the downfall of every uſeful inſtitution to which the progreſs of arts and ſciences has been leading for centuries. France, with ſuch a government as ſhe ſeems to be now forming, will, he ſays, infallibly do one of theſe two things,—ſhe will either ſubdue and abſorb the dominions of her neighbours; or drive them to the only means by which they can preſerve themſelves from her yoke—a revolution. By this he does not mean a revolution that conſiſts in a change of the mere forms of government, in a tranſition from monarchy to ariſtocracy, or from ariſtocracy to democracy; nor from the laſt to either of the firſt two: but ſuch a revolution as her own, which, while it ſacrifices trade, arts, and manufactures, in order to create an army, turns all the huſbandmen into mere drudges to clothe and feed the ſoldiery.

There is ſomething in the author's manner of conſidering this important ſubject, which appears characteriſtic of an able obſerver of events, who endeavours to anticipate and prepare for the end to which they will lead. As he thinks that, in what is going forwards in France, he perceives imminent danger not merely to our conſtitution, but to our greatneſs and even independence as a nation, (which, he fears, we cannot maintain but by preventing the eſtabliſhment of a Spartan government among the French, or by erecting a ſimilar one at home,) he addreſſes himſelf in the following manner to the different deſcriptions of men in England, who in ſuch an arrangement muſt find their ruin:

'Let us pauſe for a moment, and aſk our landed, and trading, and monied, men, of every deſcription, who, on one hand, are favourable to the principles that are producing theſe revolutions in the world; or, on the other, inactive in oppoſition to them; what are, or can be, their end, their aim, or expectation?

'Annihilation is the palpable fate of the whole body of landlords. Whatever may be the meanderings of the anarchy that leads to ſuch ſituation, or the ſinuoſities of that maſs of horror and confuſion that accompanies it, in any caſe, the event to land-proprietors muſt be the ſame. A few years of ſtorm and bloodſhed deſtroy them and their families, and the STATE, new moulded from the dregs of towns, aſſumes their place. The manœuvres of prehenſion, pre-emption, and requiſition, chain down the farmers and labourers as they are now chained in France; by the letter of the law with civil liberty to conſole them, but political ſlaves, cultivating for others, and daring to retain but a bare ſubſiſtence, real ſlaves to thoſe who would pretend that they were fighting to reform abuſes and eſtabliſh freedom! View the lands of England and the happineſs of every claſs that cultivates, and then meditate on ſuch a change!

'The whole fabric of arts, and induſtry, and manufactures, which has taken ſuch time and ſuch wiſdom to erect, daſhed in pieces! Is that a ſpectacle to kindle apprehenſions in the minds of thoſe wealthy men, who, at Leeds, Sheffield, Halifax, Birmingham, Mancheſter, and Norwich, ſee, apparently with unconcern, ſocieties ſpringing up around them, whoſe profeſſed purpoſe is to change the conſtitution of their own country, and diſſeminate the moſt laviſh praiſes of the proceedings in France? Have they no feeling for the treatment which the *egotiſm* of mercantile wealth has met with at Lyons, Marſeilles, Bourdeaux, Nantes, Havre, and in every commercial town of that kingdom? Our Diſſenters, who are wealthy and commercial, and who complain of teſts as their oppreſſion here, and ſigh, many of them, for the equality of a republican government—do they ſee no oppreſſions in the fraternity of Frenchmen! Let them turn their eyes to Flanders, and there they will ſee an equal meaſure dealt to friends and foes: and the little finger of the fraternity of republicans a deadlier weight than the whole maſs of grievances they complained of under their former maſter. You want, in England, teſts repealed and abuſes reformed; and, to carry your point, encourage ſocieties cemented in the jargon of the Convention, and who, by aiding the views of France, would bring in a torrent that would reform all abuſes, for it would leave nothing to abuſe;—it would reform your commerce—fraternize your wealth—and, if your heads eſcaped the requiſition of the *Holy Mother* Guillotine, you would bleſs your ſtars for a cock-boat to convey you naked to America.

'Our moneyed men alſo, whoſe riches are in banks, ſtocks, funds, and mortgages—do they wiſh to divide the national ſtrength by queſtions of party and reform? Do they look to the French ſyſtem of iron and paper as better ſecurities than the laws of England? To name the contraſt is enough: that underſtanding, in a ſtate of manhood, muſt be infantine indeed that does not feel the ſhock, and ſee, in perſpective, the univerſal ruin that would deluge the land.

'Do our commercial men imagine that ſuch an iron ſyſtem can eſtabliſh itſelf in France, and trade be left to flouriſh in any neighbouring kingdom? The expectation would be vain. The ambition of republics is proverbial, and none ſo domineering as the democratical. The exiſtence of ſo enormous a force, with no limits to its power or its acquiſitions but what the ſpirit of its own moderation might define, would be abſolutely incompatible with the peace and ſecurity of a wealthy neighbour: commercial jealouſy, the diſputes inſeparable from extended trade, the envy which great ſucceſs and greater riches excite, a thouſand circumſtances, would kindle heats; and, where the iron arm of power meaſures with wealthy imbecility, what would it prove but the conteſt between the tiger and the lamb? A ſtate of things ſo obvious and ſo dangerous, that peace conſiſtently with policy would be but a preparation for hoſtility: in other words, wars would be endleſs till conqueſts reduced the weaker party to the deſtruction of unlimited ſubmiſſion; a progreſs that would juſtify the remark of Sir James Stewart, that one country, eſtabliſhing itſelf on the ſimple baſis of agriculture and arms, would deſtroy the commerce, trade, and induſtry, of all its neighbours. Reſiſtance is vain, without a policy equally energetic; and whether you are driven to adopt ſuch inſtitutions for ſelf-defence, or are conquered for want of them, commerce, in either caſe, is deſtroyed.

'What a call then is ſo fatal a proſpect, to every commercial claſs in Britain, to ſecond the efforts of government with a vigour the moſt determined; ſince it is only by great ſacrifices, at preſent, that any thing can be preſerved in future.

'But there are men among us in a ſtate of poverty, thrown perhaps out of employment by bankruptcies or the war, who, being in diſtreſs, think that no change could to them be worſe. Miſerable infatuation! Let them alſo view the French operations in Flanders! What is the language uſed to the loweſt of the people; even to ſuch as were friends? Money they have none, for all was ſeized, but they have arms and legs—their bodies are in *requiſition*—and the only ſalute of fraternity, MARCH OR BE HANGED!!! Ranged in the front lines to meet the cannon of the foe, with the guillotine in the rear, they feel that there are evils of a deadlier hue than Imperial corruptions, and that the iron ſway of a Convention can bury in equal ruins both ſtates and reformers.'

We read the author's 18th page with great diſcouragement, for it holds out the proſpect of a very protracted war; ſo that, ſhould he be right in his conjectures, we ſhould find ourſelves in the high road to ruin, whether we reſolve to make peace or to go on with the war. He thus endeavours to prepare the mind of the public for a very indefinite duration of hoſtilities, and to inculcate the neceſſity of a more vigorous proſecution of them:

'The people of this country have been much too apt to imagine that the war would be terminated ſpeedily, and that ſuch horrors could not have any duration. They ſhould be undeceived in this idea; they ſhould underſtand the nature of their danger, the remote and eventful, as well as the more immediate; they ſhould be brought to look it in the face and underſtand it in all its poſſible combinations; and, above all, ſhould be well informed how far the probabilities extend, that the republican ſyſtem may eſtabliſh itſelf permanently, if not oppoſed with the moſt determined vigour, and on principles as energetic as its own. And, in doing this, it is a wretched ſyſtem to be alternately elated or depreſſed according to the changes of ſucceſs that attend the armies in Flanders. Were that country recovered by the cloſe of the campaign, there would, from ſuch an event, reſult no ſecurity that it would not again be loſt in another. Nor ſhould it be forgotten that the French Convention, reſting on their arms, *may* ſay, *we will make no peace with you but upon our own terms; let the war be perpetual, do your worſt, we deſpiſe your power, we have nothing to loſe that you can acquire, you are rich, we will take the chance of events.* In ſuch a caſe there would be ſecurity without expence on one ſide; on the other a ruinous expenditure, which would be attended with inceſſant depredation and perpetual alarm. In ſuch a war what could give ſecurity but a militia ſo numerous as to ſet deſcents at defiance?'

The author next proceeds to prove the neceſſity of arming the government with additional powers, to enable it to keep in awe domeſtic enemies; at the ſame time that it ſhould have at its diſpoſal a ſufficient military force to make head againſt any foreign foe, who ſhould attempt to invade us. 'The deſpotiſm that governs France, (he ſays,) avails itſelf of the whole force of the nation. Whatever will not act with government is cruſhed, deſtroyed, annihilated, till terror brings all in effect to one uniform maſs, that rolls with the reſiſtleſs force of a torrent of lava. To think of oppoſing to ſuch a wedge-like force the half meaſures that have been conſiſtent with a ſtate of licentious freedom, is to hold a feather to a whirlwind.' In propoſing means to reſiſt the torrent of French opinions and French arms, the author recommends what cannot with truth be called *half-meaſures*; the firſt of them is calculated to produce alarms in the minds, not indeed of Frenchmen, but of Engliſhmen; for he would ſet out with ſhackling the liberty of the preſs. As our readers may be more diſpoſed to accuſe us of miſrepreſentation, than to believe an Engliſhman to be ſo degenerate as to be capable of fettering the guardian of freedom, let them peruſe the following extract:

‘ To allow at ſuch a moment the printing and diſperſing treaſon, Jacobiniſm, calls to ſedition, and panegyrics on anarchy, is to play the game of our enemies, and to admit poiſon to be adminiſtered to the national mind. It is beating up for recruits for the Convention; and arming thoſe whoſe purpoſe is to deſtroy us.’

His next meaſure is to diſſolve or prevent the meeting of all ſocieties under dangerous and offenſive titles:

‘ To allow ſocieties, under any of thoſe offenſive and dangerous titles we have heard of, to aſſemble under falſe pretences and inſidious views, who adopt the forms and the jargon of Jacobiniſm in France, who call for the guillotine as the beſt means of reforming Britiſh abuſes; to ſuffer ſuch conſpiracies againſt domeſtic peace, to form, complete, and mature themſelves; is this conſiſtent with the exiſtence of the lives or the ſecurity of the property of the people at ſuch a fearful moment as the preſent? Activity, vigour, and energy, ſuch as the world has not ſeen, are exerted to ſpread deſtruction; will the placid means of former tranquil times meaſure with ſuch a foe?

‘ Let theſe men who are copying, with ſuch religious veneration, the forms, the expreſſions, the principles, that have deſolated France, and ſeen her loſe by the field, the dungeon, and the ſcaffold, THIRTEEN HUNDRED THOUSAND men, tell us what would be the fate of ſocieties eſtabliſhed amidſt the *liberty* of that kingdom to reform abuſes or alter the conſtitution? They would count in the ſix hundred and ſifty thouſand wretches in priſons, filled faſter than they are emptied, though three hundred heads per diem fall by the guillotine!—efforts of that purity of freedom ſo much extolled; of *that ſeed of light and truth which ſweeps from the earth deſpotiſm in all its forms*[*].’

We ſhould be glad to know the *true* definition of ‘ offenſive and dangerous ſocieties,’ for ſocieties really of that deſcription ought not to be tolerated:—our author's definition no one can miſtake, and no friend to liberty can admit. He evidently alludes to the ſocieties for conſtitutional information, and others inſtituted for the purpoſe of procuring a parliamentary reform. The acts of many of them have been the ſubject of accuſation and diſcuſſion in a court of law; and, by the verdicts of three different juries, they have been found to be both legal and conſtitutional. Would the author wiſh to render abuſes perpetual, by making it penal in the people to aſſociate for a removal of them in a conſtitutional way? He may call himſelf an enemy only to licentiouſneſs: but, had he profeſſed himſelf the avowed foe of liberty, he could not have recommended more liberticide meaſures, than thoſe two which we have already ſtated.

He next propoſes a vaſt armament, and that the men who are embodied ſhould be ſuch as are able to defray their own expences. ‘ While myriads are in the field, (ſays he,) for the deſtruction of all property, property muſt be armed, or it cannot be ſafe.' He propoſes a militia of this kind, conſiſting of 500,000 men.

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[*] ‘ Society for Conſtitutional Information.’

The author next ſuggeſts the propriety of a conſideration, whether it would not be wiſe to fortify, 'to an impregnable ſtrength,' certain poſts advantageous from nature and ſituation; and 'whether a capacious citadel near the capital ſhould not be formed for its protection.' It is a great pity that the Duke of Richmond has quitted the Board of Ordnance; his Grace would no doubt have liſtened with delight to this ſyſtem of fortification. The idea of a capacious citadel near London was moſt happily conceived; it muſt neceſſarily be attended with ſalutary effects; for, while it would on the one hand prevent the approach of an invading foe, it would on the other anſwer for the internal peace of the capital, and not ſuffer a tongue to ſpeak for liberty and reform! The Londoners, we take it for granted, will petition parliament to adopt this excellent part of the writer's plan.

Notwithſtanding this author's devotion to miniſters, he ventures, though with diffidence, to cenſure their manner of conducting the war; and to the want of ſound judgment on their part, and that of the allies, he aſcribes many of the checks which the combined arms have received. Looking forwards to the future progreſs of the war, he fairly owns that we muſt not expect any conſiderable ſucceſs without the concurrence and co-operation of a great part of the French themſelves: by which he does not mean merely the emigrants, but thoſe who, ſtill reſiding in France, are either avowedly diſaffected to the Convention, or adhere to it merely becauſe they do not know, or miſtake, the intentions of the allied powers. His opinions on this head, and the advice which he founds on them, are juſt and rational.

It is no ſmall conceſſion from a perſon of this writer's principles, when he declares that the object of the war will be accompliſhed when *a* government, conſiſtent with the ſafety of other European governments, ſhall have been eſtabliſhed. It is evident that he does not think it would be adviſable for the allies to inſiſt on any particular form of government, nor to ſtipulate for the reſtoration of monarchy. This will ſerve to ſhew that he can make his principles accommodate themſelves to the ſtate of "exiſting circumſtances." However, he by no means wiſhes to loſe ſight of monarchy in France; on the contrary, he ſpeaks with a kind of confidence of its again taking root there.

It is worthy of remark that all the advocates for the war have invariably begun by execrating the means by which the Convention has raiſed and maintained its armies,—yet have thought it proper at laſt to adviſe our rulers to have recourſe to ſome ſuch meaſures. Money is allowed to be the great ſinew of war: France had none; ſhe ſet her paper mills to work, and found an ample ſubſtitute for it in aſſignats. We decried them as a fraud on the public, an unfunded debt infinitely exceeding the ways and means originally intended for its redemption: but our author now promulgates a hint which, if they attend to it, may furniſh the allies with a paper-currency as valuable as old Canada bills, or as he himſelf has repeatedly repreſented aſſignats.

While he is for iſſuing Continental-aſſignats created for the occaſion,—redeemable, we preſume, in fair proportions by the different powers at war with France, but which probably our good allies would allow John Bull the excluſive honour of redeeming,—he thinks that, as the French advance into Germany, *their* aſſignats will loſe what little nominal value they poſſeſs in or near France. He appears to conſider their armies as having reached the utmoſt bounds of victory: 'let them advance and penetrate the deſerts of Weſtphalia; they will find, what they never yet failed to find from Hanover to Bohemia, their *paths of glory leading to the grave.*'

The following paſſage is extracted from the concluſion of the work:

'Another campaign may coſt Britain twenty millions perhaps of debt. Double the ſuppoſition, call it forty, or fifty, or any other ſum: were it to be expended in a war of ambition, or with any view but that of national ſafety and independence, an honeſt man would not vote as many ſhillings; but the queſtion at preſent is of another complexion; the late manifeſtation of the French power is too tremendous to be conſidered but with alarm and terror. The independence of Europe is at ſtake; and, if the fortune of the war be not changed before a negociation for peace, the terms will be the dictates of impoſing ſuperiority on one ſide, and the acceptance on the other, a confeſſion of eternal imbecility; reſiſtance vain, ſubmiſſion neceſſary.'

Some of the author's principles we have condemned in the courſe of our review: but the pamphlet, on the whole, we muſt in juſtice allow to manifeſt much ability. The writer is unqueſtionably a party man, though acting with what he may conſider as a majority of the country: but in this publication he ſpeaks the language of one who looks far into futurity, in ſearch of events which, in conſequence of the preſent convulſion, *may* take place when the preſent miniſter, his adherents, and his opponents, may be no more. He appears to conſult the intereſt of Great Britain with reſpect to foreign powers, and to feel on that head like a patriot:—but, in guarding againſt calamities which he thinks the French revolution would bring on this country, he makes no proviſion for the preſervaion of her liberty; on the contrary, he ſeems but too well diſpoſed to ſpancel or fetter it, at leaſt for the preſent. Now as we conſider our greatneſs as the effect of our liberty, we are anxious o preſerve the cauſe. We are for making the people perfectly free, that is, as free as the theory of the conſtitution intended they ſhould be; and then we would ſay, woe to the nation which would preſume to attack us: our ardour, our courage, and our *union*, would enable us to triumph over every enemy, and would lead us to unſhakeable greatneſs.

We have thus given a copious and diſpaſſionate account of this work; though it will be ſeen, when we review the author's reputed "Letter to Mr. Sheridan," that he little merits any complaiſance from us:—but neither compliments nor abuſe ſhall ever tempt us to ſwerve from the line of impartiality and juſtice.

Art. X. *An Attempt to promote the Commercial Intereſts of Great Britain.* By William Langworthy, of the Honourable Society of the Inner Temple. Tract I. 4to. pp. 168. 7s. 6d. Boards. Dilly, &c. 1793.

It is proper to *begin* our account of this work with a circumſtance which does not appear in its title, viz. that the author is the founder of a manufactory of *prepared anti-corroſive or blanched iron*; the introduction of which, for various naval, military, and other public purpoſes, is the point to which the greater part of his commercial obſervations manifeſtly tends. We do not ſay this with any intention of prejudicing him as a *manufacturer*, but in order to give a juſt notion of his general deſign as an *author*, with reſpect to the preſent publication.

The volume commences with ſome general reflections on the importance of manufactures to this iſland,—which, as ſufficiently obvious, we ſhall not repeat. Then follows *a conciſe view of the riſe, progreſs, and preſent ſtate of the copper mines of Great Britain*; which relates entirely to the Corniſh mines, and the Paris-mine in Angleſey. The information reſpecting the former ſeems chiefly copied from Pryce, and not without ſome groſs inaccuracies of calculation. The rivalry of the Paris-mountain mine, and the means by which a monopoly of copper has been gained by the Angleſey company, are curious and uſeful articles of information. The concluſion of this chapter is an attempt to ſhew that the Paris-mountain mine is grown poor, and that the greater part of thoſe in Cornwall will, in three years, ceaſe to produce any metal; an alarming deduction from what we think incompetent premiſes: but the *purpoſe* of which is afterward ſufficiently elucidated.

A *conciſe view of the riſe, progreſs, and preſent ſtate of metallurgy in England*, is conciſe indeed as a matter of information, but is ſkilfully enough pointed ſo as to inculcate an impreſſion of the danger to our manufactures from an exiſting and ſtill farther impending ſcarcity of copper and braſs. The remedy for theſe evils is next conſidered; which is rationally made to conſiſt in reſtraining, within certain propoſed limits, the exportation of copper, and in opening new mines; of the probable ſucceſs of which, in Cornwall, flattering expectations are raiſed.

Then follows the *main object* of the work, which is to diſplay the *various improper, waſteful, and pernicious purpoſes to which copper is applied*, and to give arguments for the neceſſity of reforming ſuch abuſes. The hiſtory of *ſheathing ſhips* leads the way in this diſcuſſion. The firſt metallic ſheathing for ſhips in England was invented about 1670, and conſiſted of milled lead. This was uſed for ſome time in the navy, and anſwered the purpoſes of keeping the veſſel tight and defending it from the worms: but it was found to have the dangerous property of corroding the bolts and rudder irons, and in conſequence was laid aſide. Copper ſheathing was next introduced, but it had the ſame property in a more alarming degree; the effects of which were ſo fatal, that it was almoſt determined to diſ-uſe this ſheathing in the navy, when a perſon at Birmingham ſuggeſted the improvement of ſubſtituting copper for iron in bolts, nails, and rudder-works. This idea was adopted; and the practice of copper ſheathing, as it is well known, has ſince become very general in the navy, and in the Eaſt India ſervice. The expence and ſpeedy decay of the copper are the great objections to this mode of ſheathing, and they are placed in their ſtrongeſt colours by this writer; who alſo combats the idea that copper alone, from its poiſonous quality, is capable of defending the timber from the attacks of the worm, and of preventing the adheſion of barnacles and marine plants.

Mr. Langworthy next proceeds to give a general account of the methods hitherto in uſe for preventing corroſion in metals by tinning; and alſo of his own newly diſcovered method, to which he gives the name of *anti-corroſion*. As to the firſt part of this chapter, it is no more than an extract from Biſhop Watſon's Chemical Eſſays; and a paſſage in that work ſeems to have ſuggeſted thoſe trials which brought on the diſcovery of the new method. The Biſhop, after having mentioned that the end of a pair of iron pincers, long uſed in taking iron plates out of melted tin, was found to be penetrated through its whole ſubſtance by the tin, ſays, “ would the iron bolts uſed in ſhip-building be preſerved from ruſting by being long boiled in

ted tin ?" On this hint various attempts were made, and a
nt for the diſcovery was granted to Mr. Kerr, bit-maker to
Majeſty; which at length came into the hands of the preſent
ter. This invention, however, proved ſo defective, that he
obliged to ſtudy the principles of metallurgy, and to make
umber of inquiries and experiments in order to perfect it.
e particular proceſs he of courſe keeps ſecret : but its prin-
le is deſcribed to be, firſt, preparing iron ſo as to render it
able of imbibing certain metallic mixtures not liable to be
roded, and then boiling it in thoſe mixtures till it is com-
ely impregnated and coated with them.

The diſcovery being thus announced, the proofs of its efficacy
next given, which conſiſt in various certificates from the
y and army, and from private ſhip-owners,—ſome more and
e leſs ſatisfactory. The navy made an objection of ex-
ce to the newly-prepared iron bolts, and gave a comparative
mate of the coſt of theſe and copper bolts, in favour of
latter. On this eſtimate Mr. L. comments, and with
ice ; for we are ſorry to ſay that we never ſaw a more inac-
ate one, though ſigned by five commiſſioners of the navy
rd. Can it be conceived that they ſhould reckon the re-
ned bolts, after 15 years' uſe, as of the ſame weight with
new bolts ; and ſhould omit to calculate the intereſt of the
me coſt during that period ! We hope that *all* the national
enditure is not ſo negligently conſidered !

After having ſtated his evidence, which related to prepared
ts, nails, and muſkets, the writer proceeds to conſider the
ſchiefs ariſing from the uſe of copper in metallic works
ſhips, and the comparative advantages of his own prepared
tal. This ſtatement appears to us greatly overcharged ;
d, when the author indulges in chemical and philoſophical
ſonings, he certainly expoſes his ignorance. What will
e reader think of his propoſal for actually pickling, by brine
ths, Europeans who are deſtined to live in hot climates ; on
e notion that, as the ſea is ſalter on approaching the equator,
fact by no means eſtabliſhed,) it is clear that nature gave
-ſalt as the univerſal preſervative againſt putridity ; and,
erefore, impregnating the blood with it muſt preſerve from
trid fevers ?

The remainder of the work, conſiſting of details of the ſup-
ſed advantages of the anti-corroſion metal as applied to va-
ous purpoſes, with calculations of expence, &c. may be
orth conſulting by perſons intereſted in thoſe articles, pro-
ided they make due allowance for the repreſentations of a man
eply intereſted in his own invention.

The *Appendix* relates to the great ſacrifice made by the author to his patriotiſm, in rejecting the offers of the French, by which he might have cleared one hundred thouſand pounds!

Having thus gone through this work without the leaſt motive for partiality in our judgment, we muſt recur to the idea with which we ſet out, and ſeparate the *manufacturer* from the *author*. In the firſt character, we think that Mr. L. has a juſt claim to the public attention, as the poſſeſſor of a diſcovery that may be of extenſive utility: but, in the ſecond, we muſt conſider him as one who has merely aſſumed, for a particular purpoſe, the ſtyle and title of a public inſtructor on the moſt important topics, for which he is not duly qualified.

ART. XI. *An Introduction to the Principles of Morals and Legiſlation.* Printed in the Year 1780, and now firſt publiſhed. By Jeremy Bentham, of Lincoln's Inn, Eſq. 4to. pp. 335. 19s. Boards. Payne. 1789. [*A miſlaid Article.*]

WHOEVER has peruſed this author's former writings muſt have perceived that he poſſeſſes no ordinary ſhare of underſtanding, penetration, and diſcernment; and whoever reads the preſent work will find abundance of additional matter to confirm him more thoroughly in the ſame ſentiment. Like many other men, however, of great and comprehenſive minds, he here ſeems to have engaged in a purſuit too extenſive, perhaps, for the powers of any individual of the human race to execute with preciſion and propriety.

The preſent work was originally much more limited in its deſign than is indicated by the title-page now affixed to it; being intended only for an introduction to a plan of a penal code *in terminis*, which was deſigned to follow it in the ſame volume: but the author, by his own obſervations and thoſe of his friends, having detected ſome flaws in his performance, found himſelf, by his endeavours to aſcertain the ſource of his errors, ſo involved in the metaphyſical maze, that by degrees he grew diſguſted with his book; and, laying aſide the idea of completing it, he turned his thoughts to thoſe conſiderations which had led him to engage in it. Here 'every opening which promiſed to afford the light he ſtood in need of was ſtill purſued; and as occaſion aroſe, the ſeveral departments connected with that in which he had at firſt engaged, were ſucceſſively explored; inſomuch that, in one branch or other of the purſuit, his reſearches have nearly embraced the whole field of legiſlation.'

In attempting to aſcertain, in the courſe of his inquiries, wherein conſiſted the idenity and completeneſs of a law?—

what is the diſtinction and where is the ſeparation between a *penal* and a *civil* law? and what is the diſtinction and where is the ſeparation between the *penal* and *other branches* of the law?—the author found that, to give a proper ſolution of theſe queſtions, it was neceſſary to have before him a complete ſyſtem of legiſlation, to ſurvey carefully all its parts, and to comprehend their ſeveral relations and dependencies with reſpect to each other: but, as the exiſtence of ſuch a fabric is as yet no where to be found, what follows?—'that he who for the purpoſe juſt mentioned, or for any other, wants an example of a complete body of law to refer to, muſt begin with making one.' Still farther:

> 'There is,' ſays Mr. Bentham, 'or rather there ought to be, a *logic* of the *will*, as well as of the *underſtanding*: the operations of the former faculty, are neither leſs ſuſceptible, nor leſs worthy, than thoſe of the latter, of being delineated by rules. Of theſe two branches of that recondite art, Ariſtotle ſaw only the latter: ſucceeding logicians, treading in the ſteps of their great founder, have concurred in ſeeing with no other eyes. Yet ſo far as a difference can be aſſigned between branches ſo intimately connected, whatever difference there is, in point of importance, is in favour of the logic of the will. Since it is only by their capacity of directing the operations of this faculty, that the operations of the underſtanding are of any conſequence.
>
> 'Of this logic of the will, the ſcience of *law*, conſidered in reſpect of its *form*, is the moſt conſiderable branch,—the moſt important application. It is, to the art of legiſlation, what the ſcience of anatomy is to the art of medicine: with this difference, that the ſubject of it is what the artiſt has to work *with*, inſtead of being what he has to operate *upon*. Nor is the body politic leſs in danger from a want of acquaintance with the one ſcience, than the body natural from ignorance in the other. One example, amongſt a thouſand that might be adduced in proof of this aſſertion, may be ſeen in the note which terminates this volume.
>
> 'Such then were the difficulties: ſuch the preliminaries:—an unexampled work to atchieve, and then a new ſcience to create: a new branch to add to one of the moſt abſtruſe of ſciences.
>
> 'Yet more: A body of propoſed law, how complete ſoever, would be completely uſeleſs and uninſtructive, unleſs explained and juſtified, and that in every tittle, by a continued accompaniment, a perpetual commentary of *reaſons*: which reaſons, that the comparative value of ſuch as point in oppoſite directions may be eſtimated, and the conjunct force, of ſuch as point in the ſame direction, may be felt, muſt be marſhalled, and put under ſubordination to ſuch extenſive and leading ones as are termed *principles*. There muſt be therefore, not one ſyſtem only, but two parallel and connected ſyſtems, running on together, the one of legiſlative proviſions, the other of political reaſons, each affording to the other correction and ſupport.
>
> 'Are enterprizes like theſe atchievable? He knows not. This only he knows, that they have been undertaken, proceeded in, and that ſome progreſs has been made in all of them.'

Some idea of the progreſs which Mr. Bentham has made in his extenſive undertaking may be formed, and the nature of his arrangements may be collected, from the titles of the works, ‘ by the publication of which his preſent deſigns would be completed.’ ‘They are exhibited in the order which ſeemed to him beſt fitted for apprehenſion, and in which they would ſtand diſpoſed, were the whole aſſemblage ready to come out at once: but the order, in which they will eventually appear, may probably enough be influenced in ſome degree by collateral and temporary conſiderations.’ They are divided into ten parts, treating of *the principles of legiſlation* ; 1ſt, in matters of *civil*, more diſtinctly termed, *private diſtributive*, or for ſhortneſs *diſtributive*, *law*:—2dly, in matters of *penal law* : — 3dly, in matters of *procedure:* uniting in one view the *criminal* and *civil* branches, between which no line can be drawn but a very indiſtinct one, and that continually liable to variation :—4thly, in matters of *reward:*—5thly, in matters of *public diſtributive*, more conciſely as well as familiarly termed *conſtitutional*, *law* :— 6thly, in matters of *political tactics* ; or the art of maintaining *order* in the proceedings of political aſſemblies, ſo as to direct them to the end of their inſtitution, viz. by a ſyſtem of rules which are to the conſtitutional branch, in ſome reſpects, what the law of procedure is to the civil and the penal :—7thly, in matters between nation and nation, or to uſe a new though not inexpreſſive appellation, in matters of *international* law :—8thly, in matters of *finance:* —9thly, in matters of *political œconomy* ;—and laſtly, a plan of a body of law, complete in all its branches, conſidered in reſpect of its *form* ; in other words, in reſpect of its method and terminology; including a view of the origination and connection of the ideas expreſſed by the ſhort liſt of terms, the expoſition of which contains all that can be ſaid with propriety to belong to the head of *univerſal juriſprudence* ; ſuch as *obligation*, *right*, *power*, *poſſeſſion*, *title*, *exemption*, *immunity*, *franchiſe*, *privilege*, *nullity*, *validity*, and the like.

Here, we believe, moſt of our readers will be of opinion that there is work enough cut out for the powers and abilities of any one man to execute : but the author goes on to inform us that the uſe of the principles laid down under the above ſeveral heads is only to prepare the way for the body of law itſelf exhibited *in terminis* ; and which, to be complete with reference to any political ſtate, muſt conſequently be calculated for the meridian, and adapted to the circumſtances, of ſome one ſuch ſtate in particular.

Such is the immenſe extent of Mr. Bentham's views ; ſuch the magnitude of the object of which he is in purſuit ! an object which he himſelf begins at laſt to *ſuſpect* to be too large for his graſp ; as he tells us that, *if he had* an unlimited power of drawing on time, and every other condition neceſſary, it would be his wiſh to poſtpone the publication of each part to the completion of the whole; eſpecially as the exact truth of the ten parts, which are intended to furniſh reaſons for the correſponding proviſions in the body of law itſelf, cannot be preciſely aſcertained till the proviſions, to which they are deſtined to apply, are themſelves aſcertained, and that *in terminis.*—The infirmity of human nature, however, as he obſerves, rendering all plans precarious in the execution, in proportion as they are extenſive in the deſign; and as he has already advanced conſiderably farther in his theory than in his correſponding practical applications; he deems it more than probable that the order of publication will not be that which, were it equally practicable, would appear moſt eligible; though the unavoidable reſult of this irregularity will be a multitude of imperfections, which, if the execution of the body of law *in terminis* had kept pace with the developement of the principles, ſo that each part had been adjuſted and corrected by the other, might have been avoided.

The foundation, on which Mr. Bentham builds his whole ſyſtem of morals and legiſlation, is the principle of *Utility*, which he thus unfolds and explains in the preſent work—a work now made to ſerve, by the help of ſome alterations and additions, as an introduction to his enlarged plan, though it was originally drawn up for the purpoſe of introducing only a confined part of it:

'Nature has placed mankind under the governance of two ſovereign maſters, *pain* and *pleaſure*. It is for them alone to point out what we ought to do, as well as to determine what we ſhall do. On the one hand the ſtandard of right and wrong, on the other the chain of cauſes and effects, are faſtened to their throne. They govern us in all we do, in all we ſay, in all we think: every effort we can make to throw off our ſubjection, will ſerve but to demonſtrate and confirm it. In words a man may pretend to abjure their empire: but in reality he will remain ſubject to it all the while. The *principle of utility* recognizes this ſubjection, and aſſumes it for the foundation of that ſyſtem, the object of which is to rear the fabric of felicity by the hands of reaſon and of law. Syſtems which attempt to queſtion it, deal in ſounds inſtead of ſenſe, in caprice inſtead of reaſon, in darkneſs inſtead of light.

'But enough of metaphor and declamation: it is not by ſuch means that moral ſcience is to be improved.

'II. The principle of utility is the foundation of the preſent work: it will be proper therefore at the outſet to give an explicit and diſcriminate account of what is meant by it. By the principle * of utility

is

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* '[Principle] The word principle is derived from the Latin word principium: which ſeems to be compounded of the two words *primus*,

firſt,

is meant that principle which approves or diſapproves of every action whatſoever, according to the tendency which it appears to have to augment or diminiſh the happineſs of the party whoſe intereſt is in queſtion: or, what is the ſame thing in other words, to promote or to oppoſe that happineſs. I ſay of every action whatſoever; and therefore not only of every action of a private individual, but of every meaſure of government.

'III. By utility is meant that property in any object, whereby it tends to produce benefit, advantage, pleaſure, good, or happineſs (all this in the preſent caſe comes to the ſame thing) or (what comes again to the ſame thing) to prevent the happening of miſchief, pain, evil, or unhappineſs to the party whoſe intereſt is conſidered: if that party be the community in general, then the happineſs of the community: if a particular individual, then the happineſs of that individual.

'IV. The intereſt of the community is one of the moſt general expreſſions that can occur in the phraſeology of morals: no wonder that the meaning of it is often loſt. When it has a meaning, it is this. The community is a fictitious *body*, compoſed of the individual perſons who are conſidered as conſtituting as it were its *members*. The intereſt of the community then is, what? the ſum of the intereſts of the ſeveral members who compoſe it.

'V. It is in vain to talk of the intereſt of the community, without underſtanding what is the intereſt of the individual *. A thing is ſaid to promote the intereſt, or to be *for* the intereſt, of an individual, when it tends to add to the ſum total of his pleaſures: or, what comes to the ſame thing, to diminiſh the ſum total of his pains.

'VI. An action then may be ſaid to be conformable to the principle of utility, or, for ſhortneſs ſake, to utility,' (meaning with reſpect to the community at large) when the tendency it has to augment the happineſs of the community is greater than any it has to diminiſh it.

'VII. A meaſure of government (which is but a particular kind of action, performed by a particular perſon or perſons) may be ſaid to be conformable to or dictated by the principle of utility, when in like manner the tendency which it has to augment the happineſs of the community is greater than any which it has to diminiſh it.

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firſt, or chief, and *cipium*, a termination which ſeems to be derived from *capio* to take, as in *mancipium*, *municipium*: to which are analogous *auceps*, *forceps*, and others. It is a term of very vague and very extenſive ſignification; it is applied to any thing which is conceived to ſerve as a foundation or beginning to any ſeries of operations: in ſome caſes, of phyſical operations; but of mental operations in the preſent caſe.

'The principle here in queſtion may be taken for an act of the mind; a ſentiment; a ſentiment of approbation; a ſentiment which, when applied to an action, approves of its utility, as that quality of it by which the meaſure of approbation or diſapprobation beſtowed upon it ought to be governed.'

'* [Intereſt, &c.] Intereſt is one of thoſe words, which not having any ſuperior *genus*, cannot in the ordinary way be defined.'

' VIII. When an action, or in particular a meaſure of government, is ſuppoſed by a man to be conformable to the principle of utility, it may be convenient, for the purpoſes of diſcourſe, to imagine a kind of law or dictate, called a law or dictate of utility: and to ſpeak of the action in queſtion, as being conformable to ſuch law or dictate.

' IX. A man may be ſaid to be a partizan of the principle of utility, when the approbation or diſapprobation he annexes to any action, or to any meaſure, is determined by and proportioned to the tendency which he conceives it to have to augment or to diminiſh the happineſs of the community: or in other words, to its conformity or unconformity to the laws or dictates of utility.

' X. Of an action that is conformable to the principle of utility, one may always ſay either that it is one that ought to be done, or at leaſt that it is one that ought not to be done. One may ſay alſo, that it is right it ſhould be done; at leaſt that it is not wrong it ſhould be done; that it is a right action; at leaſt that it is not a wrong action. When thus interpreted, the words ought, and right and wrong, and others of that ſtamp, have a meaning: when otherwiſe they have none.

' XI. Has the rectitude of this principle been ever formally conteſted? It ſhould ſeem that it had, by thoſe who have not known what they have been meaning. Is it ſuſceptible of any direct proof? it ſhould ſeem not: for that which is uſed to prove every thing elſe, cannot itſelf be proved: a chain of proofs muſt have their commencement ſomewhere. To give ſuch proof is as impoſſible as it is needleſs.

' XII. Not that there is or ever has been that human creature breathing, however ſtupid or perverſe, who has not on many, perhaps on moſt occaſions of his life, deferr'd to it. By the natural conſtitution of the human frame, on moſt occaſions of their lives men in general embrace this principle, without thinking of it: if not for the ordering of their own actions, yet for the trying of their own actions, as well as of thoſe of other men. There have been, at the ſame time, not many, perhaps, even of the moſt intelligent, who have been diſpoſed to embrace it purely and without reſerve. There are even few who have not taken ſome occaſion or other to quarrel with it, either on account of their not underſtanding always how to apply it, or on account of ſome prejudice or other which they were afraid to examine into, or could not bear to part with. For ſuch is the ſtuff that man is made of: in principle and in practice, in a right track and in a wrong one, the rareſt of all human qualities is conſiſtency.

' XIII. When a man attempts to combat the principle of utility, it is with reaſons drawn, without his being aware of it, from that very principle itſelf. * His arguments, if they prove any thing, prove, not that the principle is *wrong*, but that, according to the applications he ſuppoſes to be made of it, it is *miſapplied*. Is it poſſible for a man to move the earth? Yes; but he muſt find out another earth to ſtand upon.

' * "The principle of utility," (I have heard it ſaid) "is a dangerous principle: it is dangerous on certain occaſions to conſult it." This is as much as to ſay, what? that it is not conſonant to utility, to conſult utility: in ſhort, that it is *not* conſulting it, to conſult it.'

' XIV. To

‘ XIV. To diſprove the propriety of it by arguments is impoſſible; but, from the cauſes that have been mentioned, or from ſome confuſed or partial view of it, a man may happen to be diſpoſed not to reliſh it. Where this is the caſe, if he thinks the ſettling of his opinions on ſuch a ſubject worth the trouble, let him take the following ſteps, and at length, perhaps, he may come to reconcile himſelf to it.

‘ 1. Let him ſettle with himſelf, whether he would wiſh to diſcard this principle altogether; if ſo, let him conſider what it is that all his reaſonings (in matters of politics eſpecially) can amount to?

‘ 2. If he would, let him ſettle with himſelf, whether he would judge and act without any principle, or whether there is any other he would judge and act by?

‘ 3. If there be, let him examine and ſatisfy himſelf whether the principle he thinks he has found is really any ſeparate intelligible principle; or whether it be not a mere principle in words, a kind of phraſe, which at bottom expreſſes neither more nor leſs than the mere averment of his own unfounded ſentiments; that is, what in another perſon he might be apt to call caprice?

‘ 4. If he is inclined to think that his own approbation or diſapprobation, annexed to the idea of an act, without any regard to its conſequences, is a ſufficient foundation for him to judge and act upon, let him aſk himſelf whether his ſentiment is to be a ſtandard of right and wrong, with reſpect to every other man, or whether every man's ſentiment has the ſame privilege of being a ſtandard to itſelf?

‘ 5. In the firſt caſe, let him aſk himſelf whether his principle is not deſpotical, and hoſtile to all the reſt of the human race?

‘ 6. In the ſecond caſe, whether it is not anarchical, and whether at this rate there are not as many different ſtandards of right and wrong as there are men? and whether even to the ſame man, the ſame thing, which is right to-day, may not (without the leaſt change in its nature) be wrong to-morrow? and whether the ſame thing is not right and wrong in the ſame place at the ſame time? and in either caſe, whether all argument is not at an end? and whether, when two men have ſaid, “ I like this,” and “ I don't like it,” they can (upon ſuch a principle) have any thing more to ſay?

‘ 7. If he ſhould have ſaid to himſelf, No: for that the ſentiment which he propoſes as a ſtandard muſt be grounded on reflection, let him ſay on what particulars the reflection is to turn? if on particulars having relation to the utility of the act, then let him ſay whether this is not deſerting his own principle, and borrowing aſſiſtance from that very one in oppoſition to which he ſets it up: or if not on thoſe particulars, on what other particulars?

‘ 8. If he ſhould be for compounding the matter, and adopting his own principle in part, and the principle of utility in part, let him ſay how far he will adopt it?

‘ 9. When he has ſettled with himſelf where he will ſtop, then let
himſelf how he juſtifies to himſelf the adopting it ſo far? and
will not adopt it any farther?

Admitting any other principle than the principle of utility
right principle, a principle that it is right for a man to purſue;
ng (what is not true) that the word *right* can have a meaning
reference to utility, let him ſay whether there is any ſuch thing

as a *motive* that a man can have to purſue the dictates of it: if there is, let him ſay what that motive is, and how it is to be diſtinguiſhed from thoſe which enforce the dictates of utility: if not, then laſtly let him ſay what it is this other principle can be good for?'

[*To be concluded in our next Review.*]

ART. XII. *Miſcellaneous Tracts and Collections relating to Natural Hiſtory,* ſelected from the principal Writers of Antiquity on that Subject. By W. Falconer, M. D. 4to. pp. 203. Printed at the Cambridge Preſs. 7s. 6d. ſewed. Cadell, &c. London. 1793.

BY an advertiſement prefixed to this publication, we learn that the author, having mentioned to the Rev. Dr. Parr that he poſſeſſed ſuch a collection, was urged by him to make it public, as it might probably contribute to the intereſts of literature. He likewiſe offered to recommend the work to the ſyndics of the Cambridge univerſity preſs, and to engage a friend to ſuperintend the printing. The offer was accepted; and the buſineſs was performed with a liberality in all parties which does them credit.—We cannot give a more diſtinct account of the contents of the volume, than in the words of the learned compiler himſelf in his preface:

'The firſt that offers itſelf is a calendar of natural occurrences, which are ſuppoſed to have taken place in Greece and moſt probably in the latitude of Athens. This is taken nearly, but not altogether from Theophraſtus's Hiſtory of Plants. A ſimilar attempt was made ſome years ago, and publiſhed by Mr. Stillingfleet in his Miſcellaneous Tracts. That here inſerted, though defective in point of matter, is nevertheleſs more full and explicit than that given by the Gentleman mentioned above; and contains, in addition to what he has given, an account of the weather and of the coſmical, achronical, and heliacal riſing and ſetting of many of the ſtars and conſtellations, which have enabled the author to fix with greater probability the time of the year of many of the natural events recorded by Theophraſtus, and to adjuſt them to modern computation. This part of the calendar is taken moſtly from Geminus, an ancient Greek writer whoſe date is not aſcertained, ſome thinking him to be prior to Hipparchus, others bringing him later as to the time of Sylla, or even of Cicero. This calendar is made to commence with the ſummer ſolſtice, at which time the Greeks began their ſolar year. It was firſt intended to have divided the year according to the Greek months, but ſeveral reaſons determined againſt ſuch an attempt.

'I. The names and order of the Greek months are ſo much diſputed, and ſo doubtful, that it would have required a long previous diſcuſſion to ſettle their places and denominations, a thing inconſiſtent with a work like the preſent. Moreover the year to which theſe months were adjuſted was either of the lunar kind, and conſiſting of 354 days only, or elſe ſomewhat between the lunar and ſolar year, and containing 360 days; and probably both of them were in uſe at different periods of time. The calendar however was ſo incorrectly managed, and the commencement of the lunar year ſo irregular (it beginning not at the time of the ſummer ſolſtice but at the new moon ſucceeding it, or perhaps the neareſt to it whether before or after) as to create great error in calculating ſeaſons, or dates of natural events.

'Another reaſon of greater weight was, that the lunar year was not made uſe of in calculating ſuch occurrences. Civil affairs, ſuch as the celebration of feſtivals, the election of magiſtrates, the payment of ſalaries, intereſt of money, and all civil contracts were indeed reckoned by the lunar year, but what regarded natural events, as the riſe or ſetting of ſtars or conſtellations, the works of agriculture, the flowering of plants, and the geſtation of animals, together with all tranſactions that regarded the laws of nations, as the duration of treaties, truces, &c. were reckoned by the ſolar year. A ſolar year, or the term of 365 days, is alſo underſtood to be meant whenever the ſpace of an entire year is mentioned or a ſeries of years. It has been the opinion of ſome learned perſons, that the ſolar year was divided, as well as the lunar, into twelve months, each of which commenced at the entrance of the ſun into the ſeveral ſigns of the zodiac, and this is confirmed by ſome expreſſions of Geminus, and particularly by the calendar of that author above mentioned, which is actually divided in that manner, which diviſion is preſerved in the calendar here exhibited.

'The next piece that appears is a calendar of the ſame kind adjuſted to the climate of Italy, and probably nearly to the latitude of Rome; compiled from the ancient Roman writers, thoſe eſpecially that treat on the ſubject of agriculture. This, as well as the other, has a calendar of the weather joined with it, which is moſtly, but not altogether, taken from Columella.

'I have in this calendar inſerted ſuch Paſſages from the ancient Roman poets as appeared to be peculiarly deſcriptive either of the general appearance of nature in ſeveral ſeaſons in that country, or of any other natural events that occur at any particular time of the year. To this calendar are ſubjoined, an attempt towards a diviſion of it into natural months, according to the plan propoſed by Mr. Stillingfleet, and two ſmall ſketches of the ſeaſons at Aleppo in Syria, and at Nice in Italy, the former extracted from Dr. Ruſſel's Hiſtory of the firſt mentioned place, the latter from Dr. Smollett's Travels into Italy. To theſe are added a table of the time of wheat-harveſt in different parts of Italy, taken from Dr. Symonds, on the Climate of Italy, and publiſhed in the fourth volume of Mr. Young's Annals of Agriculture, and a table of the foliation of trees in this country for ſeveral years, taken from the Gentleman's Magazine.—Next come ſome remarks on the leafing, flowering, &c. of ſome trees and plants in Italy, made in the years 1768, 1769, by Dr. Symonds, and taken, as well as the foregoing, from Mr. Young's Annals of Agriculture.—Next follow ſome remains of antiquity, taken from Gruter's inſcriptions, being two ruſtic calendars yet remaining engraven on ſtone at Rome. Theſe are often referred to in the calendar I have given, and tend towards its illuſtration.—The next article is a table of hours for every month in the year, taken from Palladius.

' The uſe of this is thought to have been to enable the labourer in the fields to gueſs at the time of the day, by meaſuring with his foot the proportion which the length of that bears to the length of the ſhadow of his own perſon. The rule on which this depends, will, in a groſs view, hold good in men of different ſtature, becauſe, generally ſpeaking, the length of a man's foot bears nearly the ſame proportion to his height whether he be tall or middle ſized.

' As the proportion which the length of any upright gnomon bears to that of its ſhadow at any certain hour, varies every day, a table is here given exhibiting the proportion which the gnomon and its ſhadow bear to one another, at a medium computation for each month. The above tables, it is clear, were adjuſted to ſhow the unequal hours, or each 12th part of the time between the riſe and ſetting of the ſun. Thus for example on the 21ſt of December, when the length of the foot was to that of the ſhadow of the body as 1 to 29, the peaſant knew that $\frac{1}{12}$ part of the ſpace of time between the riſe and ſetting of the ſun had elapſed, which they denominated an hour, and this proportion of meaſurement ſerved to denote the firſt hour of the day, at that ſeaſon of the year. On the 21ſt of the month of June on the other hand, when the length of the foot bore a proportion to that of the ſhadow of the perſon as 1 to 22, the peaſant knew that $\frac{1}{12}$ part of the ſpace between ſunriſe and ſunſet was paſt, which was by him denominated the end of the firſt hour, notwithſtanding the real ſpace of time in each of the intervals which he called hours varied conſiderably, an hour in the month of December being to an hour in the month of June as nine to fifteen.—Next follows a table of the days on which the ſun enters into the different ſigns of the zodiac according to the computation of different ages.—Next come ſome tables of the weather in different countries, according to both ancient and modern accounts, intended for the purpoſe of comparing them together. The laſt and the largeſt of theſe pieces is an alphabetical table of the Greek plants. This is divided into two parts. The former of theſe exhibits 1ſt the Greek name of the plant and the author who mentions it, 2d the name aſſigned to the ſame by Caſpar Bauhin in his Pinax and other works, 3d the correſponding name given by Linnæus in his Spec. Plantarum, 4th the modern Engliſh name where that could be found. The ſecond part of this table exhibits the Linnæan names of the Greek plants placed in alphabetical order with the Greek names ſubjoined. The uſe of this is to enable the reader to diſcover if any particular plant, the Linnæan name of which is known, be one of thoſe with which the Greeks were acquainted.—An attempt of this kind, though ſufficiently laborious to the compiler, muſt be liable to much error and uncertainty; but ſome indulgence may be hoped to be given to the firſt attempt of this kind, at leaſt in our own country.

' An index to each of the calendars is added at the end of the work.'

The utility of ſuch a collection for the purpoſes of philoſophy muſt be evident: but it will be more peculiarly acceptable to thoſe who unite the ſtudy of nature with that of the writings and cuſtoms of claſſical antiquity.

Art. XIII. *The Hiſtory of two Caſes of Ulcerated Cancer of the Mamma*; one of which has been cured, the other much relieved, by a new Method of applying Carbonic Acid Air; illuſtrated by a Copperplate: with Obſervations. By John Ewart M. D. Bath. 8vo. pp. 62. 1s. 6d. Dilly.

We have here proof of the ſpirit and of the ſucceſs with which elaſtic fluids are employed in deſperate diſeaſes in different parts of the kingdom. The caſes deſcribed in the preſent pamphlet are highly favourable to this practice, in a malady, of which no words can convey an idea ſufficiently horrible. Of the accuracy of the facts, there ſeems no reaſonable motive to doubt; eſpecially as in one of the caſes they are ſtated to have occurred in a hoſpital, and to have been witneſſed both by the directors and ſeveral medical practitioners of Bath.

A circumſtantial ſtatement of the condition of the diſeaſed breaſt is very properly prefixed to the account of the treatment in each caſe. The preceding circumſtances, and the preſent condition of the ulcer, (caſe 1.) all concur in preſenting the idea of cancer. 'The length of the ulcer was almoſt five inches, and its breadth between three and four. Its greateſt depth was about two inches; and from its lower end a *ſinus* ran under the ſkin downwards, the ſize and extent of which, as well as the quantity of diſcharge from the ſore, may be conceived from her being in the habit of preſſing out of it ſeveral times a day from a table ſpoonful to two-thirds of a ſmall teacupful of very fetid matter. The ſtench from the ſore was at all times ſo very offenſive both to herſelf and to byſtanders, as ſcarcely to be endured.' Other particulars are analogous;—the axillary glands were never affected.

'The carbonic acid air, on its firſt application, occaſioned a ſenſation of coldneſs, which laſted for a few minutes, and was afterwards ſucceeded by a glowing warmth, which continued more than half an hour. The ſame ſenſations have been uniformly expreſſed by the patient, after each ſucceſſive application of the air.

'The next morning ſhe ſaid ſhe was eaſier, which was then aſcribed to the uſual propenſity of people to be pleaſed with a new remedy. But greater confidence was given to her report, when, at the expiration of not more than three days, the ſurface of the ſore appeared of a better colour, and the ſtench from it became leſs offenſive. Each time the bladder was removed, which for ſome time was done twice a day, to evacuate the diſcharge from the ſore, ſhe was ſenſible of immediate pain on the admiſſion of the atmoſpheric air; and never failed to find eaſe very ſoon after the carbonic acid air was again applied.'

By an unfortunate but inevitable accident, the experiment was embarraſſed by the exhibition of $\frac{1}{16}$ of a grain of arſenic three times in a day; though, before this exhibition, 'not only the ſmell from the ſore was leſs fetid, but its ſurface ſhewed a diſpoſition to granulate.'

In ſomewhat leſs than three months, this was the ſituation of things:

'No deep induration whatever is felt in the ſeat of the former ſore, or in that part of the ſubſtance of the breaſt which was occupied by the ſinus; the whole of which bears handling and preſſure without ſuffering the ſmalleſt uneaſineſs; but the ſkin formed by the cicatrix is ſomewhat irregularly elevated and hardened. Some ſlight veſications have at times riſen upon it, extending no deeper than the epidermis, and apparently ſome remains of the eryſipelas which lately affected her. They have now nearly vaniſhed.

'The ulcer would in all probability have been healed ſooner than it has been, if the ſinus had been laid open to its bottom; but I was unwilling to allow it to be touched by a knife, leſt more might have been attributed to it than its due; and the experiment was not neceſſary in the progreſſive ſtate of amendment of the ſore.

'She was diſcharged on the 30th of September, with orders to return twice a day for ſome time to have freſh gas applied, as the beſt defence of the newly-formed ſkin from any external injury'.

Of the ſecond caſe, the ſymptoms were the moſt dreadful that can be imagined, and the patient appears to have been reduced nearly to the laſt extremity. She was ſenſible of almoſt an immediate abatement of pain on the application of the air. In two days, the breaſt was quite eaſy; ſhe enjoyed a better night than for ſome months; and ſhe could ſoon move the arm of the affected ſide with more eaſe than formerly. The diſcharge, we are told, was gradually amended, and the ulcerated ſurface diminiſhed.

'How far,' ſays the author, 'her recovery may proceed, I do not preſume to conjecture. But it is no ſmall recommendation of what has been applied, that it has kept a perſon in eaſe and comfort for two months, who for ſo great a length of time before had known only agony and torture; and who in the ſame interval has to a moſt ſurpriſing degree recovered her general health.'

To his narrative Dr. Ewart has annexed ſome obſervations tending to eſtabliſh the nature of the affection in theſe two caſes; he alſo mentions ſome former attempts to relieve or cure various kinds of ulcers by carbonic acid air; he then adds queries concerning its mode of operation; and he concludes with a recital of ſurgical caſes to which the ſame practice may be applicable. There ſeems reaſon to expect that eſſential relief, in the moſt excruciating and deſtructive ſurgical diſorders, will be derived from carbonic acid air, and perhaps from other elaſtic fluids. Whether they will perform *permanent cures* time only can decide.

We have been informed that ſome doubts were ſtarted ſoon after the appearance of this pamphlet, as to the permanency or completeneſs of the cure in the firſt of the two caſes: but we do not underſtand that the pleaſing account, given by Dr. Ewart, of perfect relief from pain and progreſſive amendment, was at all queſtioned. The affair was too important to neglect opportunities of perſonal inquiry; and in December laſt we were credibly informed that there was no ulcer on the breaſt of the firſt patient; and that is above two months poſterior to the laſt date in the reports before us.—The efficacy of the treatment will certainly not be ſuffered to reſt on two caſes. We ſhould nevertheleſs be glad to receive a continuation of Dr. Ewart's hiſtory.

The method of applying the air is diſtinctly repreſented in an engraving. It is exceedingly remarkable that another philoſopher followed the ſame method of keeping the ſame air in conſtant contact with a carcinomatous ulcer, with the ſame ſucceſs: yet his contrivance ſeems to have been as ſoon forgotten, or as little known, in this country, as if it had not exiſted. The philoſopher to whom we allude is Mr. Magellan; and his method appears to have been well known to Fourcroy, Morveau, and the French chemiſts. It conſiſted "in cutting away the bottom of a bladder ſo that it might ſurround the breaſt, and in fixing the edge to the ſkin by adheſive plaiſter applied round the bladder."—He is ſaid alſo to have cured an ulcerated cancer of the breaſt by keeping fixed air conſtantly applied in this manner.

ART. XIV. *An Addreſs to the Prime Miniſter of the King of Corſica*, on the Subject of its late Union with the Britiſh Crown, developing the real Planners of the Meaſure, and demonſtrating—that the Conſtitution, which was ſo graciouſly ratified in June laſt, to his Majeſty's Corſican Subjects, contains, in Principle, that very Syſtem of Repreſentation, which has been ſo long and ſo unſucceſsfully ſought to be obtained by the People of Great Britain and Ireland, from a Parliamentary Reform. By a Barriſter. 8vo. pp. 61. 1s. 6d. Stewart. 1795.

THE general purport of this pamphlet is ſo clearly marked in the title, that we need only examine the merits of the execution, and make ſome obſervations on ſuch paſſages as ſtrike us either as praiſe-worthy or objectionable. In a work compoſed for the purpoſe of ſhewing that the conſtitution given to Corſica is preciſely that which is thought too democratic or too dangerous to the Britiſh conſtitution, to be allowed in this country, the reader will expect ſevere attacks on Mr. Pitt; the miniſter who, while he reſiſts all plans of reform at home, yet, in concurrence with other ſtateſmen, has adviſed his ſovereign to accede to a conſtitution for the Corſicans, in the adminiſtration of which an infinitely greater ſhare is given to thoſe new ſubjects, than the people of England and Ireland poſſeſs in the adminiſtration of the conſtitution of their reſpective countries. The author marks, in ſtrong terms, the political

:al apoſtacy of the man who, when *out* of place, would preſs : country to call for, and the legiſlature to countenance, ıns of reform which he, when *in* place, pronounces to be :gnant with ruin to the conſtitution. On this head, the thor writes with great and juſt ſeverity: but there are ſome ints in which he does not appear to have a very correct idea her of the reform which he would have adopted in England, of the principle of repreſentation which has received the ,al ſanction in Corſica. In both caſes it would ſeem as a full and free repreſentation were the object: but a wide ference appears to occur between the means to be uſed in the ainment of the end. Some reformers call for an *equal* repreıtation, and ſome for the right of *univerſal ſuffrage:* theſe ms are not ſynonymous; for, though *every man* in England uld have a vote for a repreſentative in parliament, yet every n could not be ſaid to be *equally* repreſented, as long as (for tance,) the little county of Rutland ſhould return as many mbers as Yorkſhire. Equality of repreſentation has been abliſhed in Corſica, in as much as that the country is divided o *pieves*, or diſtricts, as nearly as poſſible of equal extent and ulation, and each pieve ſends two members to parliament; vns, alſo, containing 3000 inhabitants, have the ſame privie: but it is by no means true that the principle of *univerſal frage* has been admitted in Corſica. In Sir Gilbert Elliot's patch of the 21ſt of June, to Mr. Dundas, we indeed find ſe words: "*every man*, almoſt without exception, has :d:" but the words, *almoſt without exception*, had we no other ence, might be perhaps ſufficient to ſhew that the elections : not conducted on the principle of *univerſal ſuffrage*. Sir ert, however, is not ſilent on this head, for he tells us that s *property* alone that gave the right of voting; nay, more, t was property in *lands:* at the ſame time, he informs us ıis kind of property was ſo generally divided, or, to uſe wn words, "the ſtate of property being ſuch, that gh *none* but *landholders* were electors, every man, almoſt t exception, has voted." Hence it is clear that Mr. s not given into the idea of univerſal ſuffrage, as it is that the qualification for a vote in Corſica, (we muſt we preſume, the towns,) can be acquired only by a f *land:* but whether it is as proprietor or occupier that becomes qualified, we cannot decide. Our author re far from being correct when he ſays (p. 45):

> from the noble *Text* of his MAJESTY, and the faithful of his *Plenipo* to have it executed in the *general manner* juſt : may almoſt venture to conclude, Sir, that the Royal d the approved good ſervant, were zealous friends, in the

preſent inſtance, at leaſt, of *Corſican-Repreſentation*, to UNIVERSAL SUFFRAGE.'

None, we ſee, can be either electors or elected, who do not poſſeſs property in land; to which muſt be ſuperadded reſidence for a year in the place for which they are voters or candidates.

Whenever the buſineſs of reform is ſeriouſly taken up in England, we preſume that it will not be thought ſufficient to aſcertain to whom the right of voting ſhall be extended, but that it will be deemed neceſſary to declare that the number of repreſentatives, to be choſen for any particular diſtrict, ſhall be proportioned to its population; or, in other words, that for ſo many hundred or thouſand electors, there ſhall be ſo many members elected. Thus the preſent unaccountable diſproportion will vaniſh; and, until this be done, though the right of *univerſal* ſuffrage ſhould obtain, we cannot be ſaid to have an *equal* repreſentation. Our author has ſet this matter in a very clear point of view:

' The injuſtice as well as abſurdity of this diſproportion of Delegates to the proportion of *Electors*, cannot more glaringly be exhibited or more forcibly expoſed, even to the comprehenſion and conviction of the moſt humble capacity, than by the following table:

Places.		Electors.		Members.
London	-	7,000	ſends	4
Weſtminſter	-	10,000	—	2
Middleſex	-	3,500	—	2
Surry	-	4,500	—	2
Southwark	-	2,000	—	2
		27,000		12

Places.		Electors.		Members.
Newhaven	-	1	ſends	2
Old Sarum	-	1	—	2
Midhurſt	-	1	—	2
Caſtle Riſing	-	2	—	2
Malborough	-	3	—	2
Downton	-	4	—	2
		12		12'

The diſproportion that ſtrikes the eye in the above table would become infinitely greater, if every houſekeeper in the above places poſſeſſed the right of voting.

The author ſeems to have overlooked one circumſtance in the Corſican repreſentation, which, had he duly attended to it, might perhaps have a little weakened his partiality to that ſyſtem. It ſtruck us very forcibly when we read the following article in the new Conſtitution of Corſica:

“ That no perſon ſhall be elected a member of Parliament, unleſs he poſſeſſes at leaſt 6,000 livres (about 300l.) per ann. in land in the Pieve which he is to repreſent, and pays taxes in proportion to this poſſeſſion, and unleſs born of a Corſican father, and *bona fide* an inhabitant, having kept houſe for five years in the ſaid Pieve, and until he has arrived at the age of twenty-five.”

Such an article as this, in a ſyſtem of repreſentation for England, would not alarm us, becauſe the number of perſons, not connected with the ariſtocracy, yet poſſeſſing 300l. a-year, is very great; and conſequently the electors could not be limited to a ſmall circle for the choice of repreſentatives:—but in Corſica, 300l. a year is a very large revenue; the whole iſland is not more than 110 miles in length, and 50 in breadth; its population is conſiderably under 200,000 inhabitants; and it has little or no trade: ſo that thoſe who poſſeſs 300l. a-year in lands muſt be very few in number, and perſons of old or noble families. Hence it follows that, let the *electors* be who they may, the *elected* can be taken only from the body of the ariſtocracy; and no doubt many individuals, if this ſyſtem ſhould continue, will, though *elected* biennially, poſſeſs in *reality* an *hereditary* ſeat in the Corſican parliament.

The author prides himſelf not a little on having ſtarted a new reflection, by obſerving that in England and Ireland the conſtituents and repreſentatives ſtand not on even ground with reſpect to proſecution and puniſhment for mutual miſconduct: the inequality of their ſituations is thus expreſſed by him:

‘ The fact is, that the great meaſure of a *Reform* in the *Repreſentative Body* of the nation is not attainable, however juſt and neceſſary, through the medium or force of any exiſting laws. It depends entirely, in the immediate inſtance, on the mere *grace* of the Legiſlature. Hence it is not unworthy of remark, that the PEOPLE and the LEGISLATURE do not ſtand, in this eſſential buſineſs, on *equally fair ground.*——This is manifeſt from the conſideration, that the *former* are ſubject to indictment and puniſhment, at the proſecution of the Executive Power, ſhould they attempt, by *illegal modes*, a Reform or recovery of their conſtitutional rights:—whereas the *Legiſlature*, or more pertinently ſpeaking to our preſent point, the *Repreſentatives* of the Nation, are not proſecutable, by any law, *at the ſuit of the People*, ſhould they betray the truſt repoſed in them by their conſtituents, or act ever ſo unjuſtly in with-holding from them the neceſſary *Reformation* they ſolicit.

‘ One of the great boaſts of what is termed the moſt GLORIOUS CONSTITUTION in the world is—that it affords *law* for the *beggar* as well as the KING:—but in the caſe, at preſent under conſideration, ’tis palpably clear, that there are *laws* for *puniſhing* illegal proceedings of *Conſtituents* towards their *Repreſentatives*, but *none* for

puniſhing

puniſhing the miſconduct, (however notoriouſly influenced by venal motives) of a *Repreſentative* towards his *Conſtituents*.'

In our opinion, the author would not find this inequality ſo ſtriking, perhaps he could not find it at all, if he had properly defined the terms *People* and *Legiſlature*. In their *collective* capacity, *neither* can be proſecuted nor puniſhed; in their *individual* capacities, *both* may. If ſome individuals aſſemble to bring about a reform, or any other meaſure, by force or violence, they certainly might and would be indicted: but, were the *whole people* with one voice to call for and inſiſt on having a parliamentary reform, who could indict them, where could grand juries be found to return bills againſt them, where petit juries to try them, where the *poſſe comitatûs* to enable the ſheriffs to carry the verdicts into effect? Againſt the *Legiſlature*, the law could not have provided any proceeding; becauſe, exerciſing the ſovereignty of the ſtate, it could not be liable to puniſhment. Againſt the *Houſe* of Commons no action is given to the *people*; becauſe the people, by the conſtitution, are ſuppoſed to be there aſſembled; and it would be abſurd to give a man an action againſt himſelf. Should an individual member offend againſt the law, he is as puniſhable as any of his conſtituents: ſhould he be convicted of bribery or corruption in getting into parliament, there are laws for inflicting pretty ſevere penalties on him; and ſhould he be proved to have ſold his vote in the houſe, he is liable to impriſonment, and finally to expulſion. Such proceedings are perhaps not ſo frequent as ſome people think they might be: but inſtances of the kind have occurred, as appears from the Journals of the Houſe of Commons.

In the pamphlet before us we ſee much to approve, and little to condemn: but we muſt confeſs that in one place, at leaſt, we diſcover ſymptoms of ſomething bordering on an approbation of the idea of paſſing-by parliament, and calling on the people to take the buſineſs of reform into their own hands. We allude to the following paſſage: 'No ſoleciſm, (ſays our author, page 9,) can be more groſs than to imagine that *corruption* will *purify itſelf*.' In this ſhort ſentence, our imagination, without being over-lively, or very ready to catch alarms, ſees the poſſibility of diſturbance, confuſion, and civil war, if the idea which it conveys were entertained by a great body of men. When the people move, there is no power in the ſtate to ſtop them. Nothing, it is true, but great provocation, and a conviction that redreſs could not otherwiſe be obtained, would ever make them riſe: but, when once riſen, nothing but their own moderation could make them put an end to their movement, and ſit down in peace. Moderation from *millions* is what may rather be wiſhed than expected; and, before it ſhould begin to act, much miſchief might be done. On the other hand, we believe that parliament will not reform itſelf, until it ſhall appear to be the general ſenſe of the people that it ſhould. Let that ſenſe be once fairly and clearly expreſſed by petitions or addreſſes, and all oppoſition to reform muſt die away within the walls of St. Stephen's chapel. The people never yet ſpoke in vain: but, if parliament hear the voice only of this or that ſociety, is it to blame for not conſidering it as the voice of the *people?* Let the *counties*, the *cities*, the *towns*, explain themſelves clearly on the ſubject; and we will not heſitate to give it as our opinion that their wiſhes, whatever they may be, will prevail, without tumult, confuſion, or ſtrife: for ſurely no miniſter would ever be *hardy* enough to adviſe his ſovereign to reſiſt the general ſenſe of the nation; or, could ſuch a miniſter ever ariſe, he certainly will never find a king either weak or mad enough to follow his advice.

ART. XV. *An Eſſay on the Pictureſque*, as compared with the Sublime and the Beautiful; and on the Uſe of ſtudying Pictures, for the Purpoſe of improving real Landſcape. By Uvedale Price, Eſq. 8vo. pp. 288. 5s. Boards. Robſon. 1794.

WE ſhall ſay the leſs of this eſſay, *here*, as the extracts, which will be found in the two following articles, will ſpeak our ſentiments of it with better effect than any which our own aſſertions could ſingly produce. Its origin and hiſtory are given by the Author in his Preface:

' This unfiniſhed work (and ſuch, I fear, it is in every reſpect) I did not intend publiſhing till it was more complete, and till I had endeavoured, at leaſt, to render it more worthy the public inſpection. I have, however, been induced to ſend it into the world earlier than I wiſhed, from the general curioſity which my friend Mr. Knight's poem has awakened on the ſubject.

' It would have been more prudent in me not to have afforded the public ſuch an opportunity of judging, how much I am indebted to the effuſion of friendſhip and poetry, for the high compliment he has paid me; were I now to ſay what I feel about my friend's poem, it might appear like a return of compliment; and whatever could in any way be ſo miſconſtrued, would be equally unworthy of us both.

' I cannot however, reſiſt the ſatisfaction of mentioning one circumſtance, highly flattering to me, as it accounts for my not chuſing to delay this publication. I had mentioned to Mr. Knight that I had written ſome papers on the preſent ſtyle of improvement, but that I deſpaired of ever getting them ready for the preſs; though I was very anxious that the abſurdities of that ſtyle ſhould be expoſed. Upon this he conceived the idea of a poem on the ſame ſubject; and having all his materials arranged in his mind, from that activity and perſeverance which ſo ſtrongly marked his character, he never delayed or abandoned the execution till the whole was completed. When it was nearly finiſhed, he wrote to me to propoſe, what I conſider as the higheſt poſſible compliment, and the ſtrongeſt mark of confidence in my taſte,—that my papers (when properly modelled) ſhould be publiſhed with his poem, in the ſame manner as Sir Joſhua Reynolds's notes were publiſhed with Mr. Maſon's Du Freſnoy.

'This propoſal, could it have been made at an earlier period, I ſhould have accepted with pride; but my work had then taken too much of a form and character of its own to be incorporated with any thing elſe; for indeed almoſt the whole of what I have now publiſhed had been written ſome time before.'

We cannot but differ ſomewhat from Mr. Price, reſpecting his idea of the ſucceſs of Mr. K.'s poem *. We, on the contrary, entertain ſome apprehenſion that, ſo far from having excited the general curioſity, there ſeems reaſon to conclude that no work of equal *poetic merit* has, for many years paſt, *leſs* engaged the public mind: a fact which, if it be eſtabliſhed, will furniſh a proof that the *ſubject matter* of it is not ſuitable to the general taſte; and hence it may be inferred that Mr. P.'s motive for abruptly drawing forth his reſerved forces is ſo far from being, as we are indirectly led to underſtand, that of ſharing in the victory, that he has evidently haſtened to the field for the purpoſe of preventing the defeat of his ingenious and ſpirited ally.

We are not inſenſible to Mr. Price's high merits as a writer: but we regret that ſo much genius and learning ſhould have been beſtowed ſo unprofitably. We will not, however, in endeavouring to ſupport, with generoſity, the cauſe of the late Mr. Brown, (who cannot now defend his own well-earn'd fame,) retaliate with injuſtice.

In defining with intelligence, and in ſeparating with ſufficient diſcrimination, the pictureſque from the beautiful, Mr. Price has ſhewn great knowlege of painting, as well as an intimate acquaintance with the beſt maſters in that charming art; and he deſerves highly of the *critic in that art*, for having furniſhed him with freſh aids to his deciſions:—but, in the improvement of a place in which Nature has furniſhed few materials, in which the groundwork of improvement is tame, and in which ſuitable diſtances cannot be had, the rules of ſcience and the "ready-made taſte" of connoiſſeurs are of little avail to the artiſt. A ſtudy of natural ſcenery and of the given ſubject to be improved, with ſome judgment previouſly acquired from practice in ſimilar ſituations, are much more requiſite to the layer-out of grounds. It would not be leſs abſurd to ſuffer Art to buſy itſelf in the lovely Dingles, and among the pictureſque ſcenery, which Nature has bountifully ſcattered on the Confines of the Cambro Britiſh mountains, than it would be to ſpurn its aſſiſtance where the nature of the ſituation requires it.

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* For our account of "The Landſcape, a Poem," ſee our Review for May 1794, p. 78.

As a ſpecimen of Mr. P.'s manner of writing, and of his knowlege in *painting*, we give the following extract:—

'This art of preſerving breadth with detail and brilliancy has been ſtudied with great ſucceſs by Teniers Ian Steen, and many of the Dutch maſters. Oſtade's pictures and etchings are among the happieſt examples of it; but above all others, the works of that ſcarce and wonderful maſter, Gerard Dow. His eye ſeems to have had a microſcopic power in regard to the minute texture of objects, (for in his paintings they bear the ſevere trial of the ſtrongeſt magnifier,) and at the ſame time the oppoſite faculty of excluding all particulars with reſpect to breadth and general effect. His maſter, Rembrant, though he did not attend to minute detail, yet by that commanding manner of marking, with equal force and juſtneſs, the leading character of each object, produced an idea of detail much beyond what is really expreſſed. Many of the great Italian maſters have done this alſo, and with a taſte, and a grandeur and nobleneſs of ſtile unknown to the inferior ſchools, though none have exceeded or even equalled Rembrant in truth, force, and effect. But when artiſts, neglecting the variety of detail, and thoſe characteriſtic features that well ſupply its place, content themſelves with *mere* breadth, and propoſe that as the final object of attainment, their productions, and the intereſt excited by them, will be, in compariſon of the ſtyles I have mentioned, what a metaphyſical treatiſe is to Shakeſpeare or Fielding; they will be rather illuſtrations of a principle than repreſentations of what is real; a ſort of abſtract idea of nature, not very unlike Crambe's abſtract idea of a lord mayor.

'As nothing is more flattering to the vanity and indolence of mankind, than the being able to produce a pleaſing general effect with little labour or ſtudy, ſo nothing more obſtructs the progreſs of the art than ſuch a facility: yet ſtill theſe abſtracts are by no means without their comparative merit, and they have their uſe as well as their danger; they ſhew how much may be effected by the mere naked principle, and the great ſuperiority *that* alone gives to whatever is formed upon it, over thoſe things which are done on no principle at all; where the ſeparate objects are ſet down as it were article by article, and where the confuſion of lights ſo perplexes the eye, that one might ſuppoſe the artiſt had looked at them through a multiplying glaſs.'

Although we are not of our author's party in regard to the controverted points in which he is here engaged, yet we freely acknowlege that we have attended to his obſervations with pleaſure.—His abilities and connoiſſeurſhip, in the delightful and elegant ſtudies which are ſo ingeniouſly diſcuſſed in the preſent volume, muſt certainly entitle him to rank among the foremoſt Dilettanti in this country.

Art. XVI. *A Sketch from the Landſcape, a Didactic Poem.* Addreſſed to R. P. Knight, Eſq. With Notes, Illuſtrations, and a Poſtſcript *. 4to. 2s. Faulder. 1794.

We were ſo much attracted by a Vignette in the title-page of this little playful poem, that it was with ſome difficulty that we turned our eyes from it to look over the poem itſelf. The artiſt, be he whom he may, is a merry man. Availing himſelf of one of the *open* paſſages in the "Landſcape," he has given us a taſteful ſketch of the tomb of Capability, ſurrounded by a groupe of landſcape-garden men, with ſpade and mattock, ſcythe and roller; while 'the knight of the landſcape,' with glee in his countenance and a *modern vaſe* in his hands, beſpatters the edifice with its contents; which are ſo *extremely offenſive* to the unconſcious crew, that they are turned *quite ſick*, and thrown into the greateſt diſorder.

The poetry keeps up the laugh which the pencil had raiſed, and with equal effect. We quote the graveſt paſſage:

'Nature, I own a mother kind,
Yet to her faults I am not blind;
  In her long work ſometimes ſhe dozes;
To make ſpruce firs, how ſtrange the whim,
The upright larch, and poplar trim!
  In theſe her ſkill ſhe much expoſes.

Since the good dame thought fit to ſend 'em,
We muſt do all we can to mend 'em,
  And make their ſtiff, hard outlines fainter;
Good hits by cropping, browſing, breaking,
Perhaps we ſtand ſome chance of making,
  As with his ſponge the old *Greek* painter.

Paine bluſters for the Rights of Man;
Of Woman, on the ſame bold plan,
  The fair Miſs Wollstoncraft does prattle:
I truſt your patience to be heard,
Whilſt ſoftly *I* put in a word
  In favour of the Rights of *Cattle*.

To mould the fir, of form ſo ſtarch,
To crop th' aſpiring, ſaucy larch,
  O men of clump, ye greatly need 'em;
For this, O let 'em not be found
In durance vile, yclep'd a pound:
  They'll give you grace, O give them freedom.

Much, too, the free-born Muſe bewails
Thoſe curs'd deſpotic things call'd pales,

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* In which is included 'A Word to Uvedale Price, Eſq.'

Which bar theſe commoners from browſing:
Ye ruſtic Nymphs! hedge-breaking laſſes! *
Oh! tear 'em up—drive horſes, aſſes,
Pigs, goats, ſheep, oxen, calves and cows in.'

e of the Poſtſcript is more to the purpoſe:

vord in ſober ſadneſs may be permitted to cloſe a long train
e irony, let it expreſs a wiſh that no part of this *jeu d'eſprit*
ſerious offence to a writer, whoſe learning always merits
and whoſe taſte often claims approbation. Nevertheleſs,
probably, will be convinced, by his Poetry, that the old
ying out grounds was "negatively good,"
e who think, on the contrary, that it was *poſitively bad*; who
ith reverence to the memory of BROWN, as the great de-
an unnatural and abſurd ſyſtem, will feel with indignation an
ered to his aſhes.'

' Word to Uvedale Price, Eſq." in the P. S. is not a
:: we copy the better half of it:

ready to acknowlege, that this Gentleman has marked out
of the *Pictureſque* and *Beautiful* with as much preciſion as
e of that *debateable ground* ſeems to admit; his manner of
cannot be better characterized than in his own language. He
of unexpected turns, of flaſhes of light: objects the moſt
re placed by him in ſuch ſingular, yet natural points of view,
kes out ſuch unthought-of agreements and contraſts—ſuch
ions ſo little obvious, yet never forced or affected, that the
cannot flag; but, from the delight of what is paſſed, we
iſten for what is to come." Such an aſſailant is truly for-
But if it was reſerved for him to lay down better precepts;
e firſt who has properly invoked the rural Graces *ſolutis zonis*,
ld poor BROWN, who made way for them by the deſtruction
rmal and the ugly, meet with ſuch harſh, ſuch very ſevere cri-
Would it not be more juſt, as well as candid, to detect his
ut at the ſame time give him his due ſhare of praiſe? The
of crimes committed by this great culprit in the regions of
d for which he is now impeached at the bar of the public,
omprized in one article, viz. that he made the Beautiful his
without ſufficiently attending to the Pictureſque. If his
ould not be thought a complete *ſet-off*, to balance this defect,
ſhortly urge in his defence, that the higher ſtyle of the Pic-
is not much in the power of the Improver. For example,
ſcapes of RUBENS are admired in the Eſſay for being full of
reſque accidents of Nature; among theſe, the moſt ſtriking
he effects of thunder and lightning, torrents rolling down,
n up by the roots, and the dead bodies of men and animals."

' But ah! how diff'rent is the formal lump
Vhich the Improver plants and calls a clump!
reak, break, ye Nymphs, the fence that guards it round!
Vith browſing cattle all its forms confound."
KNIGHT'S LANDSCAPE, p. 25.

Mr. P. has given a pleaſant caricature of an Improver working upon a picture of CLAUDE. A pictureſque Imitator of RUBENS, attempting to transfer theſe accompaniments from the canvas of Nature, might be ſketched by way of companion, with features no leſs ridiculous. In gardening, I conceive, we muſt only hope for the pictureſque in the wilder parts of the ſcene; and here Art muſt tread

> " With unſandal'd foot,
> Printleſs, as though the place were holy ground."

It is the *Beautiful*, which is more within the reach of the Improver. This is ſurely to be found in the undulating play of ſmooth verdure, in the contraſt of different trees happily diſpoſed, and in the endleſs variety of foliage and flowers of humbler growth. All theſe circumſtances are charming in reality, though they may not furniſh good ſubjects for the pencil. The faſtidious eye, which turns from ſuch a ſcene with diſguſt, becauſe there is no temptation to take out the ſketch-book, is, I think, not much to be envied. Hollow lanes, " rutts and rubbiſh," burdock and thiſtles, produce a very pleaſing effect in their proper places; an exuberant beard is alſo a moſt pictureſque ornament to the human countenance; but *ſhaven* turf and " prim gravel walks," like a ſmooth chin, are ſacrifices to *the comfortable*, (a principle not totally to be forgotten in laying out grounds,) which, I apprehend, cannot well be avoided; and even theſe, if Mr. P.'s remarks with regard to avoiding monotony be attended to, are in themſelves by no means deſtitute of beauty.'

ART. XVII. *A Letter to Uvedale Price, Eſq.* By H. Repton. 8vo. pp. 20. Nicol. 1794.

THIS ſhort epiſtle is intended as a vindication of Mr. Brown's and the writer's principles of improvement, and to manifeſt the weakneſs and injuſtice of the attacks which have been made againſt them by Mr. Knight and Mr. Price. We will tranſcribe a few of thoſe paſſages which, we think, *apply* the moſt cloſely, and with the beſt effect:

' During the pleaſant hours we paſſed together amidſt the romantic ſcenery of the Wye, I do remember my acknowledging that an enthuſiaſm for the pictureſque, had originally led me to fancy greater affinity betwixt painting and gardening, than I found to exiſt after more mature conſideration, and more practical experience; becauſe, in whatever relates to man, propriety and convenience are not leſs objects of good taſte, than pictureſque effect; and a beautiful garden-ſcene is not more defective becauſe it would not look well on canvas, than a didactic poem becauſe it neither furniſhes a ſubject for the painter or the muſician. There are a thouſand ſcenes in nature to delight the eye, beſides thoſe which may be copied as pictures; and indeed one of the keeneſt obſervers of pictureſque ſcenery (Mr. Gilpin), has often regretted that few are capable of being ſo repreſented, without conſiderable licence and alteration.

' If therefore the painter's lanſcape be indiſpenſible to the perfection of gardening, it would ſurely be far better to paint it on canvas at the end of an avenue, as they do in Holland, than to ſacrifice the alth, cheerfulneſs, and comfort of a country reſidence, to the wild t pleaſing ſcenery of a painter's imagination.'

Again,

' I cannot help ſeeing great affinity betwixt deducing gardening om the painter's ſtudies of wild nature, and deducing a government m. the uncontrolled opinions of man in a ſavage ſtate. The neat- ſs, ſimplicity, and elegance of Engliſh gardening, have acquired e approbation of the preſent century, as the happy medium betwixt e wildneſs of nature and the ſtiffneſs of art; in the ſame manner as e Engliſh conſtitution is the happy medium betwixt the liberty of vages and the reſtraint of deſpotic government; and ſo long as we joy the benefit of theſe middle degrees betwixt extremes of each, let periments of untried theoretical improvement be made in ſome other ountry.'—

' This letter, which has been written, at various opportunities, uring my journey into Derbyſhire, has inſenſibly grown to a bulk which I little expected when I began it: I ſhall therefore cauſe a few opies to be printed, to ſerve as a general defence of an art, which, I truſt, will not be totally ſuppreſſed, although you ſo earneſtly recommend every gentleman to become his own landſcape gardener; with equal propriety might every gentleman become his own architect, or even his own phyſician: in ſhort, there is nothing that a man of abilities may not do for himſelf, if he will dedicate his whole attention to that ſubject only. But the life of man is not ſufficient to excel in all things: and as "a little knowledge is a dangerous thing," ſo the profeſſors of every art, as well as that of medicine, will often find that the moſt difficult caſes are thoſe, where the patient has begun by quacking himſelf.'

We cordially join with Mr. Repton in his termination:

' I ſhall conclude this long letter by an alluſion to a work, which it is impoſſible for you to admire more than I do. Mr. Burke, in his Eſſay on the Sublime and Beautiful, obſerves, that habit will make a man prefer the taſte of tobacco to that of ſugar; yet the world will never be brought to ſay that ſugar is not ſweet. In like manner both Mr Knight and you are in the habits of admiring fine pictures, and both live amidſt bold and pictureſque ſcenery: this may have rendered you inſenſible to the beauty of thoſe milder ſcenes that have charms for common obſervers. I will not arraign your taſte, or call it vitiated, but your palate certainly requires a degree of "irritation" rarely to be expected in garden ſcenery; and, I truſt, the good ſenſe and good taſte of this country will never be led to deſpiſe the comfort of a gravel walk, the delicious fragrance of a ſhrubbery, the ſoul expanding delight of a wide extended proſpect, or a view down a ſteep hill, becauſe they are all ſubjects incapable of being painted.'

Mr. Price has publiſhed an anſwer to Mr. Repton, which we ſhall ſpeedily notice.

Art. XVIII. *A Diſcourſe, by Way of general Preface to the Quarto Edition of Biſhop Warburton's Works*; containing ſome Account of the Life, Writings, and Character of the Author. 4to. pp. 150. (Not ſold.) 1794.

An air of myſtery and ſtudious concealment not only excites but ſharpens curioſity. When, therefore, we announced (vol. lxxxi. p. 352.) the quarto edition of Biſhop Warburton's works, and ſubmitted to the conſideration of our readers the promiſſory note given with it, informing the purchaſers that there was a life of the author prepared, which would be publiſhed and delivered to them on their producing the note, but that it was withholden for the preſent,—*for reaſons which would be ſeen hereafter*, we felt a ſtrong deſire to ſee this myſterious book; and no ſooner was it brought to us, than we threw aſide our other ſtudies, and poſtponed the payment of ſome critical debts, in order to ſit down in the ſnug luxury of our arm-chair to the immediate peruſal and examination of this diſcourſe. Firſt, we ran it over in haſte; and, when the keen edge of curioſity was blunted, we gave it a more ſteady peruſal. Here, however, it has fared with us, as no doubt it fared with many of the initiated into the antient myſteries;—we have found leſs than we expected, and leſs than we had good reaſon to expect; for we are not told why this performance was withholden for ſo many years, and not ſuffered to accompany the collected works of Dr. Warburton in the year 1788, to which it may be deemed a neceſſary preface.

The Biſhop of Worceſter (Dr. Hurd) did not ſay, in the promiſſory note, that this diſcourſe was then printed, but only that ſuch a work had been '*prepared*;' and it may be that, in reviſing and re-reviſing it, ſuch eraſements and alterations have been made as have removed his original objections to its now venturing abroad, in order to be prefixed to the works. Suppoſing, however, that the Right Reverend editor and biographer has accommodated matters in this reſpect to his own ſatiſfaction, he has not anſwered the expectation of the purchaſers; who were promiſed, among the Warburtonian myſteries, *the reaſons* which induced the editor to ſo ſingular a procraſtination. Perhaps the keen eye of the learned editor of *Tracts by Warburton and a Warburtonian* may yet diſcover theſe motives; though the general reader will probably look for them in vain. Reaſons for ſome timidity, on the part of the Right Reverend biographer, may be ſeen in his treatment of Warburton's opponents; ſome of whoſe friends and admirers will perhaps offer their ſtrictures on theſe parts of this diſcourſe. There are other parts on which we might raiſe conjectures, and offer particular comments: but, abſtaining from all minute and invidious criticiſm, we applaud Biſhop Hurd for the reſolution which he has at length taken, and congratulate the public on the appearance of this biographical preface.

"If (as Johnſon remarks in one of his Ramblers) a life be delayed till intereſt and envy are at an end, we may hope for impartiality, but we muſt expect little intelligence;" and though, as he alſo remarks in the ſame paper, the biographer "owes more reſpect to knowlege, to virtue, and to truth, than regard to the memory of the dead;" yet it muſt be conſidered that, while that very friendſhip, which intereſts itſelf in tranſmitting to poſterity the particulars of departed worth or genius, has its bias, to it we are indebted for the moſt intereſting details of biography. Let us not be moved to wrâth if the zealous friend ſometimes throws over the portrait, which he intends to delineate, the ſhade of apology, and at others enriches it with the glowing tints of panegyric. Allowance muſt be made for the partial hand that guides the pencil; and, as long as friendſhip mildly exerciſes its privilege, and does not, in order to exite admiration or to prevent cenſure, deſtroy the reſemblance, we view its efforts with ſatisfaction:—but, when it indulges itſelf in intemperate encomiums, in laboured juſtifications, and in flimſy apologies, both amuſement and inſtruction ceaſe, and diſguſt ſucceeds. The Biſhop of Worceſter, with all his good ſenſe, has been ſo far in danger of running into this extreme, that it may be more than queſtioned whether he has fairly appreciated the ſubject of his memoir. With this tribute to Biſhop Warburton's memory, he is, doubtleſs, himſelf ſatisfied, as harmonizing with his own feelings: but, in juſtifying Warburton, others are at times undervalued; and there are paſſages which cannot be deemed liberal in a proteſtant biſhop, and a polite ſchôlar, at the cloſe of the 18th century.

This memoir commences with an account of Dr. Warburton's family and birth: but, as great parts and learning can receive neither luſtre nor degradation from *pedigree*, this part of the ſubject is diſmiſſed in a few words:

'WILLIAM WARBURTON was deſcended from an ancient and very honourable family in Cheſhire, at the head of which is the preſent Sir Peter Warburton, Baronet, of Arley, in that county.

'I leave the reſt to the genealogiſt, and go no farther back in his pedigree than to his grandfather, of the ſame name, who diſtinguiſhed himſelf in the civil wars of the laſt century. He was of the royal party. He had three ſons, the ſecond of whom, (George) was Mr. Warburton's father; who was bred to the law, and practiſed as an attorney at Newark; where the ſubject of this memoir was born, Dec. 24, 1698.'

Of his juvenile ſtudies, nothing ſingular is recorded. In April 1714, he became clerk to Mr. Kirke, an attorney at Great

Markham, and continued with this gentleman till the year 1719: but *juris nodos legumque ænigmata ſolvere* ſuited not his inclination. His wiſhes were directed to the church, as more congenial with his thirſt for knowlege:—he was ordained deacon, Dec. 22, 1723; and, March 1, 1726-7, he was ordained prieſt by Biſhop Gibſon, in St. Paul's, London.

The want of an univerſity education was more than compenſated by Mr. Warburton's ſevere application to ſtudy. Without the ordinary advantages, he acquired a vaſt ſtock of learning, and at an early period commenced author. Of his juvenile compoſitions, his biographer thus ſpeaks, in order to juſtify himſelf from the cenſures of thoſe who have diſapproved of his having excluded them from the biſhop's works:

> 'The fruit of his induſtry, during this interval (from 1723 to 27) appeared in ſome pieces, compoſed by him for the improvement of his taſte and ſtyle, and afterwards printed (moſt of them without his name) to try the judgment of the public. As he never thought fit to reprint or reviſe them, they are omitted in this edition.'

In 1728 he was preſented to the rectory of Brand-Broughton in the dioceſe of Lincoln, and in this ſituation he ſpent the beſt part of his life, from 1728 to 1746. An account follows of his intenſe application to letters in this retirement, and of his mode of ſtudy. Here he compoſed "*The Alliance* * *between Church and State,*" publiſhed in 1736; and on this book much encomium is laviſhed by the Right Reverend biographer. This performance was followed by the publication, in 1738, of the firſt volume of his greateſt work, "*The Divine Legation of Moſes demonſtrated.*" As to the argument of this work, we ſhall content ourſelves with Dr. Hurd's epithet, that it is *paradoxical*; and as to the impreſſion which it made on the minds of Mr. Warburton's friends, the ſagacious reader may form the cleareſt judgment from ſeveral extracts of letters here given: which ſhew that they eſteemed it (as all critics muſt,) as pregnant with learning and ingenuity, but not with *demonſtration*. When we have read Warburton's defence of Moſes's divine legation, Eugene Aram's laboured defence of himſelf obtrudes on our minds. Both writers labour to eſtabliſh a proof which is diſadvantageous to their cauſe. Aram † hanged himſelf by his ingenuity; and Warburton, by piling ſuch huge maſſes of learning, in order to demonſtrate the miſſion of the Jewiſh law, excites an idea of the vaſt difficulty of the proof, and in courſe leaves the mind to vibrate back towards the point of infidelity *.

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* The word *Alliance* has been conſidered inappoſite. Alliance implies two or more independent powers forming a contract; whereas the *Church* is a part of the State, or one of its members, (as the army or navy,) and cannot properly be repreſented as entering into alliance with it. As well might we talk of an alliance between the Royal Society and the State as between Church and State. This incorrectneſs, in the title of the book, deſerves notice.

* See M. Rev. vol. lxxi. p. 366.

In 1741, a ſecond volume of the Divine Legation appeared.

We ſhall paſs over Mr. W.'s correſpondence with Dr. Middleton, (which, through difference of opinion, at laſt ſubſided,) and proceed to his acquaintance with Mr. Pope, which commenced in conſequence of his defence of that great poet's Eſſay on Man againſt Monſieur de Crouſaz, and was gradually ripened into a confidential friendſhip. Through Mr. Pope, Warburton became acquainted with Mr. Murray, afterwards Earl of Manſfield, and with Mr. Allen; of whom juſt and well-exhibited characters are drawn by the Right Reverend biographer.

The next memorable event in Mr. Warburton's life was his marriage, which took place in the beginning of the year 1746: but though this in general be a prominent feature in biographical records, it makes no figure in the preſent memoir. It is ſlightly noticed in the following words: 'After an acquaintance of ſome years, Mr. Allen had now ſeen ſo much of his friend, that he wiſhed to unite him more cloſely to himſelf by an alliance of marriage with an accompliſhed lady of his own family, Miſs Gertrude Tucker, his favourite niece.'

Prior Park, the ſplendid villa of Mr. Allen, was now become Warburton's principal reſidence;—hence he was invited to the Preacherſhip of Lincoln's Inn. In 1747 he publiſhed his edition of Shakeſpeare.—In 1749 he vindicated Mr. Pope's conduct in the well-known affair of Bolingbroke's *Patriot King* †; which work the Right Reverend biographer ſtyles

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* The biographer, after having pronounced it paradoxical, calls 'the argument of the Divine Legation plain and ſimple, yet perfectly new, proving the divinity of the Moſaic law:' but we deſire to ſubmit it to his conſideration whether its *perfect novelty* be not a little ſuſpicious? We will agree with him that the Divine Legation abounds with exquiſite learning and moſt ingenious diſquiſition; and that, in the whole compaſs of modern and antient theology, there is nothing equal nor ſimilar to this extraordinary performance.

† In imitation, perhaps, of Warburton's interference in behalf of Pope, Biſhop Hurd here interrupts the thread of his narrative, to reſcue the character of Mr. Addiſon from the imputation of his having acted with duplicity towards Mr. Pope in regard to his verſion of the Iliad. Mr. A., while ſeeming to encourage that work, has been accuſed of tranſlating, or of employing Mr. Tickel to tranſlate, the firſt book of the Iliad, in oppoſition to it. The grounds of a charge ſo diſhonourable

'an inſignificant pamphlet,' though it is evident by the tranſaction that Pope thought otherwiſe of it. In 1750 he publiſhed his JULIAN.—In 1751 he appeared as the editor and commentator of Pope's works.—In 1752 and 1754 he publiſhed his two volumes of ſermons preached at Lincoln's Inn, entitled *Principles of Natural and Revealed Religion*, and in 1767 a third volume of occaſional diſcourſes.—In 1753 he obtained, through Lord Chancellor Hardwicke, a prebend in the church of Glouceſter; in 1755 he exchanged it for one of the golden prebends of Durham, given to him at the requeſt of Mr. Murray by Biſhop Trevor; after which the degree of D. D. was conferred on him by Dr. Herring Archbiſhop of Canterbury,—the Univerſity of Oxford, *unhappily*, as the biographer mildly expreſſes himſelf, withholding it. In 1754 and 1755 he publiſhed his *View of Bolingbroke's Philoſophy, in four letters to a friend:* (Mr. Allen.) In 1758 an improved edition came out of the firſt volume of the Divine Legation. In 1757 Dr. Warburton was made Dean of Briſtol, and in 1760 Biſhop of Glouceſter. Some reflections occur on Dr. W.'s elevation to the epiſcopal bench, in which his biographical friend ſeems to lament that he was drawn from the ſhades of retirement: but whether in theſe remarks he expreſſes his real feelings, or introduces them merely on account of the ſtroke which they contain againſt Levellers and Socinians, and of the compliment to Dr. Horſley, we ſhall, after having tranſcribed them, leave for the deciſion of our readers:

'I have ſometimes doubted with myſelf, whether the proper ſcene of abilities, like his, be not a private ſtation, where only great writers have the leiſure to do great things.

'Here, at leaſt, it was that the ALLIANCE and DIVINE LEGATION were written: And here, too, was compoſed the immortal work of ECCLESIASTICAL POLITY, which, in the end, proved ſo fatal to our *Engliſh Diſciplinarians*; now riſing again in the ſhape of *Levellers* and *Socinians*; but to fall again, in good time, by one or other of our learned clergy, going forth againſt them, in the ſpirit of order and orthodoxy, from the cool invigorating ſhade of private life *.

If the buſineſs of his public character in ſome degree interrupted, it did not put a ſtop to Biſhop W.'s theological ſtudies.

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diſhonourable to Addiſon are here ſtated and examined; and the concluſion drawn from the whole is, that Mr. Pope was not ſufficiently juſtified in his ſuſpicions.

'* Soon after I had hazarded this prediction, I had the pleaſure to ſee one half of it completely fulfilled. See Dr. Horſley's *Charge to the Clergy of the Archdeaconry of St. Alban's*, and his unanſwerable *Letters*, in vindication of it.—This able Divine was deſervedly advanced to the ſee of St. David's in 1788; and has ſince [1793] been tranſlated to that of Rocheſter.'

In 1761 he reprinted his *Diſcourſe on the Lord's Supper*, and in 1762 he publiſhed his *Doctrine of Grace*, principally to expoſe John Weſley's journals. In 1765 there came out a new edition of the *ſecond* part of the Divine Legation, in three vols. The notice of this publication introduces a ſhort account of the ſharp controverſy carried on between the author and Dr. Lowth, afterward Biſhop of London; in which the Biſhop of Worceſter endeavours to exalt the ſubject of his memoir, and ſpeaks as degradingly as politeneſs will allow, of the merit of the theological labours of the Biſhop of London. His *Latin lectures on Hebrew poetry*, the biographer ſays, were written 'in a vein of criticiſm *not above the common*;' and his *verſion of the prophet Iſaiah* Biſhop Hurd conſiders as 'chiefly valuable, as it ſhews how little is to be expected from a new tranſlation of the Bible for public uſe.' Had theſe works, however, proceeded from the pen of Warburton, we may venture to aſſert that they would have been criticiſed in a different manner.

The laſt work on which the Biſhop of Glouceſter was employed was the ninth and laſt book of the Divine Legation;—the 7th and 8th, his biographer obſerves, he had long ſince deſpaired of compoſing, though the materials were at hand. After having digeſted and arranged the contents of this book, and having printed it, as far as it goes, he experienced the rapid decay of his faculties. On this melancholy concluſion of the life of his great friend, Biſhop H. touches with all the *delicacy of friendſhip* and all the ſenſibility of genius. A reflection will here occur to the reader, mortifying to the pride of learning:

> "From Marlbro's eyes the ſtreams of dotage flow,
> And Swift expires a driv'ler and a ſhow."

Biſhop Warburton died at the palace of Glouceſter, June 7, 1779, and was buried in the cathedral.

To the delineation of the character of his deceaſed friend, the Biſhop of Worceſter devotes the concluding ſection of this biographical preface. The outlines are thus exhibited:

'He poſſeſſed thoſe virtues, which are ſo important in ſociety, truth, probity, and honour, in the higheſt degree; with a frankneſs of temper, very uncommon; and a friendlineſs to thoſe he loved and eſteemed, which knew no bounds: not ſuſpicious or captious, in the leaſt; quick, indeed, in his reſentment of real manifeſt injuries; but then again (as is natural to ſuch tempers) of the utmoſt placability.

'He had an ardent love of Virtue, and the moſt ſincere zeal for Religion; and that, the freeſt from bigotry and all fanaticiſm, that I have ever known. He venerated the civil conſtitution of his country, and was warmly attached to the Church of England. Yet he was no party-man, and was the ſincereſt advocate for toleration. It was not his manner to court the good opinion of our Diſſenters. But he had nothing of prejudice or ill-will towards them: he converſed familiarly with ſuch of them as came in his way; and had even a friendſhip with ſome of their more noted miniſters[*]; who did not *then* glory in Socinian impieties, or indulge themſelves in rancorous invectives againſt the Eſtabliſhed Church.'

‘As a *writer* and a *divine*, (Biſhop H. obſerves,) it is not eaſy to find terms that will do juſtice to his merit. His reading was various and extenſive, and his diſcernment exquiſite. He ſaw and ſeized what was juſt and uſeful in every ſcience which he cultivated, and in every book he read.'—His ſtyle was properly his own, and what we call *original*; its characters are freedom and force. He was the terror of the infidel world.

‘Next to infidels profeſſed, there was no ſet of writers he treated with leſs ceremony, than the Socinian; in whom he ſaw an immoderate preſumption, and ſuſpected not a little ill faith. For, profeſſing to believe the divine authority of the Scriptures, they take a licence in explaining them, which could hardly, he thought, conſiſt with that belief. To theſe free interpreters of the word, he was ready to ſay, as St. Auſtin did to their precurſors, the Manicæans—“*Tell us plainly, that ye do not at all believe the Goſpel of Chriſt: for ye who believe what ye will in the Goſpel, and diſbelieve what ye will, aſſuredly believe not the Goſpel itſelf, but yourſelves only.*”

‘It is true, he himſelf would reaſon on revealed truths farther than to ſome may ſeem neceſſary; but he never reaſoned *againſt* them. It was his principle, and his practice, to follow the Apoſtolic rule of “*caſting down all imaginations, that exalt themſelves againſt the knowledge of God*:” which, when clearly revealed, he held it an extreme impiety in any Chriſtian, not only to queſtion directly, but to elude by any forced interpretation. In ſhort, he regarded Socinianiſm (the idol of our ſelf-admiring age) as a ſort of infidelity in diſguiſe, and as ſuch he gave it no quarter.'

What has been called Warburton's *dogmatic manner* of writing is ſaid by his biographer ‘to be only the firm tone of one, who believes what he ſays, and is very different from the careleſs unconcerned air of the Sceptic.'

No mention is made of Biſhop Warburton as a *huſband* and a *parent*, but of his companionable qualities the following account is given:

‘In mixed companies he was extremely entertaining; but leſs guarded than men of the world uſually are: and diſpoſed to take to himſelf a ſomewhat larger ſhare of the converſation, than very exact breeding is thought to allow. Yet few, I believe, wiſhed him to be more reſerved, or leſs communicative, than he was. So abundant was the information, or entertainment, which his ready wit and extenſive knowledge afforded them! In private with his friends, he was natural, eaſy, unpretending; at once the moſt agreeable and moſt

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‘[*] See a *Collection of Letters to and from Dr. Doddridge of Northampton*; publiſhed by T. Stedman, M A. vicar of St. Chad's, Shrewſbury, 1790.'

uſeful companion in the world. You ſaw to the very bottom of his mind on any ſubject of diſcourſe; and his various literature, penetrating judgment, and quick recollection, made him ſay the livelieſt, or the juſteſt things upon it. In ſhort, I was in thoſe moments affected by his converſation, pretty much as Cato was by that of Maximus Fabius, and may ſay, as he does in the dialogue on *Old Age*—" *I was ſo fond of his diſcourſe, and liſtened to it ſo eagerly, as if I had foreſeen, what indeed came to paſs, that when I loſt him, I ſhould never again meet with ſo inſtructive a companion.*"

After having thus endeavoured to deliver the Biſhop of Glouceſter down to poſterity as the ableſt divine, the greateſt writer, and the firſt genius of the age, the R. R. biographer finiſhes the portrait with elegantly and feelingly blending his own fame with that of his friend:

' I have now, as I found myſelf able, and in the manner I judged moſt fit, diſcharged my duty to this incomparable man: a duty, which he ſeemed to expect would be paid to him by one or other of his ſurviving friends, when, in the cloſe of his preface to Mr. Pope's works, he has theſe affecting words—" And I, when envy and calumny take the ſame advantage of my abſence (for, while I live, I will truſt it to my life to confute them) may I find a friend as careful of my honeſt fame, as I have been of his."—I have, I ſay, endeavoured to do juſtice to his memory; but in ſo doing I have taken, the reader ſees, the beſt method to preſerve my own. For, in placing myſelf ſo near to him in this edition of his immortal works, I have the faireſt, perhaps the only chance of being known to poſterity myſelf. Envy and prejudice have had their day: And when his name comes, as it will do, into all mouths, it may then be remembered, that the writer of this life was honoured with ſome ſhare of his eſteem; and had the pleaſure of living in the moſt entire and unreſerved friendſhip with him, for near THIRTY YEARS.

' *Hartlebury Caſtle,*
Aug. 12, 1794.' R. WORCESTER.'

Thus, conſidering the preſent publication as of difficult acceſs to the generality of readers, we have endeavoured to comprehend a ſatisfactory view of its contents, within the narrow compaſs of an article in our monthly pages. Notwithſtanding the evident influence of the partiality of friendſhip, the Diſcourſe is well and intereſtingly written; and, in its preſent ſtate, we ſee no reaſon for its not having been prefixed to the collection of Biſhop Warburton's works, at the time of their appearance in the year 1789.

ART. XIX. *The Town before you.* A Comedy, as acted at the Theatre Royal, Covent Garden. By Mrs. Cowley. 8vo. 2s. Longman. 1795.

OUR avocations not having permitted us to ſee this piece performed, we are unable to ſpeak of its effects *on the* *ſtage*, or to decide on the juſtice of the opinions which we have heard delivered reſpecting it *. In *the cloſet*, we have peruſed it with pleaſure; and we think that the public are indebted to the fair author for the amuſement and moral inſtruction which ſhe has afforded them. The merit of the piece is not indeed wholly compriſed in theſe two reſpects. It darts forth from time to time ſome rays of a ſuperior philoſophy, which indicate a mind cultivated on a higher ſcale than that of moſt female writers; and which, while they enlighten and ſurpriſe us, are rendered more intereſting by being contraſted with that giddy prattle of faſhionable inanity, in the midſt of which this author is obliged to introduce them.

Lady Horatia Horton ſeems to be a drawing from *Mrs. Damer*, whoſe high birth, beauty, and talents, have ſufficiently rendered her an object of obſervation. This lady's paſſion for ſculpture has not always eſcaped ridicule: but through the organs of *Conway*, a ſenſible young man of faſhion, (and there are ſuch beings,) Mrs. Cowley has made no feeble defence of it. She is repreſented to poſſeſs ſome portion of native haughtineſs, which makes her overlook the tender paſſion of *Sidney Aſgill*, preſumptive heir to a rich merchant in the city. This young man's character has a ſtrong light thrown on it by the caprice of his uncle *Sir Simon*;—who, like a true ſagacious *cit*, is deſirous of proving how far the noble ſentiments which he had often heard his nephew throw out were founded in principle. To effect this, the latter is informed that he (Sir Simon) is a ruined man. *Mr. Aſgill*, after the firſt emotions of ſurpriſe and grief had ſubſided, inſtead of reſolving to throw himſelf at the feet of the rich *Lady Horatia*, who, he is perſuaded, *loves* him, reſolves never to ſee her again; obſerving that her delicacy ſhould not be wounded (did he not mean her pride?) by ſeeing a beggar court her to his arms. *Lady Horatia*'s love, when ſhe believes that *Aſgill* is loſt to her beyond recovery, breaks through the thin diſguiſe which reſerve, or her paſſion for ſculpture, had thrown over it. She is deeply affected, and her diſtreſs is artfully heightened by an equivoque of the young and giddy *Georgina*.

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* Among others, the following general ſtricture was communicated by an ingenious friend, who occaſionally honours us by taking a ſeat at our board: " It was a diſcovery reſerved for Mrs. Cowley, that the hearts of the rich are *more* awake to and ſuſceptible of compaſſion *than* thoſe of the poor. Formerly it had been ſuppoſed that the perſons, who were continually ſuffering, had the moſt knowlege and the keeneſt ſenſe of miſery; and that conſequently they neceſſarily felt compaſſion for it, with that irreſiſtible force which frequently made them divide their morſel: while the rich too generally imagine that, becauſe they wiſh for the pleaſure of hunger without having the reſolution to faſt and obtain it, there is no ſuch thing as hunger; and that the complaints of the poor ought rather to be attributed to a factious and rebellious ſpirit, than to any reality of want. Poets, many of whom had been poor and felt a deep conviction of the injuſtice of this ſentiment of the rich, had heretofore uniformly endeavoured to counteract the miſtake. Mrs C. has taken a different road. Whether ſhe has travelled in ſearch of that popularity which temporary heats and feuds might beſtow, or has uttered theſe ſentiments from a conviction of their truth, may be referred to the judgment of her readers. In her preface, ſhe diſplays no ſmall degree of diſſatisfaction at the falſe and undiſcriminating taſte of the public. That the public taſte is not ſo correct as it might be, we have in the courſe of our labours had too many occaſions to remark. How far the writings of Mrs. Cowley are calculated to reform that taſte is another queſtion:—but, if good taſte and good morality be intimately connected, as we rather think they are, we may then doubt whether that morality which aſſerts courage, freedom, virtue, and dominion, to belong excluſively to this iſland, be not very falſe; and conſequently ill adapted to improve the taſte of the age. In her former works, ſhe ſeemed willing to purſue a different path: but, finding, like others of her contemporaries, which way the tide ran, ſhe ſeems determined to reverſe her ſyſtem, and to make the *amende honorable*."

The comic incidents of the piece are chiefly produced by the family of an old Welſh Knight, newly arrived in town. He is low born and rich; has good nature, and a high admiration for *quality*. The attempts of the maid on the inclination of her maſter, and her conſequent reſentment and determination to be revenged, on the failure of her ſchemes, have the recommendation of being, as we apprehend, new *to the ſtage*, and perfectly in nature.

Fancourt and *Tippy*, two experienced ſharpers, are made the chief inſtruments of what is called the *buſineſs of the play*. Tippy's great reſemblance to Lord Beachgrove ſeems to be copied from a *nameleſs* perſon, who is ſaid to be ſo ſtrong a reſemblance of a *northern Duke*, as to have impoſed on his friends and ſervants. When the intereſt of the play is mentioned, that of *Mrs. Fancourt* cannot be paſſed over. Her plan, at ſuch hazard to herſelf, of ſaving the young *Georgina* from the fate prepared for her, produces one or two of the beſt ſcenes in the comedy.

The leading idea of 'the Town before you' ſeems to have been to controvert the notion, that baſeneſs and vice find their peculiar ſoil in riches; and that poverty, while it ſtarves the body, muſt alſo neceſſarily ſtarve the principles of ill.

Mrs. Cowley, proceeding on that philoſophy which we have already mentioned, ſeems perſuaded that neither fortune, nor the abſence of it, produces vice, but that it ſprings from the want of a due direction to the powers of the mind, by early good education and proper habits of life. When *Sir Simon* is ſevere on Lady

Horatia's

Horatia's paſſion for ſculpture, *Perkins* obſerves, with ſome truth, 'any taſte is better than no taſte, and a lady who employs her thoughts and her chiſſel on works of art, is at leaſt *not idle*, and therefore, as Dr. Johnſon ſays, not in the way of being wicked.'

The piece ſhews in a ſtriking light the cruel negligence or the miſtaken pride of giving young men no profeſſion, and hence leaving them, on a change of fortune, expoſed to vice or helpleſs want. It is this negligence which rouſes Aſgill to become a common ſailor and makes Fancourt a villain.

The fair writer has ſucceeded in adding ſome freſh proofs to thoſe adduced by the ingenious Mr. Crabbe *, that virtue is not neceſſarily connected with poverty, an important truth not always inculcated. Virtue is no more confined to the cottage than to the palace, but in every country fixes her appropriate reſidence in the well formed and well employed mind.

We muſt be permitted to cenſure the following expreſſion. Aſgill obſerves to Conway, (p. 17,) 'a fortune, whoſe baſis is commerce, may be doubled or diſſolved in a month.' We ſhould be truly ſorry were ſuch an idea founded in fact. Where would be the ground of ſecurity, or what confidence could there be repoſed in that reſpectable character an *Engliſh merchant*? The author has made ſome atonement by repreſenting the ruin of Sir Simon as unreal, and we are glad of it; for, though ſome deſperate ſpeculators, or young men without experience, may ſubject themſelves to ſuch a rapid riſe, or total ruin, as Aſgill deſcribes, it would be fatal in this commercial country to propagate the idea that men of ſubſtantial fortunes and reſpectability in buſineſs would thus, like gamblers, riſk their all on one throw of fortune's die.

Though favourably diſpoſed to Lady *Horatia Horton*'s art of ſculpture, or to any *art* that reſcues the human mind from the fatal conſequences of idleneſs, we are not ſorry that the author has put the following ſpeech into the mouth of Sir Simon at the end of the piece: 'Come, come, Madam, throw away your chiſſel and your marble blocks, and ſet about making a good wife; that ART is the nobleſt pride of an Engliſh woman.'

ART. XX. *The Rage:* A Comedy. As it is performed at the Theatre Royal, Covent Garden. By Frederick Reynolds. 8vo. 2s. Longman. 1795.

EVERY new production by this author confirms the opinion which we have formerly given of his writings; and ſhews that he is much more ſtudious of the means of exciting laughter

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* Author of various poems.

ter than of intereſting the heart, and fixing the attention, by a well-conſtructed fable: which ſhould keep the mind intent on one principal action, and to promote or retard which every incident ſhould concur. A writer for the ſtage will be impelled to conſult the taſte of his audience; and, by whatever accident it may have happened, it manifeſtly appears that the taſte of an audience, at preſent, is but little directed to thoſe objects which formerly were thought requiſite in all plays. Perhaps too minute an attention was then paid to them: but it ſeems that we are now fallen into the other extreme. Amuſement is the thing required; and, provided we laugh, we inquire but little concerning probability. Aware of this propenſity in the public mind, Mr. R. has turned his efforts to its gratification; and with no inconſiderable ſucceſs. We find in him occaſional ſtrong traits of dramatic genius; and therefore we feel regret that he ſhould rather ſeek to encourage than to correct the vitiated taſte of the town. His touches of character are often excellent; his extravagance and coarſeneſs are ſometimes diſguſting. Each new play which he writes robs us of the hope that he ſhould reform; for he ſeems to have no ambition beyond the momentary advantages reſulting from the high art that he exerciſes. We however are deſirous to do him juſtice; and therefore we ſhall ſelect one of his beſt ſcenes, as a ſpecimen of his powers.

'SCENE. Gingham, Fluſh, *his Father, and* Ready, *a Clerk.*

'*Gingh.* Sir, your hand—Ready, yours. Well! here I am—quite converted—like father, like ſon—tell a lie without bluſhing.

'*Fluſh.* Here—I told you ſo—ay, ay, I knew the boy would come to ſomething good at laſt—ſo my dear boy you've left off telling the truth—ſpeaking your mind.

'*Gingh.* Mum! cloſe as the cabinet—keep you in my eye—put on your face, and do it ſo punctually, you wouldn't know young P. O. from yourſelf—*(Looking about the room)* Zounds! what a fine houſe you've got! how its furniſhed! what plate! what pictures!

'*Fluſh.* The reſult of trade and honeſt induſtry, Frank—yes—its pretty furniture, iſn't it?

'*Gingh.* Pretty furniture! its ſo handſome, that except yourſelf, curſe me, if I ſee a ſhabby bit in the room!—nay, nay, upon my ſoul, I didn't allude to you; I meant Ready.

'*Ready.* He's at his old tricks I ſee—as candid as ever.

'*Gingh.* Plague on't! I could ſooner bite off my tongue, than ſtop its ſpeaking what I think! nay, Sir, now pray.

'*Fluſh.* Well, well, I excuſe you this once; I a ſhabby bit! however we ſhall ſoon ſee—how goes on the ſhop in London?

'*Gingh.* The ſhop!

'*Fluſh.* Ay, the ſhop in the city that you've the care of—the linens—the—

‘ *Gingh.* Oh, ay: now I recollect; why, very well upon the whole, I believe, Sir—very well—only between ourſelves, I'm afraid it won't laſt; I think we and our tricks ſhall be found out—you underſtand—

‘ *Fluſh.* Found out! 'ſblood, ſirrah—

‘ *Gingh.* Softly, Sir—ſoftly—don't put yourſelf in a paſſion, and lay the blame on me; don't charge me with our ruin, for every body knew my opinion long ago; didn't they, Ready? I told it to a thouſand people—ſays I, “ ſwindling will never thrive, and I and my poor father ſhall get duck'd at laſt!”

‘ *Fluſh.* You did! did you?

‘ *Gingh.* That I did, Sir, and I'll prove I ſaid ſo—the other night I ſlept at the weſt end, and two friends—diſtreſſed old officers in the army—brought their notes to be diſcounted— Says I, “ Gentlemen, it won't do—you'll get little caſh, but a quantity of trumpery nonſenſe, ſuch as hams, cheeſes, prints, linens, and other vegetables!” Said they; “ we know that—we know you and your father are two infernal ſharpers, but a guinea now is worth ten a month hence—ſo give us the money.”

‘ *Fluſh.* Well: and you took their note, didn't you?

‘ *Gingh.* No, I didn't—I gave them the caſh, ſhook the two old ſoldiers by the hand, and ſaid I was tired of ſuch d—d ſwindling practices.

‘ *Ready.* This is ſad work, Mr. Gingham—you'll never be at the top of your profeſſion.

‘ *Gingh.* The top!—Oh! what, the pillory? no—I leave that to you, Ready!

‘ *Fluſh.* Was there ever ſuch a ſcoundrel?—but we'll hear more. *(aſide)*--So, you ſleep at the weſt-end of the town, do you?

‘ *Gingh.* Always—its vulgar to be in the city of an evening; beſides, I like to walk in Kenſington-gardens in the morning—You know Kenſington-gardens, father—the place where there's ſuch a mixture of green leaves and brown powder—of blue violets and yellow ſhoes; and where there's ſuch a croud, that to get air and exerciſe you ſtand a chance of broken bones and ſuffocation!—Well!—there I ſtrut away, my boys—

‘ *Fluſh.* You do—do you?—I can hardly keep my hands off the raſcal—So then, I ſuppoſe, the moment my back was turn'd, you never thought of buſineſs.

‘ *Gingh.* Buſineſs!—no, never—Did I, Ready? I recollected my father played the ſame game before me; that when he was clerk at the lottery-office, at billiards all the morning, and at hazard all the evening—therefore, ſays I, where's the difference?—none! but that he had the policy to conceal his tricks, and I the folly to ſhew mine—Hah! I'm right—an't I, Ready?

‘ *Fluſh.* You villain!—is this your reformation? not even conceal your own faults, much more mine—Expoſe my character, neglect my trade, and ſtrut away in Kenſington-gardens! I have done with you—from the country you came, and to the country you ſhall return—Speak the truth, indeed! Zounds! ſirrah, what has truth to do with money-lending! [*Here* Ready *exit.*

' *Enter* Clara Sedley.

' *Clara.* Oh, Guardy—I'm juſt come to Bath with Mr. and Mrs. Darnley—we are all on a viſit at Sir George Gauntlet's, and—*(ſeeing* Gingham, *ſhe ſtops.)*

' *Fluſh.* It's only my ſon, Clara—a ſimple, fooliſh young man.

' *Gingh.* *(Bowing to her.)* More knave than fool, upon my honour, Ma'am.

' *Clara.* The gentleman don't praiſe himſelf I ſee, Mr. Fluſh.

' *Gingh.* No, Ma'am—nor do I know any body that will praiſe me—unleſs my father, indeed.

' *Fluſh.* Silence, Sir!—well; but about the rural pair, my dear ward; do you know I have a great regard for Mr. and Mrs. Darnley.

' *Clara.* Have you? I'm vaſtly glad of that—for your joint guardian, Sir Paul, is ſo employed in ſeeking for his loſt child, that he has forgot his promiſe to aſſiſt Darnley; therefore I want you to do him a favour.

' *Fluſh.* A favour!—he may command me.

' *Clara.* The caſe is this—his increaſe of family has ſo enlarged his expences, that he has thoughts of returning to the army—Sir George has promiſed to procure him a company, but Mrs. Darnley, not chuſing he ſhould owe his promotion to him, wiſhes he ſhould purchaſe; now, Guardy, if you would lend him two hundred pounds.

' *Fluſh.* Two hundred pounds, child!

' *Gingh.* Ay, two hundred pounds, father!

' *Fluſh.* Who bid you ſpeak, Sir?—Why, Clara, in money matters there is an etiquette.

' *Clara.* True: but this is your friend.

' *Gingh.* So it is, Ma'am: the man he has a great regard for.

' *Clara.* And when you conſider the charms of Mrs. Darnley, and the wants of her children.

' *Gingh.* He can't refuſe, Ma'am—indeed he don't underſtand it—and therefore as I ſee he means to grant the favour, I'll ſave him the trouble of putting his hand in his pocket—Here, Ma'am! *(taking out bank notes)* here are two bank notes of a hundred each—they belong to Mr. Fluſh—now they belong to Mr. Darnley—*(Fluſh gets in his way and prevents* Clara's *taking them)*—he begs you'll give them to his friend—and preſent his compliments—and ſay, he'll double the ſum.

' *Fluſh.* Stand off—ſtand off—or by heavens I'll—

' *Gingh.* *(Offering* Clara *the notes acroſs his Father.)* Double the ſum whenever called upon, Ma'am.

' *Fluſh.* Hold your tongue, or I'll knock it down your throat, ſirrah—I ſay, Clara, in the way of buſineſs, I've no objection to do Mr. Darnley a ſervice; that is, if I can make a profit by it—firſt he ſhould ſend me his note.

' *Clara.* Here it is, Sir. *(Giving it to Fluſh.)*

' *Fluſh.* That's right—now we can proceed—here, Sir—*(giving the note to* Gingham) take the note to my agent, and tell him to give Mr. Darnley thirty pounds—I can afford it.

' *Gingh.* This is too bad—take in his own friend, and a man with a family, *(aſide.)* Sir—a word, if you pleaſe—I told you we were all blown upon—now, here's an opportunity for retrieving our reputation—lend him the two hundred pounds--prove, for once, we can behave like gentlemen, and hark'ye—we ſhant't reach the top of the profeſſion. *(Putting up his neckcloth.)*

' *Fluſh.* This is beyond bearing—quit the room directly—'ſdeath! —leave my houſe, Sir—begone!—I diſinherit you—I—

' *Clara.* Lord!—why ſo angry, guardian?—I'm ſure he is a good young man, and as warm in his heart—

' *Fluſh.* Warm in his heart!—nonſenſe!—will he be warm in the funds?—no—never—while he is ſo candid—ſo—

' *Clara.* Not while he is candid, Sir?

' *Fluſh.* No—do you think I made my fortune by candour or openneſs? anſwer me, Sir—did I ever get a ſhilling by ſpeaking the truth—ſpeak!

' *Gingh.* *(In a melancholy voice)* No, Sir, I never ſaid you did—I know the contrary, Sir; Madam, I'm of a communicative diſpoſition, I own; but there are many ſecrets of my father's I never blabb'd.

' *Fluſh.* Are there, Sir?

' *Gingh.* Yes, that there are, Sir.

' *Fluſh.* I don't recollect them.

' *Gingh.* Don't you? Why, now, did I ever mention, Sir, that you got theſe pictures by ſuing out execution? That you got that plate, by its being pawned to you for half its value; that you intrigue with a female money-lender; and that the laſt time you were made a bankrupt, you went to get your certificate ſigned in a new vis-a-vis? did I, or will I ever mention theſe things?

' *Fluſh.* Begone, Sir—I'll never ſee you more—yet, ſtay—you have papers in your poſſeſſion—meet me in an hour's time at my agent's, Sir,—at Mr. Ready's.

' *Gingh.* Forgive me this once, father—I'll never let the cat out any more.

' *Fluſh.* No, Sir, I never will forgive you—I am engaged Sir, and you know we great men are ſelect in our company.

' *Gingh.* Well, if it muſt be ſo—farewell, father, the world is all before me, and what trade to follow, heaven only knows. Good bye, Madam!—your ſex will never befriend me, becauſe I can't keep a ſecret, you ſee.

' *Clara.* I will befriend you, Sir; for while there is ſo much deception and hypocriſy in the world, it would indeed be unjuſt not to approve ſuch frankneſs and honeſty. Guardy, let me intercede for him; I'll anſwer for his conduct.

' *Gingh.* Aye; and if ever I mention ducking or ſwindling again—There! you ſee he's fixed, Ma'am.

' *Clara.* At preſent he is, and therefore leave him, perhaps by the time you meet him at the agent's I ſhall have talked him into good humour. Adieu! depend on't, I ſhan't forget your generous intentions.

' *Gingh.* Nor ſhall I yours; and if fortune ſmiles on me, I'll prove that I deſerve your kindneſs—If ever my father pardons—but I ſee he's more and more angry, ſo I take my leave. May every bleſſing attend you—may you meet with a heart as liberal as your own—May our couſins' diſtreſſes vaniſh—may your guardian once more value a ſon, who can't help ſpeaking the truth for the ſoul of him. [*Exit.*

'*Clara.* Upon my word he's a charming man! and pardon him you muſt, Guardy, if it's only to pleaſe me.

'*Fluſh.* No—I'm determined.

'*Enter a Servant.*

'*Servant.* The dinner's ready.

'*Fluſh.* Come, Clara, you ſhall dine with me; I want to talk to you, and if I could ſee my joint guardian, Sir Paul—

'*Clara.* I met him at your door—he's only juſt gone by.

'*Fluſh.* Juſt gone by! that's a miſtake; for the old beau has been gone by theſe thirty years: however, come in—come, and eat and drink what you like. Call for Burgundy, Champagne, or Tokay—Ay, call for Tokay at a guinea a pint; I can afford it, my dear ward, I can afford it. [*Exeunt.*'

Should any of our readers wiſh to know what pointed meaning may be implied in the *title* of this drama, we will try to explain it; although the title of a play may bear no more relation to the work to which it is affixed, than the text that ſometimes introduces a fanatical ſermon does to the ranting effuſion which follows it.—This, however, is not entirely the caſe with reſpect to the comedy which we have been peruſing.

"That's the Barber"—"The Twaddle"—"Quite the thing"—"Hum"—"Bore"—"Quiz"—"My Eye"—"The Tippy," &c. &c. are all cant words that have had their day; and of which we have ſeen a numerous ſucceſſion,—not worth remembering, and perhaps ſerving now only to diſgrace our recollection.

The Rage is, we think, the youngeſt born of the above-mentioned worthy family. It refers to the deſpotiſm of the faſhion, the prevailing humour, or whim, whatever it be,—the reigning folly of the time: in fine, it is the ruling taſte, or affectation of the day; to which, it may be ſuppoſed, ſome great fool has given riſe, and the whole herd of ſmall fools follow it, with eagerneſs of imitation which is not improperly expreſſed, and at the ſame time ridiculed, by THE RAGE.

In conſonance with the title of this comedy, the writer has ſelected ſome of the leading devices of faſhionable idleneſs, to the prevalence of which the modiſh term *Rage* may be juſtly applied. Among others, the Amazonian affectation of military dreſs, and of rantipole airs and graces, which ſome high-bred ladies (caught by the campaigning ſpirit of the times) are ſaid to have lately manifeſted,—is ſeized by our lively author, as a proper object of dramatic ſatire, and is pleaſantly exhibited in *Lady Sarah Savage.* The character, perhaps, may be deemed to have been rather overcharged, or *caricatured:* but ſo we think it ſhould be for the ſtage, in order to produce the full effect of *repreſentative* ridicule.

MONTHLY CATALOGUE,

For MARCH, 1795.

EAST INDIA AFFAIRS.

Art. 21. *Anſwer to the Speech delivered by Mr. R. Twining*, 18th June 1794, &c. &c. By S. Tolfrey. New Edition, with Additions. 8vo. 2s. Stockdale.

OF the firſt edition of this pamphlet an account was given in our Review for January laſt, p. 89. It now appears uſhered in by eleven pages of preface, full of that alarm at innovation which is the epidemical diſtemper of thoſe who are poſſeſſed of power and influence.

Art. 22. *Obſervations on the Queſtion to be ballotted for at the Eaſt India Houſe, Jan.* 14, 1795, viz. " that no Director be allowed to trade to or from India, in his private Capacity, either directly or indirectly, either as Principal or Agent." By R. Twining. 8vo. 6d. Cadell Jun. and Davies.

In the advertiſement prefixed to theſe ſheets, Mr. T. complains of two inadvertencies in a Report of Mr. Woodfall. He offers ſeveral arguments againſt allowing the Directors to trade, and urges with much humanity the injury thence accruing to the captains and officers of the Company.

Art. 23. *Curſory Remarks on Mr. Twining's Pamphlet, entitled,* " Obſervations on the Queſtion," &c. By Mr. Serjeant Watſon. 8vo. 6d. Debrett, &c.

Theſe remarks, relating chiefly to the 6th and 7th pages of the introduction to Mr. Twining's Obſervations, are in a great degree perſonal: they, however, throw ſome light on the queſtion which gave riſe to the occaſion for them.

Art. 24. *The Debates at the Eaſt India Houſe*, Jan. 21, 1795, on a Reſolution of the Court of Directors, to conduct the future Shipping Concerns of the Company, on Principles of fair and open Competition; as alſo on the Mode of forming into a By-law, a Reſolution of the General Court by Ballot, " that no Director be allowed to carry on any Trade or Commerce to or from India, directly or indirectly, either as Principal or Agent." Reported by W. Woodfall. 4to. 3s. Debrett, &c.

Of this intereſting diſcuſſion the title-page explains the object, and the known character of the reporter ſufficiently vouches a reaſonable degree of accuracy: it remains only that we beſtow on Mr. Jackſon's opening, the praiſe which it ſo well merits for information and preciſion.

Art. 25. *The Subſtance of a Speech delivered by Randle Jackſon, Eſq.* at the Eaſt India Houſe, Jan. 21, 1795, &c. Reported by W. Woodfall. 8vo. 1s. Debrett.

In the preceding article, we had occaſion to offer a wreath of our applauſe to this ſpeaker. His oration is here reprinted apart for more convenient diſperſion.

POLITICAL.

POLITICAL.

Art. 26. *An Addreſs to the Independent Liverymen of London*, on the Subject of their late Petition to Parliament for a Peace. With a few Obſervations on the Apoſtacy of certain MEMBERS, and Advice to the Citizens of London reſpecting the Conduct they ought to adopt at the next General Election. 8vo. 1s. Croſby. 1795.

An injudicious declamation againſt the war, and againſt its abettors and advocates. We, too, diſapprove the preſent unavailing conteſt with the rulers of the French nation; yet we muſt condemn a performance which, however well-meant, can only lead by its violence, unguarded aſſertions, and intemperate language, to hurt the cauſe which its author has eſpouſed.

Art. 27. *Conſiderations on the principal Objections againſt Overtures for a Peace with France.* 8vo. 1s. Stockdale. 1795.

The principal objections on this head, which have been commonly urged both in the ſenate and in the coffee-houſe, are, I. "That to make peace with France, at this time, would be only affording her a reſpite from the diſtreſſes of war, and thus enabling her, in that interval, to recruit her force, and to qualify herſelf to execute her deſire of reſuming hoſtilities with more energy, and under circumſtances more advantageous than thoſe under which ſhe is now able to conduct them."

II. "That there is, at preſent, no government in France with whom we could treat, who are of efficacy and ſtability ſufficient to pledge the nation to the obſervance of a treaty."

The preſent author, diſcovering little weight in either of theſe objections, undertakes to obviate them, to the full and clear ſatisfaction of every *impartial* reader; and placing ourſelves in that number, [an egregious *minority*, no doubt!] we honeſtly avow our complete conviction. We therefore heartily wiſh and hope that our patriotic Conſiderer's earneſt pleading for immediate PEACE, but not on diſhonorable terms, will duly contribute towards giving that happy turn to the public mind, which is the laudable deſign of his well-written publication.

Art. 28. *The Subſtance of a Speech intended to have been delivered* in the Houſe of Commons on Mr. Grey's firſt Motion for Peace, Jan. 26, 1795. By Sir Richard Hill, Bart. Member for the County of Salop. To which is added his Speech on the Firſt Day of the Seſſion. 8vo. 1s. Stockdale.

Very conſiſtently with his religious principles and humane diſpoſition, Sir R. H. is a ſerious and ardent advocate for peace; and accordingly he pleads for a ſpeedy negociation with France, with that zeal and energy which cannot but reflect honour on his underſtanding and conduct.

Art. 29. *An Abſtract of the Habeas Corpus Act*; with Remarks. Alſo an Abſtract of the *Suſpenſion Act*; ſhewing how much of that great Bulwark of Engliſh Liberty has been ſuſpended. Together with the Subſtance of the Arguments uſed in both Houſes of Parliament, for and againſt the Suſpenſion Act. 8vo. 1s. Allen and Co. 1795.

Thoſe who are not already well informed as to the nature and importance of the *Habeas Corpus* act, and of the reaſons aſſigned for the recent ſuſpenſion of a very material part of that highly patriotic ſtatute, will here meet with a ſatisfactory expoſition of the ſubject; together with an abridgment of the principal arguments that were advanced in parliament *for* and *againſt* the ſuſpenſion. This tract may not improperly be regarded as fraught with uſeful materials for a review of a conſiderable part of the Political Hiſtory of England, during the year 1795.

Art. 30. *A Letter, not in Anſwer to, but induced by a late Publication of Thomas Holcroft, on the Subject of Political Intemperance*; endeavouring to illuſtrate its dangerous Effects, &c. By a Friend of a Manufacturer. 8vo. 1s. Bew.

This letter-writer profeſſes not to *anſwer* Mr. H.'s publication, (Letter to Mr. Windham: ſee Rev. for laſt month, p. 204.) but he does the ſame thing,—he *animadverts* on many paſſages in that gentleman's addreſs to the Right Hon. Member for Norwich; and, with a mixture of ſerioufneſs and levity, he endeavours to expoſe Mr. H. alternately to cenſure or to ridicule. In one or two paſſages, he ſeems to have taken good aim, and to have come pretty near the mark; particularly where he attacks Mr. H.'s ſentiments on the ſubject of *national honour*. He ſays little in defence of Mr. W. with reſpect to the charge of intemperance; although he contends that 'the "heart-rending" term *acquitted felon* is not ſo wanton, illiberal, and abſurd, as ſome have deemed it;' and he likewiſe aſſures Mr. H. that he may 'depend on it, that to ſuppoſe himſelf equal to the taſk of tarniſhing the merit of a whole life, will not, in the eyes of thoſe whom Mr. H. may wiſh to court, appear leſs offenſive than ridiculous.'—As we cannot enter into many particulars occurring in a *perſonal* controverſy, like the preſent, we ſhall cloſe the pages before us with the general remark that they are not written by a contemptible hand. We think, however, that the author ſhould have followed Mr. H.'s example of openneſs and fairneſs, by affixing his name to his publication. When a combatant enters the field in a maſk, it may be allowable for a maſk to meaſure weapons with him: the champions ſhould be equally equipped in regard both to arms and armour.

MEDICAL, CHEMICAL, &c.

Art. 31. *An Eſſay upon ſingle Viſion with two Eyes*; together with Experiments and Obſervations on ſeveral Subjects in Optics. By William Charles Wells, M.D. 8vo. pp. 144. 3s. Boards. Cadell jun. and Davies. 1792.

An earlier notice was due to this maſterly diſquiſition: but accident and the prodigious influx of political publications have diverted our attention ſo long, that we may fairly ſuppoſe the work to be now in the hands of almoſt all who are intereſted in the ſubject. Should it have eſcaped any optical philoſopher, we take this opportunity of recommending it earneſtly to his attention, as the production of an author who is ingenious in deviſing experiments, and mature in the habit of reflection. Since Berkeley's New Theory of Viſion, we recollect nothing equal to the preſent eſſay.

We obſerve that Dr. Wells has had occaſion to publiſh a detached paper in reply to Dr. Darwin; and we hope in good time to ſee another edition of this tract, enlarged by the new experiments contained in that paper, and by farther reſearches.—Should ſuch an edition appear at a period of leſs agitation, we ſhall endeavour to compenſate for the generality of theſe obſervations, by a complete ſummary of the facts with which Dr. Wells has enriched an intereſting but too much neglected ſcience.

Art. 32. *A Summary of the pneumato-chemical Theory,* with a Table of its Nomenclature, intended as an Analyſis of the New London Pharmacopoeia. By Robert White, M. D. 12mo. 1s. Cadell jun. and Davies.

The publication of this appendix, we think, is judicious; and we doubt not that the purchaſers of the *Analyſis* will coincide with us.

Art. 33. *Rules for recovering Perſons recently drowned,* in a Letter to the Rev. Geo. Rogers, A. M. 8vo. 6d. Longman.

Theſe rules are laid down in a letter ſigned R. Hamilton. They ſeem to be chiefly taken from Mr. Coleman; and of courſe they depend on the concluſiveneſs of Mr. C.'s reaſonings. What is here ſaid of the inflation of the lungs is not ſufficient, in our opinion, to direct *unprofeſſional* people on this important point. Exceptions, too, may be taken to paſſages in Dr. H.'s *rationale:* particularly to his unfavourable ſentiments concerning bronchotomy. This operation would afford the moſt certain means of inflating the lungs; and its inexpedience has by no means been demonſtrated.

Art. 34. *A brief View of the Anatomical Arguments for the Doctrine of Materialiſm,* occaſioned by Dr. Ferriar's Arguments againſt it, by W. Tatterſall, M. D. 8vo. 1s. Johnſon.

Some of our readers will perhaps remember our obſervation on Dr. Ferriar's arguments *. It is quoted and corroborated by the preſent writer. Dr. T. retorts ſome of his adverſary's introductory remarks with great addreſs: but we object to the following imputation as unjuſtifiably ſevere; ſome of the introductory obſervations 'look like artifices uſed with an intereſted or incompetent jury, in order to beſpeak a favourable verdict.'

The impreſſion made on us by Dr. F.'s manner was, that he had determined to try what could be deduced from a certain ſeries of facts, and that he would not pertinaciouſly adhere to his inference, when the fallacy was fairly expoſed. The ſequel may ſhew whether our ſurmiſe was well-founded or otherwiſe. Meanwhile, we muſt conſider Dr. Tatterſall as having the better part of the controverſy; and we think that readers intereſted in the ſubject will find ſatisfaction in the peruſal of his eſſay.

THEOLOGY, POLEMICS, &c.

Art. 35. *A Charge delivered to the Clergy of the Dioceſe of London,* at the Viſitation of that Dioceſe in the Year 1794. By Beilby Lord Biſhop of London. 8vo. 1s. Rivingtons. 1794.

The good ſenſe, the candid ſpirit, and the well-tempered zeal for the intereſts of religion and virtue, which have marked the Biſhop of London's former publications, as well as the leſs important merit of chaſte and manly eloquence by which they have always been diſtinguiſhed, will be found, without any abatement, in the preſent excellent charge. With every appearance of unaffected ſolicitude for the credit and utility of the church in which his Lordſhip holds ſo diſtinguiſhed a ſtation, the addreſs opens with ſeaſonable and judicious advice relating to Sunday ſchools, the augmentation of the ſalaries of aſſiſtant curates, and reſidence on benefices. Having ſtated a few particulars on each of theſe topics, his Lordſhip proceeds to a ſubject of more general importance, the preſent ſtate of religion in foreign countries; the influence which it may have on the principles and morals of this land; and the new duties and obligations which this novel ſituation of the Chriſtian world brings along with it reſpecting the clergy.

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* Monthly Review, New Series, vol. xiii. p. 182.

This worthy prelate is too enlightened not to ſee, and too wiſe not to acknowledge, the danger which hangs over the preſent religious eſtabliſhment from the ſpirit of infidelity which is gone abroad in the world. He ſtates to his Clergy, without diſguiſe, the important fact that a ſet of men, under the title of philoſophers, having for nearly half a century aſſailed the goſpel with all the powers of wit, genius, eloquence, ridicule, calumny, and invective, have at length riſen to ſuch conſequence, as to eſtabliſh a regular ſyſtem and ſchool of infidelity on the continent; have avowed their grand object to be the extirpation of Chriſtianity from the earth, and the ſubſtitution of philoſophy in its room; and, to the aſtoniſhmment of all the world, have actually found means in one part of Europe to carry this moſt ſingular project (to a certain degree) into execution. For the particulars of the doctrines of this new ſect, the clergy are referred to the writings of thoſe great leaders, Helvetius, Voltaire, d'Alembert, d'Argens, and Raynal; and above all, to that recent, moſt curious, and moſt authentic publication, the poſthumous works of the late illuſtrious King of Pruſſia. This latter work his Lordſhip conſiders as the grand code, the *opus magnum* of infidelity; and he refers the reader to it, from a perfect conviction that there can hardly be a more effectual antidote to modern philoſophy, than a peruſal of the wretched ſophiſtry, the opprobrious ridicule, and the ſhameful profligacy of this very book. The denial of a Providence, of the exiſtence of a ſoul diſtinct from the body, and of a ſtate of retribution, is ſtated as the leading feature of this philoſophy. Even the Deiſm of theſe philoſophers is ſaid to differ little from atheiſm; their Deity being nothing more than the intelligent principle that animates all nature, the ſource of life and motion, the ſenſorium of the univerſe: but in other reſpects totally unconnected with this earth and its inhabitants, having no kind of direction or ſuperintendance over them, and as little diſturbed (theſe are their own words) at what may happen to them, as with what may happen to an ant-hill which the foot of the traveller may cruſh, unperceived by himſelf.

The Biſhop of London entertains no apprehenſions of the introduction of atheiſm into this country: but he is aware that the public rejection of Chriſtianity, by the governing part, at leaſt, of a country ſo near to our own, may be attended with ſome danger leſt our people ſhould catch the contagion of infidelity from their neighbours.

'When we hear them (as we did repeatedly under their firſt rulers) repreſenting our religion as a groſs and palpable impoſture; loading it with the moſt opprobrious appellations; treating it with every poſſible mark of ignominy and inſult; and holding up its divine Author, his laws, his ordinances, his inſtitutions, his miniſters, and his altars, to univerſal abhorrence and contempt; when we know that theſe bitter invectives againſt revelation have been circulated in the publications of the day, through every town and every village in this iſland, can we ſuppoſe it poſſible that all this ſhould have made no unfavourable impreſſions on the minds of the people, eſpecially of the illiterate, the ignorant, and the uninformed; that it ſhould not have corrupted the religious principles of ſome, who were before untainted; that it ſhould not have confirmed the infidelity of others that were wavering and irreſolute; and that it ſhould not have leſſened in ſtill more, that reſpect, that reverence, that veneration for their Maker, their Redeemer, their religion, and every thing connected with it, which they had before been accuſtomed to entertain?'

In order to prevent the progreſs of infidelity, this judicious and liberal prelate neither calls for thunder from Heaven, nor for the ſword of the civil magiſtrate, but exhorts the clergy to pay more than ordinary attention to their inſtruction of the people in the great fundamental truths of religion; and, from thoſe excellent treatiſes in defence of revelation with which our language abounds, to draw out the principal and moſt ſtriking arguments, and to caſt them into a more popular form, adapted to the underſtandings of the common people. If theſe were thrown into a regular courſe of ſermons, or lectures, his Lordſhip is of opinion that nothing, in theſe philoſophical times, would render a more eſſential ſervice to religion, nor tend more to preſerve the principles of the people uncorrupted and unſhaken by thoſe moſt pernicious and dangerous publications, which there is too much reaſon to apprehend will very ſoon be diſſeminated, with dreadful induſtry and activity, through every quarter of this iſland.

We much admire the general ſpirit of this charge, and only regret that his Lordſhip's zeal againſt modern philoſophers has led him to adopt a kind of language which may be eaſily miſtaken for, what he certainly never intended, an invective againſt philoſophy itſelf. When the Biſhop ſpeaks of Chriſtianity and philoſophy as parties fairly at iſſue together, and boaſts of the triumph of religion over philoſophy in the preſent ſtate of this country compared with that of France, he can only refer to that ſyſtem of which he ſpeaks in the former part of his charge under the appellation 'the thing called philoſophy,' and not to that true philoſophy which has been ſo juſtly an object of admiration among wiſe men in every age——and of which Cicero ſo truly as well as eloquently ſays: *O vitæ philoſophia dux, o virtutis indagatrix, expultrixque vitiorum, quid non modo nos, ſed omnino vita hominum ſine te eſſe potuiſſet?*

Art. 36. *A Letter to James White Eſq.* of Exeter, on the late Correſpondence between him and Mr. Toulmin, relative to the Society of Unitarian Chriſtians, eſtabliſhed in the Weſt of England. By John Kentiſh. 8vo. 1s. Johnſon. 1794.

As friends to truth, peace, and liberty, we ever behold with regret that kind of contention to which this pamphlet relates. It is far too ſeldom that advocates for freedom uniformly maintain conſiſtency of conduct. Mr. White's ſecluſion of his Diſſenting brethren from the place of worſhip in which they had been accuſtomed annually to meet, although they might differ from him in opinion, and without aſſigning any reaſon for ſuch ſecluſion, bears the appearance of a peremptory and ungenerous ſpirit:—but it is not for us to enter into the diſpute: we judge merely from the letter before us. We have only to obſerve that it is well-written, and proves the author to be qualified for ſuch a diſcuſſion.—That he ſhould find himſelf hurt by the treatment which he and his friends received, is to be expected; yet his performance, while it diſcovers good ſenſe and ſpirit, indicates alſo a mind diſpoſed to moderation and liberality: though ſome phraſes appear rather too pointed and too ſtrong.

Art. 37. *Three Diſcourſes, delivered at the Ordination of the Rev. Daniel Fleming*, at Nuneaton in Warwickſhire, Auguſt 6, 1793. On the Nature of an Ordination, by the Rev. Edward Williams, D.D. Diligence in the Chriſtian Miniſtry, by the Rev. George Burder: And on the Duties of a Chriſtian Church, by the Rev. Thomas Saunders. 8vo. 6d. Button. 1793.

Theſe diſcourſes are ſhort and pertinent: that they are animated by a calviniſtic ſpirit may be concluded from their having been delivered in a chapel of the *Independents*. The firſt eſſay contains remarks on the ſubject of ordination, well worthy of notice; and the tracts or ſermons that follow preſent many exhortations of a ſenſible and practical nature, which may be uſefully peruſed by perſons of different ſentiments.

MODERN PROPHECY.

Art. 38. *A revealed Knowlege of the* Prophecies and Times. BOOK THE FIRST. Wrote under the Direction of the Lord God, and publiſhed by his ſacred Command; it being the *Firſt Sign of Warning* for the Benefit of all Nations. Containing, with other great and remarkable Things, *not revealed to any other Perſon on Earth*, the Reſtoration of the HEBREWS to Jeruſalem by the Year 1798, under this revealed PRINCE and PROPHET. 8vo. pp. 71. Diſtributed gratis by the Author, but ſold by ſome Bookſellers. London: in the Year of Chriſt 1794.

The peruſal of the above copy of the title-page of this much noticed publication will ſave us the trouble of reviewing the contents. Indeed none but a *brother* of Mr. BROTHERS, (the author,) would dare to undertake the taſk. The writer dates from No. 57, Paddington-Street: but we underſtand, by the news-papers, that he has been removed, by AUTHORITY.

Art. 39. *A revealed Knowlege of the* Prophecies and Times; particularly of the preſent Time, the preſent War, and the Prophecy now fulfilling. The Year of the World 5913. BOOK THE SECOND. Containing, with other great and remarkable Things, *not revealed to any other Perſon on Earth*, the ſudden and perpetual Fall of the Turkiſh, German, and Ruſſian Empires. Wrote under the Direction of the Lord God, and publiſhed by his ſacred Command; it being *a Second Sign of Warning*, for the Benefit of all Nations; by the Man that will be revealed to the HEBREWS as their PRINCE and PROPHET. London, printed in the Year of Chriſt 1794. 8vo. pp. 101. Diſtributed as above.

We muſt again refer our readers to the title-page, which ſufficiently ſpeaks for itſelf, and will be conſidered as its own beſt expoſitor: but they muſt conſult the *ſubſequent* pages of the two pamphlets for the manner in which Mr. B. is there made out to be the "nephew of God." There is, however, one circumſtance in the *hiſtory* of theſe myſterious publications, which ſtrikes us as worthy of explanation, if explanation can be procured.—It is reported, with credibility, that Mr. B., (a perſon in no affluent ſituation,) has given away a great number of his pamphlets, the expence of which, for paper and printing, muſt have amounted to a conſiderable ſum.—How came he, who was lately reſident in a receptacle for paupers, (of which we ſhall ſay *more* in a following article,) poſſeſſed of money ſufficient for this purpoſe? Could he find means to raiſe it on his half-pay, as a navy lieutenant? or has he been ſupplied by means unknown? Time, perhaps, will produce the diſcovery; which may prove of more importance than "Good men would think;" as Dr. Hill occaſionally ſaid in the advertiſements of his noſtrums.

Art. 40. *Teſtimony of the Authenticity of the Prophecies of Richard Brothers*, and of his Miſſion to recall the Jews. By Nathaniel Braſſey Halhed, M. P. 8vo. 1s. Symonds. 1795.

Here is a phænomenon of a complexion very different from that which has been preſented to our view by the two foregoing publications. Mr. Brothers has no pretenſions to literature:—but to ſee a gentleman eminent for his mental abilities, and extenſive attainments in claſſical, and particularly in oriental, literature and ſcience; to behold ſuch a man a convert to the unparalleled reveries of the prophet of Paddington, is an object of ſuch novel appearance, that we are almoſt at a loſs for words to expreſs our ſurpriſe, and, indeed, *concern*, on the occaſion! What a ſtrange alliance is here between knowlege, taſte, wit,—and ignorance, infatuation, and, perhaps, inſanity!—Mr. Pope, in ſumming up the incongruities and failings of Mr. Addiſon, with reſpect to that miſunderſtanding which at one time ſubſiſted between theſe two accompliſhed votaries of the Muſe, ſays:

> "Who would not laugh, if ſuch a man there be?
> "Who would not weep, if Atticus were he?"

In the extraordinary caſe before us, there is no room for *laughter*: but who would not *weep* indeed, if ſuch a man as the author of the preſent tract were really in the ſituation which every one of his readers muſt imagine, who knows that he is *ſerious* in the avowal of his firm belief in the *prophecies* and *pretenſions* of Richard Brothers!

Mr. H. has prefixed to his teſtimony a Letter from Mr. Brothers, addreſſed to him in the ſolemn tone and ſtyle of an inſpired TEACHER, acting under the expreſs authority of a divine miſſion, commanded to denounce the judgments of Heaven on devoted nations, and ſending forth diſciples to inſtruct and admoniſh the ignorant and the ſinful;

and here Mr. H. appears in the light of a "*choſen veſſel.*" He is commanded, in the name of God, to publiſh this letter; and alſo to publiſh his 'teſtimony of the judgments of God,' and of the 'Prince [Mr. Brothers] of his people,' meaning *the Hebrews*. Mr. H. is alſo informed that *he*, too, as well as Mr. B. is deſcended of the tribe of Judah, and of the family of David, King of Iſrael.—Thus, by his compliance with this awful requiſition, has Mr. H. given HIS ſanction to the prophet's HIGH PRETENSIONS!

We come now to our author's own proper addreſs to the public.—He ſets out with ſome well written ſtrictures on the preſent war, which he totally condemns; adding to the weight of his cenſure the moſt earneſt recommendation of peaceable meaſures. He ſoon, however, quits the ſtyle and language of a mere uninſpired politician, and introduces the prophetic ſpirit and publications of Mr. Brothers; bearing his teſtimony to the reſpectable character of that extraordinary perſon. He alſo brings forwards *his own* expoſition of Daniel's viſions of the four beaſts, &c. in order to ſhew that they relate to the preſent times, and that they emblematically foretell the deſtruction of the Emperor and Princes of Germany, the Empreſs of Ruſſia, the Pope, and the monarchs of France, England, Spain, Pruſſia, and Sardinia:—all 'unequivocally announced in the prophecies of Daniel and Eſdras.'—For the manner in which our author diſcuſſes, and proves, (as he doubtleſs imagines,) the certainty of theſe diſcoveries and applications, we refer the curious and the *alarmed*, if any *ſuch* there be among our readers,—to the pamphlet: obſerving, *en paſſant*, that we have ſeen a variety of expoſitions, which have had their day, their readers, and their admirers too; and which, (with due reverence be it ſpoken,) may vie with the work before us, in whatever may be deemed the wildeſt and moſt fanciful of the ingenious writer's interpretations.

Towards his concluſion, Mr. H. talks in a ſingular ſtrain about the *ſale of his ſoul* in the Houſe of Commons: but this paſſage we conſider as a flaſh of wit, or humour; of which qualities we have obſerved ſeveral gleams through different parts of the pamphlet. He likewiſe takes occaſion to explain and vindicate Mr. Brothers, in regard to his ſtyling himſelf the *nephew of God*.—'I ſincerely hope,' ſays Mr. H. 'there is no man in this country who will openly deny that Jeſus Chriſt is God Almighty. If there be, I ſpeak not to him; I am ſure no member of the eſtabliſhed Trinitarian Church can ſafely ſay otherwiſe. Now, if Jeſus Chriſt had brothers and ſiſters, as is expreſsly proved from the goſpel, the ſon of any one of thoſe muſt neceſſarily have been *his* nephew. Extend the line of filiation as far as we pleaſe, through 50, 100, or 1000 deſcents, the laſt is ſtill a nephew, lineally deſcended from the firſt, in the ſame manner as every Jew, to this day, is a ſon of Abraham, and as we are all of us, beyond all doubt, the ſons of Adam.'

In the final paragraph, he ſeriouſly encounters the error of thoſe who may conſider Mr. B. as an impoſtor or a madman; and he concludes with recommending that the faſt appointed for the 25th of February be, by authority, appropriated to the purpoſe of 'a ſolemn and ſincere humiliation for our crimes, and a moſt earneſt ſupplication to God for the reſtoration of peace; and that we may take warning by the fate of our abandoned and ſubjugated ally, not to poſtpone our offers for a negociation to the very laſt moment, when the ſword ſhall already be at our throats, and all hopes of obtaining moderate terms ſhall be totally relinquiſhed. Let us, while it is yet poſſible, adopt that moſt divine ſentence of the goſpel, "*On earth peace, good will towards men.*"

'Pall mall, 'NATHANIEL BRASSEY HALHED.'
29th* Jan. 1795.'

Art. 41. *Anecdotes of Richard Brothers*, in the Years 1791 and 1792, with ſome Thoughts on Credulity, occaſioned by the "*Teſtimony*" of N. Braſſey Halhed, Eſq. By Joſeph Moſer. 8vo. 1s. Owen. 1795.

According to the facts here ſtated, Mr. Moſer brings the queſtion as to the ſanity of Mr. Brothers to a ſhort iſſue. His anecdotes are derived from a perſonal acquaintance with Mr. B. whom he has known for a conſiderable time, as above expreſſed, particularly in the workhouſe of St. Margaret and St. John, Weſtminſter; in which he was received on the application of a Mrs. Green, with whom he had lodged about three years; and who gave ſuch information concerning the whole courſe of his behaviour during that time, as amounted to ſtrong preſumption of the gentleman's inſanity. Mr. Moſer was in the habit of converſing frequently with Mr. Brothers, during his reſidence, for ſeveral months, in the workhouſe, ſubſequently to his lodging with Mrs. Green; and was daily more and more convinced of the peculiar derangement of his mind. He was perfectly harmleſs, and 'I believe him,' ſays our author, '*if left to follow the dictates of his own heart*, to be a man of ſtrict honour, integrity, and principle. I have alſo obſerved, to a naturally ſtrong but unfortunately perverted underſtanding, is in him joined ſome knowlege of books; but attended with a total ignorance of the world: gentle, mild, and unaſſuming, though ſeemingly poſſeſſed of great ſenſibility; and although his mind is ſtrongly biaſſed toward a particular object, he can ſcarcely be ſaid to be dogmatical, even in the height of his enthuſiaſm.'

With reſpect to Mr. B.'s aſſertion that he has the honour of a *divine miſſion*, and that he is commanded to announce the moſt dreadful calamities not only to this country, but to foreign governments and nations, in conſequence of the preſent troubles in Europe, Mr. M. has not the ſmalleſt doubt of our prophet's perfect ſincerity, and firm reliance on the reality of his divine inſpiration. As to the countenance which his prophecies have received from the gentleman whoſe very reſpectable name is introduced in the title-page of this publication, Mr. M. ſeems rather at a loſs what to make of that circumſtance: but he declares his full perſuaſion of that gentleman's *ſincerity* alſo. He expoſtulates with him, however, on the *impropriety* of his conduct in publicly diſſeminating his opinions on ſo *dangerous* an occaſion.

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* Mr. Brothers's letter is dated on the 28th of January, which circumſtance has been noticed as worthy of obſervation.

Art. 42. *Sound Argument, dictated by Common Senſe*; in Anſwer to Nathaniel Braſſey Halhed's *Teſtimony to the Authenticity of the Prophecies of Richard Brothers*, &c. By George Horne *, D.D. 8vo. 1s. Oxford printed, and ſold by Booſey, &c. London.

Seriouſly argumentative, but ſurely unneceſſarily ſo; unleſs the author could really ſuppoſe that the good people of this enlightened country could be weak enough to fall into any deluſion, in conſequence of the pretenſions of Mr. Brothers, or his diſciples; if diſciples he really has. The author tells us that he paid a viſit to Mr. B. but did not ſtay long, as others were waiting for admiſſion. 'My opinion,' ſays he, 'of this character is, that he has been weak enough to liſten to the perſuaſions of ſome deſigning men, who have ſtimulated him to publiſh his book, for the purpoſe of promoting *ſedition*; while, in ſo doing, he has worked himſelf up to a ſtate of phrenzy and enthuſiaſm.'—He adds, 'as this man has referred me to the ſcriptures, and Mr. Halhed alſo in his pamphlet pretends to argue from thoſe infallible guides, I ſhall meet him *on his own ground*.' We repeat our remark that this conteſt appears, to us, to be altogether a work of ſupererogation.

Art. 43. *An Enquiry into the Pretenſions of Richard Brothers*, in Anſwer to Nathaniel Braſſey Halhed. By a Freethinker. 8vo. 1s. Parſons, &c. 1795.

Nothing but extremes with ſome people! This Freethinker neither believes in Mr. Brothers as a prophet, nor in any prophets *antient* or *modern*; no, nor in any alleged miracle whatever! To ſhew his enmity to and contempt of the miraculous powers that have been aſcribed to human beings, he has added to his inquiry a new edition of David Hume's Eſſay on that ſubject; which performance he has harrowed up from the gulph of oblivion, whither it had long ago been conſigned by the learned labours of Dr. Adams, &c. &c.

Art. 44. *A Vindication of the Prophecies of Mr. Brothers*, and the Scripture Expoſitions of Mr. Halhed. By Henry Spencer. 8vo. 1s. Cullen and Co. 1795.

Therſites trying to laugh at Tireſias:—but he can make nothing of it. Often are we reminded of the following well-known couplet:

"All human race would fain be wits,
"But millions miſs, for one that hits."

Art. 45. *A Word of Admonition to the Right Hon. William Pitt*, in an Epiſtle to that Gentleman, occaſioned by the Prophecies of Brothers, &c. and the notable Expoſitions of the Scripture Prophecies by Braſſy Halhed, M.P. 8vo. 1s. Cullen. 1795.

A ſpirited but not very polite writer here takes up the matter in a very ſerious manner indeed! and whether Brothers be mad or not, (but rather concluding on the ſide of derangement,) he chiefly conſiders him as the inſtrument or *dernier reſort* of the moſt deſperate enemies of this country, for poiſoning and inflaming the minds of the multitude, and poſſibly, in the event, bringing them to *act on* the impreſſions that have been made on them. The author, therefore, adviſes government, by a bold and vigorous PROSECUTION, to extinguiſh, at once, this moſt extraordinary *political* ſpark, (as he deems it,) before it kindles into a blaze that may bear down all before it. At the ſame time, however, he appears to think the talents of Mr. Pitt unequal to the commanding energy of ſuch meaſures: for which reaſon, our Palinurus is here exhorted to retire from the helm, and leave the ſtate-bark to be guided by the more ſkilful hand, 'the energetic mind, the majeſtic deſign, and the bold ſpirit of a Fox that can effect it.'—This he ſeems to conſider, on all accounts, as the only meaſure that will ſave the nation from impending ruin. Here the heſitating reader, perhaps, will ſtart, as we do;—and here we ſhall cloſe the pages of a performance, on the real and *whole* deſign of which we venture not to pronounce; apprehending as we do that

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* We have ſome doubt whether this be a real name, or aſſumed on this occaſion.

"'Tis but a part we ſee, and not the whole."

Art. 46. *Letter to N. B. Halhed, Eſq.* M. P. From an old Woman. 8vo. 6d. Nicol.

Mr. Halhed, with a degree of pleaſantry which we ſuppoſe he cannot wholly repreſs, on whatever ſubject he is treating, having obſerved that "there are as many old women, in this town, *out* of petticoats as *in* them," he has thus furniſhed the *cue* to a writer of perhaps a ſomewhat ſimilar turn, who here aſſumes the character of an old lady *in* petticoats, and in this garb introduces *herſelf* (*himſelf*) to the learned member for Lymington; in order to have a little diſh of chat with him about prophecies, and viſions, and Daniel, and the beaſts, and the horns—*cum multis aliis*. This writer is not unpolite to Mr. H. while he endeavours to explode his 'Teſtimony,' &c. but he ſeriouſly conſiders Brothers as inſane*. Be it ſo: but what a deluge of publications have the reveries of a maniac created, —ſolemn, ſerious, and comic! Strange, however, does it ſeem that any one can be *merry* on ſuch unpleaſant ſubjects! For our part, we ſhould as ſoon look for mirth in a charnel-houſe!

Art. 47. *Look before you leap*; or the Fate of the Jews a Warning to other Nations, in the Caſe of Richard Brothers, the Prophet. By one who readeth and revereth the Scriptures. 8vo. 6d. Symonds.

We are at ſome loſs what to conclude with regard to the ſincerity of this anonymous warning-giver,—who ſeems more than half diſpoſed to believe in the pretenſions of Mr. Brothers to a divine miſſion: but warnings have alſo, long ago, been given to us, to beware of *wolves in ſheep's cloathing* †. This writer exhorts us to be cautious of diſregarding the pretenſions of R. B. leſt we be found to have diſregarded a true prophet; and we, on the other hand, exhort our readers to be cautious of liſtening to the pretenſions of one who withholds from them the ſanction of his name; for, under that concealment, a man may write *any thing* that will ſuit his real or pretended purpoſe. He tells us that he 'readeth and revereth the ſcriptures;'—that he reads them we have not the ſmalleſt doubt, for he has plentifully ſprinkled his pamphlet with quotations from them, in ſupport of his ſuggeſtions with regard to the man whom he ſtyles 'The Prophet:' but ſuch quoting and be-ſprinkling has been the common practice of the moſt noted infidel writers; who only meant to *ridicule* what they often, to ſave appearances, pretended to *revere.*

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* By way of *poſtſcript*, he gives an extract of a letter, dated 25th Auguſt 1791, from his (Mr. Brothers's) attorneys, addreſſed to the Navy Board; and ſtating various remarkable inſtances of their client's inſanity.

† He ſays 'It ſhould ſeem that God Almighty has frequently raiſed up prophets from very low conditions, and that it is by no means impoſſible or *improbable*, that RICHARD BROTHERS is the very prophet that he calls himſelf;' and he enforces his opinion by an abundance of ſcripture-paſſages.

Art. 48. *A Crumb of Comfort for the People:* or a Pill for the Prophets, made palatable by Scrapings from Ovid, Shakſpeare, and Hudibras. A Tract interſperſed with Remarks, Critical and Explanatory, of the Tragic-comedy of the *Braſſy Head.* 8vo. 1s. Maſon, &c.

The author, in his prefixed advertiſement, obſerves that a peruſal of the other tracts on this ſubject, which precéded his performance, led him to think 'that the ſerious way in which they treat the prophecies of R. Brothers adds to, rather than takes from their effect;' and that 'a wiſh to relieve thė public mind from the oppreſſion of ſuch melancholy forebodings, induced him to publiſh, &c.' He has accordingly given to us what he ſtyles the effect of 'a few hours' amuſement;' and we muſt acknowlege, from our own experience, that his work is not ill calculated to produce the intended effect, if the amuſement of his readers alſo was the object which he had in view. In his comments on Mr. Halhed's pamphlet, many ſhrewd and ſome entertaining remarks occur: but he deſcended beneath the deſert of his own abilities, when he ſtooped to quibble ſo pitifully on the *name* of the gentleman whoſe work he has criticized.

Art. 49. *Additional Teſtimony of the Authenticity of the Prophecies of Richard Brothers,* and of his Miſſion to recall the Jews; as alſo of the Call of N. B. Halhed, M. P. By ——— —— Earl of —— 8vo. 6d. No publiſher's name.

This hard winter has been ſeverely felt by many induſtrious manufacturers, both in town and country; eſpecially by the poor though ingenious inhabitants of the garrets in Grub-ſtreet. The late uncommon mortality in that neighbourhood, it is ſaid, has occaſioned a remarkable increaſe in the pariſh bills of the northern ſide of the city; —which may account for the ſcarcity of a certain claſs of pamphlets, during the laſt four or five months. Thoſe active citizens, the authors of that diſtrict, to whom the public have been under continual obligation for much delectable entertainment and inſtruction, are not, however, (we rejoice to ſee it!) all defunct: witneſs the well-timed production before us, which is one of the right old catch-penny manufacture, originally invented by that fertile genius Edmund Curl, and ſo laudably improved by the indefatigable ſociety of hedge printers in the Old Bailey, and Stonecutter's-ſtreet. We are really glad to ſee that *the art* is not totally abandoned, nor likely to be loſt, for we had begun to apprehend a ſcarcity of this *valuable* claſs of materials for our *catalogues*.

EDUCATION.

Art. 50. *A Syſtem of French Accidence and Syntax*, intended as an Illuſtration, Correction, and Improvement, of the Principles laid down by Chambaud, on thoſe Subjects, in his Grammar. By the Rev. Mr. Holder of Barbadoes. Fourth Edition. With Notes by G. Satis. 8vo. pp. 414. 4s. Bound. Dilly. 1794.

Art. 51. *Thèmes François et Anglois*; or French and Engliſh Exerciſes upon the Rules laid down in Holder's Chambaud's French Grammar. By G. Satis. 8vo. pp. 274. 3s. Bound. Dilly. 1794.

Art. 52. *Claſſical Exerciſes upon the Rules of the French Syntax*; with References to Holder's Chambaud's Grammar. By G. Satis. 8vo. pp. 166. 2s. 6d. Bound. Dilly. 1794.

Art. 53. *The Guide to Satis's Claſſical Exerciſes upon the Rules of the French Syntax*; with References to Holder's Chambaud's Grammar. By G. Satis. 8vo. pp. 488. 10s. 6d. Dilly. 1794.

Of this ſet of books for teaching the French language our readers will find an account in our Review for July 1792. The approbation of them, which we then expreſſed, we now ſee much reaſon to confirm. Some of the parts, then left unfiniſhed, are now completed; the exerciſes being continued through all the parts of ſpeech omitted in the former edition.—The ' Syſtem' is an improved edition of Mr. Holder's Grammar recommended in our Review for March 1783. The ' French and Engliſh Exerciſes' are Chambaud's improved. In the ' Claſſical Exerciſes,' the rules in the Grammar are exemplified ſentences from the beſt French writers. The ' Guide' gives the ſame exerciſes on a new plan, particularly adapted to the uſe of thoſe teachers of the French language who have not perfected themſelves in Engliſh, and of thoſe who ſtudy the language without a maſter. The whole appears to form a very complete introduction to the knowlege of the French language.

POETRY.

Art. 54. *The Prophecies of the Times*: a Satire. By Malachy Moſes, Eſq. 4to. 1s. Bell, Oxford-ſtreet. 1795.

Imbecility at war with *Inſanity*.

Art. 55. *The Garden of Iſleworth*, a Sketch, (attempted with a Pen,) of a Houſe and Grounds, on the Banks of the Thames, by one formerly poſſeſſed of the Place. Inſcribed to R. B. Sheridan, Eſq. M. P. 4to. 1s. 6d. Chapman. 1794.

It may appear cruel to cenſure a writer who humbly confeſſes that no muſe will deign to ſmile on his taſk, and who appears to be "tremblingly alive all o'er" at the apprehenſion that his verſes may be ' broken on the wheel of criticiſm.' Yet, when an author undertakes to give a ſketch with a pen of a beautiful garden, and raiſes an expectation of a piece of deſcriptive poetry, while, in truth, his pamphlet ſcarcely contains twenty lines of any thing like pictureſque deſcription, it is neceſſary that the public ſhould be informed that the promiſe of the title-page is not fulfilled. Some atonement, however, is made for the want of poetical imagery and harmony, by the amiable ſpirit of filial affection * which breathes through the poem, and by the juſt moral reflections and ſentiments which it contains. It appears to have been the genuine effuſion of a good heart.

MISCELLANEOUS.

Art. 56. *Some Particulars of the Life of the late George Colman, Eſq.* written by HIMSELF, and delivered by HIM to Richard Jackſon, Eſq. (one of his Executors) for Publication after his Deceaſe. 8vo. 2s. Cadell jun. and Davies.

Thoſe who may expect, from the title of this publication, a general biographical account of the late Mr. Colman, will be diſappointed. The few particulars which it contains are dated Dec. 4, 1787; a ſhort time before the laſt fatal derangement of the writer's health,—which terminated in his deceaſe, after about five or ſix years of the moſt dreadful affliction!

The deſign of this memoir appears to have been to ſet the public right, with regard to a few of the principal circumſtances reſpecting the family and fortunes of the writer:

I. It had been a prevailing opinion that Mr. C. was *a ſon* of the celebrated William Pulteney, afterward Earl of Bath. The phyſical impoſſibility of the fact is here irrefragably evinced. Mr. C.'s mother was a ſiſter of the Lady of Mr. P. and ſhe had reſided with her huſband, at Florence, where he was ſituated as Britiſh Miniſter Plenipotentiary, for four or five years before the exiſtence of Mr. C. who was born at Florence; during which time, Mr. P. and his family were conſtantly in England.

II. It had been generally ſaid, and groundleſsly believed, that, by his literary purſuits and dramatic compoſitions, Mr. C. had loſt the favour and affection of the Earl of Bath; and that, by his purchaſe of a fourth of the patent of Covent Garden Theatre, he knowingly and voluntarily forfeited Lord B.'s intended bequeſt of the Newport eſtate, under the will of General Pulteney. The contrary of all this is here ſtrongly affirmed, and (we believe) with unqueſtionable truth, ſo far as reſpects the laſting affection, even to fondneſs, of Lord Bath. Certain it is that the immenſe eſtate formerly belonging to Lord Newport, and repeatedly given in ſeveral wills, by Lord B., to Mr. C. was left ſubject to the diſcretion of his Lordſhip's brother and heir, General Pulteney; who continued, as the Earl had done, to behave with the greateſt appearance of the moſt cordial regard for this ingenious, witty, pleaſant, we had almoſt ſaid *faſcinating* little man:—for we knew him, and loved him, well!

When Mr. C. was in treaty for the purchaſe of the above-mentioned ſhare in the property of Covent Garden Theatre, Gen. P. according to this account, manifeſted ſome degree of diſapprobation of Mr. C.'s engagement; on which the latter, rather than offend the General, propoſed to relinquiſh his contract, at the expence of 3000l. forfeit: in which meaſure General P. did not ſeem much inclined to acquieſce, on account of the heavy penalty; and ſo the buſineſs, as the public well know, was allowed to take its full effect.

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* The dedication is ſigned *Willoughby Lacy*; and from circumſtances in the *Sketch* it appears that (if we miſtake not) the writer is ſon of James Lacy, Eſq. the late owner of a well known pleaſant ſeat on the Bank of the Thames; the place here deſcribed.

The General continued to give Mr. C. aſſurances of his friendly intentions towards him, as fully appears from the letters inſerted in thoſe pages; though there ſeems to be a little abatement in the warmth of his expreſſion, after the play-houſe connection took place. In fine, at the General's deceaſe, a few years afterward, it was found that Mr. C. was deprived of the ſplendid proviſion which Lord Bath had made for him, and which General P. had thought it proper to commute for an annuity of only *four hundred* pounds.—What a mortifying reduction from the many thouſands *per ann.* which he expected! for great was the value of the Newport eſtate. Mr. Colman was certainly very ill treated.

This little tract, of 33 pages, is well written; as was every thing that came from the elegant pen of the accompliſhed narrator. A print of Mr. C., not a bad reſemblance, is given as a frontiſpiece; engraved by Hall, from a painting by Gainſborough.

Art. 57. *An Appeal to the preſent Parliament of England,* on the Subject of the late Mr. John Hunter's Muſeum. 8vo. 1s. Kearſley.

According to this well-drawn and very intereſting repreſentation, the valuable, or, rather, invaluable Muſeum of the late Mr. Hunter has been, in purſuance of his will, offered to the Governors of this country, at the moderate ſum of 20,000l. 'A ſum very ſmall, indeed,' ſays the appellant, 'compared with the money and labour which it has coſt, and infinitely below its abſolute value.' He adds, 'the cold reception which the propoſals to Government have already met with, and the danger there is of its being entirely neglected, are the only motives which have induced the author of this *Appeal* to make his thoughts public.'

It is farther obſerved that this 'collection is unparalleled in every reſpect throughout Europe, I may ſafely ſay, throughout the world. It is almoſt wholly made by the hands of Mr. Hunter himſelf; but all of it was planned and arranged according to his own peculiar genius. It was not haſtily formed in a fit of caprice or vanity, as many heterogeneous collections have been; but was the reſult of a well digeſted, truly ſcientific ſcheme, which had for its object the improvement of every branch of the medical art; upon an unerring baſis, upon the baſis of demonſtrative truths, and genuine philoſophy. It comprehends a comparative view of almoſt all the productions of animated nature; exhibiting the peculiarities of their mechaniſm, both external and internal: and, in this reſpect, forming a perfect ſchool for natural hiſtory as far as it extends.'

We are here told that 'Mr. Hunter, in forming this unparalleled collection, uſually laboured in it four hours every day and often much more; he received preſents of curious animals for his examination from every civilized part of the globe; and he ſpent, in the purchaſe of objects for his inveſtigation, thirty thouſand pounds, the produce of thirty years of hard labour of body and mind, in the practice of a profeſſion where painful anxiety, and eager ſolicitude for the welfare of ſuffering humanity are among a number of other drawbacks on the enjoyments of life.'

The appellant proceeds.— ' On reviewing the conduct of ſo valuable a character, you will readily anticipate one inevitable conſequence, viz. the leaving his family without any ſuitable proviſion ; this is abſolutely the caſe. A widow, a ſon, and a daughter remain victims to Mr. Hunter's generous enthuſiaſm for his profeſſion. His daughter, it is true, is married to a gentleman in affluent circumſtances; but this has not been the reſult of national munificence.'

It is farther obſerved that, ſhould Mr. H.'s Muſeum be purchaſed and transferred to ſome other country, it will ' there be eſtabliſhed as a ſchool for comparative ânatomy, phyſiology, and natural hiſtory. And in that caſe, every perſon acquainted with the ſubject will decidedly affirm, it would ſoon become the reſort of all the medical ſtudents both of Europe and America. Perhaps it may grace one of the frozen temples at Peterſburg. And ſhall the hiſtorian record, that the modern Goths and Vandals, pillaged modern Rome of its chief ornament, and that the ſeat of one great branch of ſcience was tamely ſuffered to paſs from England to Ruſſia? Forbid it, legiſlators of Great Britain.'

Should government anſwer, " If we buy this collection, what ſhall we do with it?" The author ſuggeſts ' that it ſhould be kept in the metropolis, becauſe it would be eſſentially injured by a removal; and that it ought to be eſtabliſhed as a ſchool for teaching comparative anatomy, phyſiology, and natural hiſtory.'—His plan for the endowment of the inſtitution, and the maintenance of three profeſſors, appears to be very unexceptionable in point of expence; and the national advantages that might be reaſonably expected from ſuch an eſtabliſhment ſeem highly deſerving of public attention.

In concluſion, the appellant exhorts the gentlemen who are here addreſſed, on this extraordinary occaſion, to ' appoint a committee of men ſkilled in ſcience, to examine and report upon this collection, or cauſe the catalogue of it to be printed for your individual inſpection: aſk your learned and liberal minded friends, who are judges of the ſubject, and let your conduct be guided by the reſult. The author of this appeal is only ſolicitous that his country be not diſgraced through overſight; and this moſt important branch of ſcience be not diſregarded in a nation famed for its generoſity, its ſcience, and its judgment.'

FAST SERMONS, *Feb.* 25, 1795.

[In the order of their publication.]

Art. 58. *The Pacific Temper of the Prieſthood.* A Sermon on the National Faſt, Feb. 25, 1795. By an Orthodox Britiſh Proteſtant. 8vo. 1s. Johnſon.

It does not appear that this diſcourſe was delivered from the pulpit; nor would it, perhaps, in theſe *heated* times, have been *coolly* received by every member of any congregation. The author is an advocate for peace; and he appears to have calculated his ſermon for the admonition of his brethren * of the prieſthood, whoſe *pacific* temper (as generally manifeſted ſince the commencement of the preſent war with France,) ſeems to be ironically complimented in the line which ſtands at the head of the title-page. The diſcourſe contains a very ſerious and ſober exhortation to its hearers, or readers, to maintain peace on earth, and good-will to mankind, without confining it to our own community; and to cultivate the virtues of humanity, on principles truly CHRISTIAN. The writer's exhortations are aptly illuſtrated by references to the ſcriptures, and by examples drawn from ſacred hiſtory; among which he cites that of King Ahab, who was encouraged by his 400 prophets to go againſt Ramoth-Gilead:—in which expedition he periſhed.

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* We ſay this merely on the ſuppoſition that he is a clergyman.

In his concluding paragraph, the author thus ſpeaks concerning the clerical order; to whom he acknowleges he has more immediately addreſſed himſelf: As they are, he remarks, ' ſeldom diſpoſed to paſs over in ſilence what manifeſtly tends to the honour of their profeſſion,' ſo ' they have, no doubt, (ſays he,) already anticipated the obſervation I was going to make, by recollecting that there was found, even at Ahab's council-board, in Micaiah the ſon of Imlah, one virtuous upright prophet, who attached himſelf to the intereſts of humanity.'

Prudent men will not wonder that the author of this diſcourſe ſhould have with-holden his name, if he reflected on the *reward* of Micaiah the ſon of Imlah.

Art. 59. Before the Houſe of Commons. By the Rev. S. Goodenough, LL. D. F. R. S. Rector of Broughton Pogges, Oxfordſhire. 4to. 1s. Rivingtons, &c.

We do not recollect a diſcourſe of this kind better adapted to the occaſion, and to the audience before whom it was delivered. It breathes the genuine ſpirit of piety, and it is rational, patriotic, and manly. While the preacher earneſtly exhorts us to endeavour to avert the judgments of God, by reforming our lives, our manners, and our morals; while he would have us devoutly pray to Heaven to aid our laudable exertions in defence of the religion, the laws, and the liberties of our country; we meet with nothing of the unchriſtian language (too frequently heard!) of *intolerance* and *extermination*: on the contrary, while we pray for the continuance of our own national proſperity, he would have us humbly intercede with Heaven in behalf of *our enemies*,—that it might pleaſe God ' to turn their hearts from the evil of their way to the good of mankind, and the glory of his holy name.'—This is the true CHRISTIAN SPIRIT!

Although an air of primitive plainneſs, and of the evangelical piety " of other times," prevails through this diſcourſe, unaffected ſtrokes of eloquence are occaſionally interſperſed, which ought not wholly to paſs unnoticed here: witneſs the following paſſage, which occurs when the preacher is diſplaying the dreadful effects of the prevalence of anarchy in France:

' We ſee with aſtoniſhment and ſerious pity a mighty empire convulſed from its very centre, its ſovereign murdered, its religion exiled, all civil order, all venerable eſtabliſhments, borne down with impious fury. Would you talk of property? it is all confiſcated; of the temples? they have been all moſt ſacrilegiouſly pillaged; of the comforts of ſocial life? they are all interrupted by the din of ferocious uproar. What can we ſay of the bleſſings of art and ſcience, thoſe heavenly endowments of the mind, the alleviators of worldly care, the grateful ſources of human tranquillity? they are all ſunk in terrors, poverty, and diſtraction: no more ſenſe of holy joy at the return of the accuſtomed times and choice ſeaſons of communing with God; they are all confounded in that ſtrange numeration of days, which is ſo new and alarming to the whole church of Chriſt; contrived, doubtleſs, that the hallowed ſeventh day, enforced by all legiſlators, and obſerved by all good men (worſhippers of the true God) from the creation of the world until now, might be obliterated, leſt haply there might remain any thing that is called God, or worſhip, in their land.'

Art. 60. Preached at the Tower of London, by the Rev. John Groſe, A. M. F. R. S. Miniſter of the Tower; Lecturer of St. Olave's, Southwark; and Chaplain to the Right Hon. Counteſs Dowager of Mexborough. 8vo. 6d. Rivingtons, &c.

What we ſaid of Mr. Groſe's ſermon on the faſt, Feb. 28, 1794[*], may be applied to the preſent diſcourſe; which, like the former, is well ſuited to the ſolemnity of the appointment, and to the peculiar circumſtances of the times. Text, '*When thy judgments are in the earth*, &c.' Iſaiah, xxvi. 9.

Art. 61. *Reaſons for Peace*, delivered in the UNION CHAPEL, Birmingham. By D. Jones[†]. 8vo. 1s. Johnſon.

Mr. Jones's diſcourſe differs, totally, both in argument and language, from the generality of thoſe faſt-day ſermons in which ſo many of our clergy have, within theſe few years, uniformly "ſet up" (as a witty member of a certain great aſſembly expreſſed himſelf,) "the eccleſiaſtical *war-whoop*." The preſent highly-animated preacher totally condemns our conteſt with France, as being neither 'wiſe nor juſt;' he anſwers every reaſon that has been aſſigned in juſtification of the war; and he ſtrenuouſly exhorts his countrymen to cultivate, *immediately*, a proper diſpoſition for peace;—leſt, by unfortunately protracting hoſtile meaſures, their conſequences, in every view ſufficiently dreadful already, ſhould *grow worſe*, and, it may be, *irremediably fatal!* In a word, PRICE and PRIESTLEY, as earneſt diſapprovers of thoſe principles which have hurried us into this calamitous diſpute, were *nothing*, compared with Mr. Jones, in ſpirit, in language, or in energy of argument.—As to *conſequences* to the preacher, he, in the moſt manly terms, ſets them at defiance. He cautions his audience, however, not to infer that he lightly holds his perſonal ſafety, nor the good opinion of others, nor that he would willingly offend againſt the general notion of the decorum to be at all times obſerved in the pulpit.—'The ſtate of our public affairs,' he adds, 'cannot be deemed a topic unapt for *the occaſion* which has this day brought us together. I mean to aſſert, what I conceive to be the natural right of every man, the avowed and acknowleged right, as well as incumbent duty of a Briton, that of ſtating what appears to me uſeful and important truths, ſuch as, if acted up to, would tend to reſtore to us that ſecurity, proſperity, and happineſs which, of late, have been ſo much on the decline.—I appeal to Heaven for the purity of my intentions, for the ardor of my wiſhes, to lay before you nought but what is fair, juſt, and well-founded.'

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[*] See Rev. vol xiii. N. S. p. 475.

[†] Mr. Jones, we apprehend, is the author of *The Welſh Freeholder's farewell Epiſtles to the Biſhop of St. David's*, and other ſpirited tracts, in defence of civil and religious freedom.

Mr. Jones controverts, in his preface, the maxim that 'Politics ſhould be kept out of the pulpit:' he allows it to be generally juſt, but ſays, 'it does not follow that it ſhould extend to ſuch occaſions as that on which this diſcourſe was delivered.'

MOCK SERMON *for the Faſt.*

Art. 62. *The Shaver's new Sermon* for the *Faſt-day.* Reſpectfully inſcribed to the reverend and laborious Clergy of the Church of England, by their humble Servant, Paſquin Shaveblock, Eſq. Shaver Extraordinary. 8vo. 6d. Parſons. 1795.

This title-page needs little comment. The dulleſt reader will inſtantly perceive that this barber *lathers* with *irony*, and means to ſhave off all public faſt-days with the razor of ridicule. The war, the adminiſtration, the clergy,—all come in for a *cloſe-trimming*; and the operation will be pronounced *good-fun* at the Gooſe and Grid-iron in St. Paul's Church-yard, the Crown in Bow-lane, and the Bear in Bow-ſtreet.—The text is, " Take unto thee a Barber's razor." Ezek. v. 1.

SINGLE SERMON, *Jan.* 30.

Art. 63. Preached before the Hon. Houſe of Commons, at St. Margaret's, Weſtminſter, Jan. 30, 1795. By the Rev. Thomas Hay, A. M. Chaplain to the H. of C. 4to. 1s. Walter.

When the clergy preach on political occaſions by the appointment of our governors, they are not unlike advocates at the bar with their briefs. They have not only a given ſubject, but they are expected to treat it in a particular manner. On different preachers this point of honour will operate more or leſs forcibly: but on all it will produce ſome effect, and will give to their compoſitions a ſimilar complexion. Hence we can generally anticipate the doctrine inculcated in ſermons on the 30th of January; and all the difference between them conſiſts in the degree of ability which the religious advocate evinces in ſpeaking to his political brief. Mr. Hay's ſermon poſſeſſes that kind of merit which commonly attaches itſelf to diſcourſes preached on that anniverſary. As far as it reſpects the occaſion, it conſiſts of that unqualified admiration of Charles, and of that equally unqualified condemnation of his opponents, which as little agree with the truth of hiſtory as they ſuit the commemoration of the unfortunate monarch in the ſacred character of a *martyr*. In paſſing from the tragic tales of other times to recent tranſactions, it reprobates certain modern opinions as leading to irreligion and anarchy, and cautions its readers againſt being " carried about (Heb. xiii. 9. the text) with diverſe and ſtrange doctrines."

Mr. H.'s diſcourſe commences with a juſt account of Chriſtianity as propitious to human happineſs, and it concludes with the truly

Chriſtian wiſh that the fatal experience of paſt times, and the obſervation of what is now paſſing in the world, may "work together for our good." We ſay, Amen.

CORRESPONDENCE.

*** 'Mr. Halhed's compliments to the Editor of the Monthly Review; requeſts him to inſert the following in his next publication:

'Mr. Halhed has endeavoured to peruſe, without prejudice, every thing that has been written *in anſwer to*, or rather *againſt* his book: and if he had in any of the publications met with a ſingle paragraph worthy of an anſwer, it ſhould have been anſwered. The ſelf-ſufficient and abuſive Dr. Horne of Oxford, has not one word of truth, or argument, or common ſenſe, in his whole pamphlet; nor would it have miſbecome a Doctor of Divinity who, by his own pen, confeſſes he can neither underſtand Greek, nor read the Goſpel in Engliſh—to have endeavoured at leaſt to give his jargon ſomething, if poſſible, *of the Gentleman*. That he does not underſtand Greek, is clear from his doubting whether the Holy Ghoſt appeared in *ſhape of a dove*, when St. Luke expreſsly ſays, σωματικῳ ειδει ωσει περιϛεραν: and that he cannot read, or *has not read*, even the firſt chapter of St. Matthew, muſt be evident to thoſe who perceive him denying that Chriſt had *Brothers*; and who ſhall, at the ſame time, have obſerved that the Evangeliſt, writing *after* Chriſt's death and reſurrection, calls him, in the laſt verſe of his firſt chapter, his mother's *firſt-born* ſon, ergo, *ſhe muſt have had a ſecond at leaſt*. If the old miſerable expoſition of Daniel's four beaſts, which Mr. Halhed knew before he took up his pen about as well as Dr. Horne, can by any reaſonable perſon (after mature deliberation) be deemed better than that furniſhed by Mr. Brothers,—be it ſo—opinion is free—but Mr. Halhed declines being of the party. And as for the phraſe of *ſelling his ſoul*, which ſeems to have given ſuch alarm, and furniſhed ſo much matter for falſe wit, Mr. Halhed *now thinks* that every man who enters into Parliament with *any perſonal view whatever*, and not wholly and excluſively for the ſervice of his country, muſt be deemed *bonâ fide* to have ſold his ſoul—let him be of what party he will; and alſo that every man who joins *any party* to vote on all occaſions for the purpoſe of promoting or ſupporting that party at all events, is perpetually guilty of the ſame act of *ſelling his ſoul*. Mr. Halhed denies having ever ſold his ſoul in any other manner than this:—and if any one think or ſay otherwiſe, on him be the *onus probandi*.

'Mr. Halhed takes this opportunity of renewing his expreſſions of perfect conviction in the prophecies and miſſion of Mr. Brothers, and his increaſing reliance (founded on *hourly* experience) on the completion of every one of his predictions.' 'Pall Mall, March 11, 1795.'

†‡† Our intelligent Correſpondent O. P. fears that, from our account of Dr. Prieſtley's Experiments on the Generation of Air from Water, (ſee Rev. for Dec. p. 380,) ſome people will ſurmiſe that pages 32—5 have eſcaped our notice, as they appear to contain complete evidence of the truth of the author's concluſions. It is true that we did not particularly mention the paſſage to which O. P. refers,—but not becauſe it eſcaped our notice; we conceived it to be of ſmall importance, or comprehended under our general remarks. In this, perhaps, we might judge wrong; and to ſupply the defect, and, at the ſame time, to juſtify our poſitions, we ſhall return to the ſubject.

After having employed heat alone for the converſion of water into air, Dr. Prieſtley called in aid the removal of atmoſpheric preſſure. He filled

loc;

long glaſs tubes, cloſed at one end partly with mercury and partly with water *purged of its air by boiling*, and immerſed the open ends in baſins of mercury. On heating the upper portion of the tube, ſo that the water was kept in a ſtate of vapour, a bubble of air collected to the top, which continued permanent after the apparatus was removed from the fire. Plunging the tube into a long trough of mercury, he threw out this bubble, and, repeating the experiment often after intervals of days or weeks, he always obtained a new portion of air. Such is nearly the ſubſtance of Dr. Prieſtley's ſtatement, which, at firſt view, might appear to confirm his deductions: but, on examination, we apprehend, it will be found inconcluſive. That, under the preſſure of the atmoſphere, water is never, by the moſt obſtinate boiling, completely freed of the air combined with it, will hardly require demonſtration. Not to waſte time in adducing arguments, we ſhall only mention a ſimple fact which ſeems to be entirely concluſive. If boiled water be expoſed in a glaſs to freeze, the ice will appear full of little air-bubbles, eſpecially in the central maſs; although it be more ſolid and diaphanous than the ice of common water formed in ſimilar circumſtances. No perſon can doubt that theſe air-bubbles are diſcharged from the water previouſly to its congelation.—We remark, by the way, that the true reaſon is hence afforded why boiled water freezes moſt readily, the proceſs of cryſtallization being in that caſe leſs retarded by the ſeparation of inherent air.—The air lurking in water was, therefore, fully ſufficient, we preſume, to account for the reſults which Dr. Prieſtley obtained. He has not ſtated what quantity was collected of aërial fluid, nor can we infer from his expreſſions that it was very conſiderable. The application of heat, together with the abſence of preſſure, would occaſion air gradually to ſeparate from the water, till the quantity diſengaged would, by exerting its elaſticity, reſiſt any farther extrication. This portion of air being expelled, the water, relieved from its preſſure, is again brought into a condition for yielding more; and thus the ſucceſſive diſcharges of gas will form a deſcending geometrical progreſſion, the terms of which are numerous or almoſt unlimited.—Why did not Dr. Prieſtley make his experiments on a larger ſcale? A jar filled with hot water, and placed under the receiver of an air-pump, was likely, for inſtance, to afford better proſpects of ſucceſs. If the Doctor's poſitions were juſt, a copious production of air would enſue on a certain degree of rarefaction, and would cauſe the mercury to mount rapidly in the gage. It would require continued exhauſtion to keep the mercury of the ſame height. From our recollection of analogous obſervations, we are convinced that, with water carefully purged of its air, no ſuch effects would take place:—but, in reality, though Dr. Prieſtley's experiments were more direct and preciſe than we judge them to be, we ſhould ſtill heſitate to acquieſce in concluſions which are irreconcileable with every hypotheſis, and repugnant to thoſe general principles which reſult from an extenſive train of indiſputable facts.

O. P. ſays that our account of the Doctor's experiments is extremely incomplete; and that it is great injuſtice to ſtate all the author's concluſions, and not half of the facts adduced in their ſupport. We are not conſcious of unfairneſs in any part of our conduct. We are conſtrained to obſerve as much brevity as poſſible, and our principal object was to exhibit the chain of argument. We are ever diſpoſed to ſet a due value on experimental facts: but we can eſteem thoſe only to be of eſſential importance which lead to general principles. Nothing is more diſguſting than a circumſtantial detail of the unſucceſsful or inconcluſive operations of the laboratory. It is deſirable that authors ſhould moderate their vanity, and ſpare the patience of their readers, by reſtricting their relation of experiments to the accurate deſcription of ſuch as are complete and deciſive. When dubious or imperfect experiments are made public, they ſhould be ranged under the comprehenſive head of hints and conjectures.

‡‡† We cannot afford R. P. any farther elucidation of the calculations reſpecting the population of Peterſburg, which came from a correſpondent on the Continent, with whom we have now no communication.

R. P. obſerves that Mr. Edwards, in his Hiſtory of the Weſt Indies, (ſee our Rev. for September, p. 68.) ſpeaks of the high duties impoſed on Indigo; whereas, by an act of the 7th Geo. II. c. 18. the powers of which have been conſtantly renovated ever ſince, the importation of that article is permitted, *free of duty*.—With reſpect to R. P.'s remark on the paſſage relative to the almond and the cocoa, it appears to us that he entirely miſconceives Mr. E.'s meaning, which is ſufficiently obvious.

This correſpondent alſo remarks that Mr. Buchanan's calculations relative to the deſtruction of herrings by the Solan geeſe, (See Rev. for January, p. 46.) are erroneous in the reſult. 100,000 Solan geeſe, each devouring five herrings daily for ſeven months or 210 days, will in the end have eaten 105,000,000, not one hundred thouſand millions.

‖§‖ T. G., the tranſlator of the Tour to the Pennine Alps, (ſee Rev. for January, p. 62.) informs us, in juſtification of his having omitted the name of the original author, that he purchaſed that work and the *Deſcription of Nice*, of Mr. Beaumont, four years ago. Surely that is no reaſon for withholding from the public the circumſtance which muſt give authenticity and value to an expenſive work. We ſhall correct in the *errata* the two miſtakes juſtly pointed out by T. G.

†‖† We would gladly oblige Y. Z., but we find that applications for advice in the choice of books intrude too much on our time, and are wholly foreign from our duty.

§†§ If S. C. be 'a conſtant reader,' he ſhould know that we have often ſtated it to be our rule not to inſert criticiſms on publications, which come from anonymous and unknown correſpondents. If, however, a peruſal of the book in queſtion juſtifies S. C.'s account of it, we ſhall attend to the local hints which he has given.

§‖§ We regret that S. T.'s very polite letter came too late for acknowlegement in our laſt number, as he favoured us with no other mode of addreſſing him. We ſhall be happy if he will enable us to give a perſonal—at leaſt a private—anſwer.

†*† A correſpondent, ſigning E. 5. controverts the account lately given of the ſource of the Thames: but can we publiſh a contradiction of it, aſſerting another ſtatement of this dubious matter to be the true one, on the authority of a letter ſigned E. 5.?

☞ In the Review for January, p. 63 and 4. *for* Glacier de Bois, *read* Glacier des Bois. P. 64. l. 9 from bottom, dele (l'Arve.)

Review for February, p. 172. l. 27. read, of *that* ſenſe. P. 225. l. 19 dele the comma after *yet*.

THE

MONTHLY REVIEW,

For APRIL, 1795.

Art. I. *The Courſe of Hannibal over the Alps aſcertained.* By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. 8vo. 2 Vols. pp. 670. 12s. Boards. Stockdale. 1794.

The character of Mr. Whitaker for learning and ingenuity is well eſtabliſhed; and the ſubject of the preſent work is highly intereſting, on account both of the great reputation of Hannibal, and of the ſingular nature of the country through which he marched, and which exhibits, at every ſtep, ſcenes of ſublimity and wild magnificence: filling the mind with a kind of pleaſing terror, and ſeeming to be a ſuitable accompaniment in the train of a warrior, whoſe foreſight provided againſt every poſſible contingency, whoſe vigour ſurmounted every obſtacle, and whoſe ambition aſpired to the conqueſt of the world.

It has been obſerved that the firſt books, which we read with attention and pleaſure, influence our taſte and opinions ever afterward. There is ſcarcely a ſchool-boy who has not been attracted by the atchievements of Hannibal; and the attachment which we feel for the great names of antiquity has ſomething in it of the nature of friendſhip: we are intereſted in the moſt minute particulars relating to them; and, by an eaſy aſſociation of ideas, we are apt to regard with reſpect, and with reverence, even the places which have been the ſcenes of their moſt remarkable actions.

It appears to be ſomewhat ſingular that, notwithſtanding the notoriety of Hannibal's march over the Alps, the two great hiſtorians Polybius and Livy, who record that extraordinary event, ſhould differ very materially in the route which they aſſign to him. Later authors have written copiouſly on the ſubject, and, as is uſual in queſtions of this ſort, have formed themſelves into parties; ſome following Livy, and others Polybius, as their leader: but Mr. Whitaker, who ſeems to have entered deeper into the inquiry than any of his predeceſſors, does not yield himſelf implicitly to the guidance of either of thoſe hiſtorians. He endeavours to ſupport his opinion by matters of fact, and, where thoſe fail, by probable conjecture: how far he has ſucceeded, the reader may, in ſome degree, be enabled to judge by the extracts which we ſhall lay before him:

Mr. W. informs us that—

> ' An officer of our own army, who is at once an antiquary, a ſoldier, and a critic, the celebrated General Robert Melvill, in 1775 took pains to trace the route of the Carthaginians, one General inveſtigating the courſe of another, by an actual ſurvey of the ground, through the vallies and over the creſts of the Alps. I am ambitious, therefore, of following the example of this amiable and friendly officer, who has moſt obligingly imparted the ſubſtance of all his notices to me; but of following it in a different manner. I wiſh not to ſtruggle in reality through the rugged Gullies, and to ſtrain in reality up the ſteep aſcents with him. I mean to act on an eaſier, and (I think) a more effectual plan, taking the hiſtories of Hannibal into my hands: comparing them with the accounts of the Roman geographers and modern travellers; collating all again with incidental notices, in other hiſtorians among the ancients or among the moderns; and then delineating the courſe of the Carthaginians from the whole.
>
> ' Nor will there be found, I truſt, ſuch a real uncertainty in their courſe, as the diſputes of the moderns and the ancients ſeem to announce. The generality of mankind think little on any ſubject; even ſcholars are more apt to draw out their ſtores of learning, than to exert their powers of intellect. They frequently think as little as the mereſt of the mob, and my reader, who expects to walk only in the ſhades of twilight, or under the glimmer of a few ſtars, will be agreeably ſurpriſed, I truſt, to find clear light breaking in upon him, growing ſtronger and ſtronger as he advances, and at laſt forming a full blaze of brightneſs.
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> ' I firſt preſent myſelf as a guide to the Carthaginians, on the banks of the Rhone in Languedoc: here Hannibal paſſed this rapid river, but at what particular point did he paſs it? he had marched from the Pyrenees; not along the grand road, which we ſee the Romans afterwards uſing acroſs the ſouth of France; but along another, that was higher up in the country, and came to the Rhone at a greater diſtance from the ſea. Almoſt all our knowledge of weſtern Europe, is derived from the monuments of the Romans; and the roads of the Romans eſpecially are our principal directors to the roads of the natives before them. That of the Romans led from the Pyrenees, to Narbonne, to Niſmes, and to Arles: this laſt town was at the mouth of the Rhone, while Hannibal croſſed the river almoſt four-days march above. Hannibal, therefore, took a road to the north of this. One accordingly occurs among the Romans, that went over the Rhone at Vienne by a bridge, of which ſome appearances remain to this day. Yet this was too far to the north. Hannibal was only four days march from Arles in the ſouth, as I have already noticed: but he was alſo four days march from Lyons in the north, as I ſhall ſhew hereafter. He was conſequently about the middle point of the Rhone betwixt both.—Now we have one Iter of the Romans, which gives us the diſtance on the road between Arles and Valence, and another

which meaſures equally the road from Valence to Lyons. The former carries us from Arles to Avignon, by two intermediate ſtages, twenty-three miles; to Orange, by one ſtage, twenty, and to Valence, by five, ſeventy-one; in all one hundred and fourteen. The latter conducts us from Valence, through ſeventy-one miles, to Lyons: but theſe Iters obviouſly carry us off from the courſe of the Rhone, and lengthen the road greatly by diverting wide to the right. The real diſtance from Lyons to Arles, is about one hundred and ſixty miles; and the middle point betwixt them, will fix us about eighty from each. This reaſoning is deciſively confirmed by Polybius, who ſtates the place of Hannibal's paſſage over the Rhone, to be ſeventy-five below Lyons. We muſt therefore take our ſtation many miles to the ſouth of Valence; which in one of thoſe winding Iters is ſeventy-one below Lyons, but in reality is about fifty-four only; and at Lauriol, near twenty miles to the ſouth of Valence.'

At Lauriol in Dauphiny, then, Hannibal croſſed the Rhone, and from this point we muſt now attend his army to the Alps: but Mr. Whitaker does not direct their march either by Mount Viſo, Mount Genévre, Mount Cenis, or by any ways adjoining to any of them: for he ſays that

'Hannibal ranged up along the eaſtern bank of the Rhone, towards Valence, Vienne, and Lyons. He thus left the long wall of the Alps at a diſtance on his right, while he kept the Rhone cloſe to him on his left.—"He marched, (ſays Livy,) *up the current of the Rhone* towards the midland parts of Gaul; not becauſe this was the direct road to the Alps, but becauſe he thought *the farther he advanced from the ſea*, the leſs likely he was to meet with the Romans, and he was inclined to avoid all encounters with them, *before* he had entered Italy." Hannibal, according to Polybius, placed his elephants and horſe in the rear of his army, "and advanced at the head of them *along the river*, marching *off from the ſea*, and puſhing, as it were, for the *midland* parts of Europe." Theſe paſſages are clear and peremptory, precluding all poſſibility of ſuppoſing, if we mean to be directed by hiſtory, that he left the Rhone, that he puſhed directly for the borders of Gaul, and the barrier of the Alps, and that he croſſed either Mount Cenis, Mount Genevre, Mount Viſo, or any other adjoining mountains, at all.'—

'Hannibal now marched by Vienne to Lyons. This he reached on the fourth day from his paſſage over the Rhone. He therefore marched very expeditiouſly, in order to leave the Romans further behind him. He actually ſhews his apprehenſions of their following and overtaking him, by inverting the uſual order of his march, in ſtationing thoſe elephants and that cavalry for his rear, which at other times he ordinarily placed for his van. "He thus came to an iſland, (ſays Livy,) where the Arar and the Rhone, running down from different parts of the Alps, and comprehending a portion of ground between them, unite together: to this ground they give the name of iſland." "He came, (adds Polybius,) to what is called an iſland, a region very populous and fruitful in corn, deriving its appellation from its circumſtances; as *here* the Rhone, and *there* what is denominated the

Arar,

Arar, running along either ſide of it, give a pointedneſs to its form at their conjunction; and it is very ſimilar, in ſize and figure, to that region in Egypt which is called the Delta; one ſide of the latter being bounded by the ſea, and the Nile's currents, and one of the former being guarded by mountains of difficult aſcent up the ſides, of difficult landing upon the ſummit, and almoſt (I may ſay) inacceſſible." The place, to which Hannibal was now come, is here pointed out to us by the preciſeſt of all ſignatures in nature, the confluence of two rivers the Saone and the Rhone. Theſe we all know to unite, immediately below the preſent city of Lyons.'

On his arrival at Lyons, Hannibal found the town in a high ferment of ſedition. Brancus the king had an ambitious younger brother, who had made a grand ſtruggle for the crown, and had drawn the lower ranks to his ſide. The two princes engaged at the head of their armies: but the timely aſſiſtance which Hannibal afforded to the elder enabled him to obtain a complete victory, and to ſuppreſs the rebellion. Mr. Whitaker conſiders this interference of Hannibal as imprudent in the higheſt degree: but, if we judge of his conduct by the event, nothing more fortunate could poſſibly have happened: for Brancus, impreſſed with a juſt ſenſe of gratitude to his deliverer, ſupplied his army with corn and with other proviſions, in abundance. To uſe Mr. W.'s words,

> 'He replaced all their old and broken weapons, with weapons new and ſtrong: he furniſhed the greateſt part of them with new clothes, to guard their bodies againſt the cold of the Alps:—but what ſhowed his gratitude more than all the reſt, becauſe of the trouble and toil which it gave him, and of the high encouragement which it lent by his abſence, to the juſt-ſubdued populace of his capital; he reſolved to attend Hannibal in perſon, and with a detachment of his own ſoldiery, a conſiderable way towards the Alps, and to do him all the ſervice which he could among the tribes of his countrymen upon the road.'

Our author ſuppoſes that Hannibal ſet out from Lyons for the northern Alps, ſtill marching along the Banks of the Rhone, and intending to mount up towards the ſpring-head of it. He therefore turned to the right, as now the Rhone makes a grand bend in its Channel, and forms nearly a right angle with the lower part of its courſe; and thus he recovered that line of his movements at Lyons, which he had been obliged to deſert at his paſſage acroſs the Rhone. Having gained an altitude nearly ſufficient for the Alps which he intended to croſs, he ſhaped his march directly towards them; the Rhone being ſtill on his left, his companion and guide for the remaining as it had been for the previous part of his courſe.

According to Mr. W., Hannibal ſpent ten days in marching from Lyons to Geneva, and in traverſing only about a hundred miles. He then marched from Geneva about ſixty miles, reached Martigny, and ſtood under the baſe of the Alps, and in the mouth of the paſs into them. He prepared inſtantly to aſcend them by it: but, as Livy tells us,

'The ſoldiery were greatly ſtruck with the very near appearance of theſe wonderful mountains. Objects, that are indiſtinctly known to the mind, are generally exaggerated in the report. Obſcurity of diſcernment gives free play to the imagination, and the clouds lend a higher altitude to the ſky, than ever nature has lent it.—They had heard many, and moſt formidable accounts, concerning the Alps; but now beheld them, rearing immediately before their eyes. The mountains there are actually of a ſtupendous height: they ſurveyed their riſing ſides and elevated heads, they looked at the ſnows on their tops, almoſt mingling with the ſky. They gazed at the ill ſhapen houſes, pitched upon the rocks along the lower and nearer parts of the mountains;—the flocks and the herds there, rough with the cold, the men hairy and ſavage in their appearance, the animate and inanimate creation, all ſtiffened over with ice.—The Alpine mountaineers were then marked as they are to this day, by their long ſhaggy hair, and by the wild appearance which this gives them.

'But in general the Carthaginians fancied more than they ſaw.—Terror works upon the mind and upon the eye at once, ſo gives a double obſcurity to the diſcernment, and conſequently lends a double play to the imagination. Fancy thus heightened the ſcene, that viſion preſented—They therefore roughened up all the cattle with cold, and ſtiffened over all the objects with ice; when there could have been no ice, and even no cold amid the warm air of the Vallais at this ſeaſon, or within any reach of their eye ſight, in which they could diſtinguiſh either the ſtiffening, or the roughneſs. All the lower parts of the Alps indeed, at this very point of Martigny, are actually covered with rich paſtures.—Hannibal's Alps too at this period of time, as we ſhall ſoon ſee, were in a high ſtate of cultivation for ſome miles upwards; and, as Livy himſelf intimates here, had flocks and herds grazing upon them. But the eyes of the Carthaginians very naturally flew over the lower parts at firſt, and fixed upon the more lofty pikes of the mountains.—There they marked ſuch a full diſplay of wild and wintry grandeur, as might well ſtrike ſtrongly upon their feelings.—Then the eye drawing off from the painful object, endeavoured to reſt upon the lower grounds; but ſaw them through the miſts of thoſe apprehenſions, which had been already excited, and ſo dreſt them out in terribleneſs, that was merely derivative and imaginary.—They thus beheld ſufficient, to ſet their imaginations more actively to work. The mind by brooding over its own terrors, quickened and invigorated them, and both reality and fancy united to carry their terrors to their hearts.'—

At Martigny the hills riſe by one continued aſcent, for ſix miles together, and open to the ſouth of Martigny; the opening is about eighty paces broad, chiefly occupied by the river Drance, and bordered by the rocks of a hill; but the road itſelf runs in one narrow defile to the top of this firſt ledging of mountains. This was at that time the only formed channel of communication between Gaul and Italy; and here Hannibal was now to enter the great trunk of the Alps, and by it to paſs over this celebrated ridge of mountains, into the grand region of his deſtination. His army was compoſed of infantry, cavalry, and elephants; and he was attended by a ſtring of horſes for carrying burdens, and by a train of draught horſes and wheel carriages, for drawing loads. The carriages, Mr. W. ſays, were aſſuredly the ſame with the cars of Ireland and the Highlands at this day, then uſed by the Gauls and Spaniards, and peculiarly calculated for mountainous roads.

'Though the Nantuates and the Vetagri of the valley had ſhewn Hannibal no oppoſition, yet the Seduni of the mountains determined to ſhew him ſome. Though not reinforced by the Veragri now, they reſolved to reſiſt his entrance into their country; for this purpoſe they had collected a large body of their ſoldiery, and had at this moment brought them down to the avenue into it.—Hannibal, however, knew nothing of their deſigns; he therefore ordered his troops to advance, and enter the avenue. The Seduni openly took poſt upon the hills, at the entrance of the paſs, and thus diſcloſed their deſign by their appearance.—As ſoon as Hannibal was apprized of the fact by his vanguard, and by thoſe Gauls who had come to him on the embaſſy from their countrymen in Italy, who had ſince been his guides and conductors to the Alps, and were therefore at this moment marching with the van; he commanded it to halt; he afterwards ſaw that he could not force the poſts immediately, and therefore encamped with the whole army upon the little plain, which is about one mile and a half acroſs, extending from the Ville to the mountains.'

We now propoſe to quote the author's account of the ſtratagems which Hannibal deviſed to circumvent the Seduni, as we think it written in his beſt manner. On this little plain, Mr. W. ſays,

'He continued for the reſt of the day, viewing the enemy, ſurveying the hills, and forming his deſigns. The terrors of his men at the ſight of the Alps, were now ſubdued by the ſtronger feelings excited in their hearts, from the view of thoſe Alps covered with armed enemies, and forbidding an entrance into them. The fears of the man were thus loſt in the feelings of the ſoldier, and Livy, who has juſt before pointed them out, finds them not again.—As ſoon as it was night, Hannibal diſpatched away ſome of his Gallic guides; directing them to ſteal up the paſs in the dark, to explore the intended operations of the Seduni, and to obſerve their actual poſition. Theſe, being equally Gauls with themſelves, as living at the foot of their hills on the other ſide, and therefore agreeing wholly with them in language and in manners, eaſily mingled with them, joined in their converſations, and penetrated into their plans. The Seduni, they found, had kept their poſition only while the day laſted, and at night had returned to their town, and villages adjoining. Then, in the courſe of the night, they

returned

ırned through the paſs again, and brought him this important in-
igence. He immediately took his reſolution upon it. To be near
ugh for the execution of this, he decamped early in the morning
h his van, and marched acroſs the reſt of the plain, three quarters
a mile in extent, up to the very mouth of the defile, as if he
ınt to force a paſſage through it, immediately. The enemy were
near enough to annoy him there, being poſted on a hill, ſome way
hin the entrance.—Yet as heſitating to puſh in, now he came to
w the defile ſtill nearer, to look up the narrow avenue, and to
rk the hill beyond; he halted at the entrance: there he ſtood, as
very moment he meant to enter, and yet could not ſummon reſolu-
ı enough to do ſo. He thus ſpent the whole day, in a threatening
ture of offence, and in a timorous kind of inactivity, that were
uliarly calculated by their union, to lull an enemy into ſecurity,
knew nothing of Hannibal's character, who was unacquainted
h the honeſt frauds of war, and as all undiſciplined ſoldiery are,
only for prompt efforts in himſelf, or in others.

Having thus thrown away the day, in a ſeemingly unmeaning
ence of action; at evening he pitched his tents and formed his
ıp, upon the very ground upon which he had been halting ſo long.
then ordered his men to light their fires and take their ſuppers, as
al. This act would naturally be the ſignal for the Seduni, to with-
w their troops, and retire into their villages, and town. Han-
al ſent out his Gauls again, to watch their movements, and re-
ved intelligence that they were gone. He therefore left his foot,
baggage-men, his elephant drivers, and his troopers, all ſitting
ut their reſpective fires and dreſſing their ſuppers. He only picked
ſome choice men from ſuch a detachment of foot, as we have
ly introduced into our armies, a corps of light infantry, which he
long kept up in his army, and kept, not like us in companies
ched to regiments, but in one entire body by themſelves. He
n had the precaution, as they did not conſiſt of men picked out
gly for the ſervice, but were compoſed of groſs diviſions that his
e had diſtinguiſhed for their alertneſs and ſpirit; to order their fires
be kept up in their abſence. There would thus be no appearance
any eye, that ſhould be looking down upon the lighted camp from
e mountains, of any detachments being drawn out of it. He put
mſelf at the head of them, and moved briſkly with them into the de-
e: he paſſed briſkly along it: he actually took poſt upon the very
ll at ſome diſtance within it, on which the Seduni had been ſtationed
the day-time before. This was the hill, I believe, which lies
out one mile within the entrance, and in the very courſe of the de-
le. The road paſſes generally along the winding ſide of a mountain,
at has been cut down with great labour for the admiſſion of the road,
as its rocks therefore riſing perpendicular above, and the Drance
lling its waters white with foam below. It has thus grand maſſes
f rock on its left, interſected in the hollows, and crowned on the
eights with lines of fir-trees; and the Drance at an increaſing depth,
n its right; but in one place, it puſhes through the heart of a high
ill, that is detached from the reſt of the mountain, and compoſed of
arth, gravel, and blocks of granite. As ſuch a hill, when ſecured

by a reſolute party of men, would effectually command an avenue, that runs pent up between its two parts; ſo may it well be diſtinguiſhed by Livy, with the appellation of a citadel.'—

'Hannibal having given this ſingular proof of the ſuperiority of policy to power in war; he waited for the morning light, in order to make his advantage of it. When the morning came, at their uſual ſignal, the Seduni began to move from their villages and town towards their poſt. They were to come in one body from their town by the great road, and ſo to paſs under this very hill before they could aſcend up to it. They had nearly reached the foot of the hill, when, to their aſtoniſhment, they ſuddenly ſee the Carthaginians in poſſeſſion of the ſummit, and appearing almoſt over their heads. They therefore ſtop ſhort in their advance, and draw back from the hill. In the mean time, the camp on the plain below broke up, the army there began to march, and entered the defile. The elephants and cavalry formed the vanguard. The laden horſes, and the horſes in the cars, came in a long train behind, and the main body moved in the rear of all; all were drawing themſelves, like a ſerpent in a long and narrow perforation, with great difficulty and at great length through this defile.—This preſented a new ſubject of ſurpriſe to the Seduni: they ſtood motionleſs at the ſight of both, beholding them with a fixed eye and an arreſted attention They ſoon however obſerved the Carthaginians advancing with difficulty along this rough and narrow avenue; they marked the hurry of their movements in it: they ſaw all the army confounded and tumultuous, from its own exertions: they obſerved the horſes in the cars and under the burdens, to be particularly troubleſome; they therefore derived new courage from their obſervations. They thought the addition of terror, they ſhould make by an immediate aſſault upon the whole, would be ſtill ſufficient for their deſtruction. They inſtantly ſallied forth towards them; but precluded from taking the benefit of the road, by Hannibal and his light infantry on the hill, yet accuſtomed, as mountaineers, to violent exertions in aſcending and deſcending their heights; they ran in wild diſorder down their rough rocks, committing themſelves headlong to the devious and impaſſable precipices of them. They thus went cloſe upon the right of the party on the hill, and then threw themſelves by the hollows on their left, upon the Carthaginians in the road beyond; but their efforts were directed like the efforts of all undiſciplined armies, in preferring plunder to glory, and in attacking the baggage. They fell upon the long line of this, in ſeveral points at once. A great ſlaughter was made among the Carthaginians, yet the wretchedneſs of the road was more deſtructive, than the weapons of their enemy. From that, they were in great confuſion before, but were now thrown into much greater, by the coming of the mountaineers upon them. Each ſtruggled ſtrongly for himſelf to puſh along the rough and narrow defile, ſtrain up to the double hill, and get under the protection of Hannibal and his party there. They had thus a more violent conteſt with one another, than with the mountaineers: but the horſes in the cars, and under the burdens, were particularly troubleſome, and ſuffered in a particular manner. Frightened with the ſavage ſhouts of the ruſhing Seduni, and with the doubling echoes of the woods and vallies around, they were all thrown into an alarm of trepidation. When too they happened to be wounded, or even ſtruck, with the weapons of the enemy, they were ſeized with ſuch a conſternation, that they beat down their cars, their burdens, their drivers, and themſelves, in vaſt diſorder and deſtruction to the ground. Nor was the paſs merely narrow and rough: it had ſtill greater diſadvantages, being precipicious to the Drance on the right, and very deeply ſo.—Every movement therefore, every diſturbance, flung many of the horſes with their burdens and cars down the rocky declivities to the river at a very great depth below. Even when they did not precipitate themſelves down the declivities, they actually occaſioned more confuſion in the line of march, than when they did. The burden-horſes, which moved immediately after the cavalry and juſt before the proviſion cars, as they felt the ſmart of their wounds, either ran wildly back upon the ſtring of cars behind them, and flung the whole into great confuſion, or elſe puſhed furiouſly forward upon the cavalry before, and carried an equal confuſion among them: they even annoyed both ſo much, as to beat ſome of the cavalry with their riders, and many of their cars with their loads, down the precipices. Thus was the principal loſs ſuſtained by the beaſts of burden, which drove themſelves, drove thoſe behind, and drove thoſe before, in united ruin over the cliffs.

'Hannibal beheld all this with pain, but was afraid to move;—his fear, however, was the fear of a Hannibal, and of prudence;—he was apprehenſive of increaſing the diſorder, and of augmenting the deſtruction, among his own people in the defile. Yet he was compelled to move at laſt.—He ſaw, that the mountaineers had actually broke in upon his line; they were carrying off, he obſerved, the beaſts of burden, and even the beaſts of draught, in numbers by the hollows. He was thus loſing his tents, loſing his proviſions; and if he loſt them, he knew he ſhould conduct his army through the paſs in vain:—without tents, how ſhall his army encamp by night on the Alps?—without proviſions, how ſhall his men march along them by day? He therefore came down in haſte from his hill. He attacked the enemy, who were in force upon the heights, and within the hollows, along the road. He thus did, as he had foreſeen he ſhould, increaſe the confuſion and miſchief among his own people; the light infantry under him ſhouted, and charged the enemy. The Seduni returned the ſhout and the charge. All heightened the diſorder in the defile, and much additional miſchief was done in it; yet all was ſoon over. The light infantry had a great advantage from the ground, the natural declivity of the mountain adding much to the weight and force of their charge; and the Seduni were inſtantly routed. The greateſt part of them were killed upon the ſpot; the reſt, unable to recover their adjoining town, becauſe Hannibal was now betwixt it and them, took refuge in the villages near. Then the remaining train of cavalry, burden horſes, and proviſion cars, paſſed along the defile, ſtill indeed with great trouble and difficulty, but in perfect peace; and, ſuch a change was there within the ſhort compaſs of a moment, almoſt in perfect ſilence too.'

Hannibal was not of a diſpoſition to loſe, by inactivity, the advantages which he had gained by foreſight and valour:—he puſhed up the defile to the adjoining town of the mountaineers, and entered it without oppoſition. This was the capital of the Seduni; and here he found great quantities of corn and other proviſions.

Having reſted a ſhort time, to refreſh his ſoldiers, he purſued his march: but for the remaining and ſtill the moſt difficult and dangerous part of his courſe over the Alps, till the hiſtorian leaves him at Turin *, we muſt refer the reader to the book itſelf; and we ſhall now (begging indulgence for the abruptneſs of the tranſition,) finiſh our ſelection with part of Mr. W's very intereſting account of the monks of St. Bernard,—who have fixed their habitation on one of the moſt elevated points of the Alps, over which Hannibal is ſaid to have paſſed.

'The natural coldneſs of the air, ſo formidably heightened to Hannibal by the actual commencement of winter, and the variety of new dangers with which this paſs is *then* accompanied, have produced an accommodation for travellers, which even the Romans, in all their attention to their roads, never provided. Chriſtianity alone could have prompted and invigorated the human mind to provide this. That elevated ſpirit of charity, which has multiplied poor-houſes, and propagated hoſpitals all over Chriſtendom,—houſes of benevolence, ſuch as the Romans in their higheſt refinements ſo little knew, that they have no appropriated word in their language to ſignify either,—proceeding in the ſame career of humanity, has ſettled a convent at the old town, dedicated to St. Bernard, ſo extending its own appellation to the hill itſelf, and calculated for the relief of wretched travellers. This has now turned the whole town of the Gauls and Romans into an inn, a hoſpital, an infirmary for them. The monks of this convent aſſiſt travellers with a care and a cordiality that do infinite honour to the inſtitution and to themſelves, that ſweep away at once all our proteſtant prejudices againſt monks, and exhibit *theſe* to us as the moſt beneficent beings of our race.

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* In the courſe of this detail *in continuation* of Hannibal's perilous march, the author very ingeniouſly, and with indefatigable perſeverance, inveſtigates the famous diſputed account of that undaunted commander's overcoming, by the joint agency of *fire* and *vinegar*, the prodigious obſtacle to his farther progreſs, from the ſudden and perpendicular termination of the rocky road, in conſequence of a recent earthquake, of which his guides had no information. The ſtory of the means by which Hannibal ſurmounted this truly formidable obſtruction has been ridiculed, but (as Mr. W. obſerves) ridiculed only by Folly and Ignorance. He fully credits the account left us by the antients, and ſupports it not only by arguments drawn from hiſtorical evidence, but from chemiſtry; and thus, with great probability, at leaſt, he appears to have eſtabliſhed the hitherto much controverted fact.

‘ There are ordinarily between twenty and thirty monks belonging to the convent; eight of them are uſually diſperſed among the Alpine pariſh churches, that are under their patronage; and ten or twelve are conſtantly reſident here, being ſuch as, from their age and health, are able to bear the keen atmoſphere of the mountain. The few others who can no longer bear it, are permitted to reſide with the aged provoſt of the whole in a houſe which belongs to the convent, and is ſituated at Martigny below. The monks of the mountain are employed in a manner of which Britiſh proteſtantiſm, removed from the ſight of ſuch inſtitutions, and naturally warped with its own prejudices, has no conception: in the proſecution of their private ſtudies, in the inſtruction of their novices, in the education of ſome ſcholars who are ſent to board and lodge with them, and in managing the temporal œconomy of the whole. They have a prior, the deputy of the provoſt, and governor of the convent in his abſence; a ſacriſtan, who takes care of their chapels, and whom we have equally among ourſelves, but have degraded into a mere ſexton; a cellarer, ſerving as purveyor, comptroller of the kitchen, and managing all the exterior concerns of the monaſtery; a clavandier, who keeps the keys, and diſpenſes the articles wanted to the monks and to the travellers; and an infirmier, who takes care of the ſick in the apartment appropriated to them.—The cellarer keeps twenty horſes conſtantly employed during the ſummer in fetching the magazines of flour, bread, cheeſe, liquors, and dried fruits, for themſelves and their gueſts; or forage for the milch cows, and fatting cattle, during the winter; their firewood, of which they expend a very great quantity, is brought them on the backs of mules, from a diſtance of four leagues, and by a ſteep path that is practicable only for ſix months in the whole year. Then, before the winter ſets in, they ſend down their horſes for the ſeaſon to a farm which they have on the northern ſide of the Rhone.

‘ But it is peculiarly pleaſing to a tender mind, to note the uſeful ſolicitude of theſe amiable monks, on ſuch days as the paſs is moſt frequented, in perſonally receiving, warming, and recovering travellers that are exhauſted by their exceſs of fatigue, or indiſpoſed from the ſeverity of the air. With equal eagerneſs they attend their own countrymen and a foreigner. They make no diſtinction of ſtate, of ſex, or of religion; and aſk no queſtions concerning the nation or the creed of the wretched. Their wants or their ſufferings are what primarily entitle them to their care. In winter, and in ſpring, their ſolicitude has a larger ſcope of activity, and takes a wider range of attention. From that very time, nearly, in which Hannibal carried an army over Great St. Bernard, and at which the Romans reckoned the general winter of Italy to commence, from the 1ſt of November through the winter, to the 1ſt of May, a truſty Alpine ſervant, who as an Alpine is denominated a Maronnier, and one or two dogs of an extraordinary ſize with him, are conſtantly engaged in going to meet travellers, a conſiderable way down the deſcent toward the Vallais.

‘ Theſe dogs poſſeſs an inſtinct and receive a training, which fit them to be peculiarly uſeful in their employment. They point out the road to the guide and the travellers, through fogs, tempeſts, and ſnows; they have alſo the ſagacity to diſcovers travellers that have wandered out of the way, have floundered in the drifts of ſnow, and are lying wearied, exhauſted, upon them. But what forms a wonderful addition of kindneſs, the monks often go themſelves with the guide, in order to ſee aſſiſtance more promptly adminiſtered to the unfortunate, and to act occaſionally as friends to the ſoul equally with the body. Even when the guide is not ſufficient of himſelf to ſave the unhappy traveller from periſhing, they run to his aſſiſtance themſelves, ſupport him with their own arms, lead him with their own hands, and ſometimes carry him up to their convent upon their own ſhoulders. They are often obliged to uſe a kind of friendly violence to him, when he is benumbed by the cold or worn out by fatigue. He then inſiſts upon being left to reſt, or even to ſleep for a moment upon the ſnow; the torpid influence of the cold is ſtealing upon him, renders all motion unpleaſant, and is gently carrying the ſleep of death from the extremities to the heart. The monks know this; and the very thing which he diſlikes, they know to be the only means of ſaving him. They are therefore compelled to ſhake the traveller in his deadly doze, and to drag him by force from his fatal bed of ſlumber. They thus expoſe themſelves to all the ſeverities of the weather, in order to ſave others. They neceſſarily ſuffer much in the work. At times, when the quantity of ſnow upon the ground prevents them from walking faſt, and ſo their bodies are not properly warmed with their own motion, their extremities would congeal with the cold before they perceived their numbneſs; they are therefore obliged to carry ſhort thick ſtaffs with them then, armed at the ends with iron, and to ſtrike their hands and feet with them continually.

‘ They even ſtretch their exertions of humanity beyond all this. About three miles below the convent, on the road of Hannibal's aſcent, they have built a ſmall vaulted room, called the hoſpital. This is intended for the caſual refreſhment of travellers benumbed and unable to reach the convent. The truſty Maronnier viſits it frequently, in order to meet the traveller; but goes principally at the approach of night, and on his return leaves ſome bread, cheeſe, and wine behind. This man even ſallies out extraordinarily, when a ſtorm is juſt over, with his ſtock of wine and meat, takes his way to the building, and aſſiſts all that he finds diſtreſſed. The monks themſelves alſo may be frequently ſeen on the tops of their rocks, watching to do offices of humanity. When the new ſnow is deep on the ground, they appear making roads through it, and preventing fatal accidents by charitable vigilance.

‘ But notwithſtanding all theſe glorious exertions of humanity, upon the hill which Hannibal traverſed ſo late as the beginning of winter and the falling of the ſnows, ſcarcely a winter paſſes in which ſome traveller is not brought to the convent with his limbs frozen into abſolute inactivity.

‘ The traveller is ſometimes overwhelmed at once, and plunged into the body of a mountainous ſnow-ball. When he is not very deep, the dogs diſcover him by the ſcent; but when any is miſſing, whom their ſagacity cannot penetrate far enough to diſcover, the monks engage in a laborious office themſelves. They range upon the ſnow, and ſound it with long poles. The reſiſtance, which they feel at the

end,

and, tells them deciſively, whether it is a rock or a body that they ſtrike. If it is a body, they inſtantly clear away the ſnow over it, and bring the perſon to air and life again. They have been the means of reſcuing many, in this way, from the very jaws of death. The amazing ſweep of deſtruction which theſe globes of ſnow frequently carry with them, may be ſufficiently eſtimated from one of them that fell upon a party of Swiſs ſoldiers marching over the Alps, and buried no leſs than ſixty of them in its vaſt bulk: but to be more particular, as particularity is the ſoul of deſcription to a being formed like man; and to ſhew the dangers more ſtrikingly to which Hannibal and his men were expoſed, I will relate an anecdote of what happened lately, on the very paſs over Great St. Bernard. In the year 1781, ſome travellers attempted to paſs the mountain when the ſnows had fallen. They could not be induced to ſtay by the obliging monks, more wary than they concerning the weather, and more experienced about the road. Theſe finding their efforts to detain them unavailing, ordered their ſervants to prepare for conducting them along the paſs. The travellers, however, without waiting for their guides, took the road from the convent towards Italy, and went along the ſide of the lake about nine in the morning. In ſuch a road, and in ſuch a ſeaſon as that, travellers ſhould always keep themſelves cloſe to each other, to be more in a ſtate of reſiſtance againſt the ſnow-balls, and to be more capable of lending or receiving aid in ſtruggling out of the ſnows: but this precaution was totally neglected by the travellers, in their impatience to puſh on; and they marched in a file, one after the other, with a conſiderable interval between ſome of them. In this diſpoſition, and when they had but juſt wiſhed each other a happy journey, a ſnow-ball flew with the rapidity of lightning from one of the pikes on their right, and burſt in an inſtant deſtruction upon their heads. At the noiſe which this made, the prior of the convent opened haſtily his window, threw his eye in a glance along the road, and ſeeing no appearance of the travellers, at once took in the whole calamity. He immediately gave an alarm to the houſe, the inhabitants all aſſembled, the long poles were taken in their hands, and they ruſhed out in a hurry, unchecked by the danger of being loſt themſelves. What an affecting ſpectacle does this exhibit to us; men who encounter the greateſt difficulties, who fear not even death itſelf, in order to ſave the dying. With very great difficulty, theſe good fathers had the happineſs to recover from the ſnows the greateſt part of the travellers. Theſe were carried to the convent, and brought back to life, by the care that was taken of them. Three alone periſhed, and their bodies were not found till two months afterward, when the ſnows melted.'

In taking our leave of this curious inveſtigation of one of the moſt memorable events recorded in hiſtory, it may be expected that we ſhould ſay ſomething of the ſtyle of our learned author. In this reſpect, his work is very peculiar; his diction frequently ſwelling into bombaſt, and ſometimes ſinking into vulgariſm. The writer ſeems often to take the firſt word that offers itſelf, without paying much regard to either ſelection or diſpoſition;

at the ſame time it cannot be denied that his language, though defective in harmony, is forcible and vigorous, and that he has the art of faſcinating the reader by that irreſiſtible vivacity which animates all his literary productions. In his mode of compoſition he is extremely digreſſive; his mind appears to labour with an aſtoniſhing multitude of ideas acquired by reading and obſervation, which his imagination readily combines, but which his judgment does not always arrange with the clearneſs and accuracy that might be wiſhed. He is extremely ſevere on the juſtly celebrated Folard, and on other authors who have written concerning Hannibal's march, and who are ſo unfortunate as to differ from him in opinion; though perhaps Mr. W. might know, by experience, how eaſy it is to miſtake on that difficult ſubject. Even the great reputation of Polybius and of Livy cannot always ſecure them from cenſure; and the manner in which Mr. W. ſometimes ſpeaks of theſe great hiſtorians will probably be conſidered by many of his readers as preſumptuous, if not arrogant. Mr. Hampton's tranſlation of Polybius ſeems to be marked out as a particular object of his cenſure; and we cannot help wiſhing that he had expreſſed himſelf with more candour and moderation reſpecting a work which has been ſo generally applauded. Mr. W., however, ſomewhat extenuates his lapſe into the error of invective, by the openneſs and honeſty by which he is actuated: for we muſt allow that he unqueſtionably appears to write from the heart.

Of his learning we cannot ſpeak too highly; and we may add that his underſtanding is ſtrong and penetrating; that his imagination is bright and glowing; that on every ſubject he diſplays great knowlege, and manifeſts conſiderable dexterity in managing an argument; and that, however ſome people may differ from him in opinion on a few ſpeculative points, he muſt be allowed by all to be a ſteady friend to and warm advocate for the cauſe of religion and virtue.

It is to be regretted that Mr. W. has not given a map of the celebrated and intereſting march of Hannibal, as it could not fail of elucidating many paſſages in his book, which muſt unavoidably be obſcure, at leaſt to the generality of readers.

Art. II. *An Eſſay on Colonization,* particularly applied to the Weſtern Coaſt of Africa, with ſome free Thoughts on Cultivation and Commerce; alſo brief Deſcriptions of the Colonies already formed, or attempted, in Africa, including thoſe of Sierra Leona and Bulama. By C. B. Wadſtrom. In Two Parts. Part I. Illuſtrated with a Nautical Map (from Lat. 5° 30′ to Lat. 14° N.) and other Plates. 4to. pp. 200. 12s. Boards. Nicol, &c. 1794.

It is not eaſy to eſtimate the political eminence to which Great Britain would probably by this time have ariſen, had

ſhe

obſerved towards the republic of France a conduct at once
tral and amicable; and had been contented with paying to
principles of liberty the manly homage of recognizing the
reſentatives of the French people. She would now have
n the emporium of all commerce, and at her pleaſure the
diatreſs of peace; Holland had been ſacred territory; and,
le her rival was grappling with a coalition of deſpots, ſhe
ght ſafely and at leiſure have ſtaked out, along the coaſt of
ica, the rudiments of a colonization dear to humanity for
purity of its object, and to ambition for its immeaſurable
portance. Madagaſcar was indirectly offered to Great Bri-
n in a ſpeech of Condorcet, as a premium to guarantee the
olution; and thus, for the reputation of conſenting to what
cannot prevent, her own power might have taken a ſtride
re than commenſurate with thoſe of her competitor. In
t caſe, too, the philanthropic author of this Eſſay on Colo-
ation would no doubt have found, under the protection of
tain, a ſcene of action worthy of his wiſhes; would have
n conſulted as the legiſlator of theſe naſcent provinces; and
uld have aſſiſted, like a new Orpheus, to draw within the
e of culture, religion, and government, the idle ſavages of
ica.

Our author is a native of Sweden. Having travelled through
ſt parts of Europe, he was deſirous of contemplating human
ure in ſimpler ſtages of ſociety; and, concluding that
rica preſented the ampleſt and moſt intereſting field of ob-
vation, he communicated the wiſh to his ſovereign, who be-
mingly patronized his journey, of which Dr. Sparrman and
ptain Arrhenius were the companions. On his return to
rope in 1788, he viſited London, and was invited before the
itiſh Privy Council; in whoſe report on the ſubject of the
ve trade his evidence ſtands thus recorded:—Mr. Wadſtrom
d Dr. Sparrman were aſked whether they thought that by any,
d if ſo by what, encouragement the natives of that country
ight be induced to cultivate the ſugar-cane, cotton, &c. ſo
s to make them objects of commerce: Mr. W. gave it as his
pinion that the only encouragement would be by ſettling a
olony of Europeans there; and, though they would proceed
y very ſlow degrees, yet they would gradually reconcile the
rinces and natives of the country to it:—he added that he
hould himſelf gladly be one of the firſt to engage in ſuch an
ndertaking.

In 1789 he publiſhed ſome obſervations on the ſlave trade,
nd now lays before the public that whole body of information
cquired by his viſit to Africa, and by his extenſive reading and
correſpondence,

correſpondence, which is likely to be uſeful to future ſettlers in this quarter of the world. His book will alſo be highly inſtructive and intereſting to all perſons trading thither, and particularly to the directors of ſuch incorporated companies, or voluntary aſſociations, as may be formed to colonize the unoccupied region.

The 1ſt chapter treats of the obſtructions to the colonization of Africa, which are ſtated chiefly to ariſe from the continuance of the trade for ſlaves, and from the apprehended expence of defending theſe eſtabliſhments.

The 2d diſſerts ſomewhat too metaphyſically concerning the character of the Africans, but gives a very pleaſing account of their manners, and proves them to be neither incapable of nor averſe from induſtry. It concludes with a remark, probably but too juſt, concerning the noxious effect on the human intellect of the extreme ſubdiviſion of labour.

The 3d diſcourſes of civilization in general, and again brings forwards the peculiar metaphyſical ſyſtem of the author; according to which, civilization is very ſingularly defined (p. 19): 'the eſtabliſhment of the dominion of the underſtanding over the will as influenced by the affections, &c.' which few readers will, perhaps, at the firſt glance, clearly underſtand.

The 4th chapter deſcribes the ſoil, climate, and water, and confirms the extraordinary fact mentioned by Lind, that, at Senegal, 115 inches of rain have been known to fall in four months during the wet ſeaſon. On the whole, Africa, in point of ſoil and climate, may diſpute the advantage with moſt of the Weſt India iſlands.

The 5th chapter enumerates the productions of Africa, which include the chief articles of commerce in either Indies, and ſeveral peculiar tropical growths; beſides ſome common objects of traffic not leſs wanted. The author ſays, 'I myſelf ſaw one hundred bullocks' hides publicly ſold at Goree for about five ſhillings and three pence ſterling; and on another occaſion, four bullocks for about fifteen ſhillings and ninepence ſterling.' He laments the neglect of breeding camels on this coaſt, and mentions his being witneſs to an exportation of African indigo from Goree, which was found ſuperior to that of the Weſt Indies. It were to be wiſhed that our chemiſts would attend to the proceſs of making indigo, as the purity of its colour certainly depends on the management of its fermentation; and it is ſaid that the Orientals, either by bruiſing and ſteeping a different plant, or by precipitating the lees in a leſs advanced ſtage of the fermentation, know how to obtain a green indigo, which dyes cotton and linen by a ſingle proceſs.

n the note to p. 41 mention is made of a town above Ga-
ia, famous for its mines, to which an hypothetical ſituation
not yet been aſſigned by Major Rennel.

The 6th chapter gives directions, valuable becauſe the reſult
xperience, concerning the means of preſerving health in hot
nates. It is to be lamented that the theory of diſeaſe ſuper-
uced by expoſing the body to an unuſual quantity of heat
uld be yet in ſo imperfect a ſtate. Theſe directions extend
dreſs, and to the conſtruction of dwellings, and in every
nt of view deſerve the thanks of ſociety. The author, among
er things, repeats, from the Philoſophical Tranſactions of
ckholm, that a very ſmall quantity of camphor, ſtrewed on
re coal, immediately deſtroys every inſect within reach of its
uvia; and he recommends the uſe of it againſt muſquitoes.

The 7th chapter conſiſts of general reflections on colonies,
l the means of promoting them; it repoſes leaſt on the per-
al experience and obſervation of the author, but advances,
general philoſophical grounds, a great number of new and
portant opinions. We muſt be allowed to ſift them. The
hor takes a general view of modern colonization, and goes
k to that of Portugal and Spain. He would have done well in
ng back farther, and in diſcuſſing fully the principles of Greek
onization. There is a curious work of M. de Bougainville,
r *les devoirs reciproques des metropoles & colonies Grecques.* It
o this day doubtful whether the plan of colonization, moſt
pedient for all parties, be not the ſimple migration of a knot
families, ſufficiently various in their habits of induſtry to pro-
le each other with all neceſſaries, into ſome unoccupied ſpot;
re to exerciſe the right of making their own laws, of im-
ſing their own taxes and duties, and preſerving an unambitious
utrality during the wars of the parent-ſtate, contented to trade
th it only on the footing of the moſt favoured nation, without
nferring or accepting any monopolous privilege. Nearly ſuch,
leaſt, was the Grecian policy, after having repeatedly expe-
nced inconveniences both from allegiance and protection,
rs for independence from the thriving, and exhauſtions of
e public treaſury from the unſucceſsful, colonies *. The
œnicians likewiſe made every variety of experiment on co-
nization. They had their ſlave-factories up the Euxine, their
hing-booths in Thule, their mines in Britain, and ſtore ſea-
rts in Spain to diſpoſe of their manufactures among the bar-
rians. While in Sicily and on the northern coaſts of Africa,
eir original object appears to have been the forming of *planta-*

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* Vide Plan of a Free Community on the Coaſt of Africa, 4to.
789.

tions, for the cultivation of thoſe objects of conſumption which they wanted for the ſupply of the over-peopled countries to the eaſt of them. Of theſe ſeveral ſettlements, however, we ſcarcely know enough to draw inferences.

The author divides commerce into *commiſſion-commerce* and *ſpeculation-commerce*. The firſt denomination is ill-choſen, being technically appropriated otherwiſe: he means by it *barter*. He then rails againſt ſpeculators, (§ 117,) calling them Jews, (a word which ought never to be uſed as a term of reproach,) and endeavours to ſhew that they are a hurtful claſs of merchants. What are the greater part of wholeſale merchants but ſpeculators? Their employment is to eſtimate the effectual demand; and, whenever a commodity ſinks below its natural price, to buy it; whenever it reaches or paſſes this price, to ſell it. They are the great engines for proportioning production to conſumption, by replacing to the farmers and manufacturers their reſpective capitals, whenever it is fitting that they ſhould provide new commodities. It is true that, with the progreſſive ſubdiviſion of employments, a claſs of monied men (call them ſpeculators, monopoliſts, or rather by the old name of ingroſſers) has ariſen; who do not directly purchaſe of the farmer or manufacturer, nor directly ſell to the retailer, but who are nevertheleſs productively and uſefully employed in a neceſſary intermediate operation—the obtaining of information concerning the relative ſtate of ſupply and demand, and the conſequent adaptation of the price of things. To this ſpecies of monopoly, then, (which no doubt has ſometimes given to an individual an undue influence on the price of neceſſary things, but which after all is open to every competitor, and which becomes leſs and leſs dangerous in proportion to the number of capitals employed in it,) the philoſopher ſhould not be intolerant. To legally privileged monopolies, to excluſive companies, we entertain the like objections with our author.

The writer's next extraordinary doctrine relates to the nature of money, which he imagines to be *ſeparated from* and to have become *independent on* commodities (p. 86). He then proceeds to attribute many ſocial evils to the poſſibility of circulating a ſtock of money independent of the production of commodities, and to deduce practical conſequences from the doctrine. We ſhall endeavour to prove that this theory is wholly unfounded, and that money, in all its three forms, repreſents an extant property.

Gold and ſilver Mr. W. will readily allow to have a preciſe worth as commodities; and that, whenever a ſtate has attempted to affix by its ſtamp an artificial price on them, more than equivalent to the value really added by aſcertaining the weight and aſſay, it has always in fact occaſioned a depreciation of the livre, peſo, or other nominal coin: prices conſtantly accommodating themſelves to the market-rate of the metals ſo weighed and aſſayed.

Bank notes we know not how to analyze better than in the words of a former article of our Review: (vol. xi. N. S. p. 336.) "For every note which a banker iſſues, he receives a depoſit in hard caſh. This caſh he lends out to various traders in ſhares proportioned to his opinion of their reſponſibility: he uſually founds this opinion on the amount of the fixed property which they poſſeſs, on their warehouſes, machines, work-rooms, dwellings, and viſible ſtock; of their other property he cannot judge, and therefore does not truſt to it. There always exiſts, then, in a ſolid and viſible form, in the form of houſes, buildings, and goods, the whole maſs of property which is paid to a banker for his notes. Though not ſuddenly convertible, his notes, like aſſignats, are mortgaged on a ſubſtantial exiſtency. In a word, they are a machine for rendering fixed property circulable. They enable the country to derive from its *biens fonds* not only, like other countries, a rent, an income, a yearly revenue, but to employ their capital value beſides in productive induſtry."

Bills of exchange are a repreſentation of circulating productions, as bankers' notes are of fixed property. The owner of corn, of raw ſilk, of manufactured goods, draws, when he ſhips them, on the buyer for the value of theſe commodities, payable at or after the probable period of their delivery or ſale. The bill being diſcharged, the contract is completed. In this tranſaction, the bill of exchange is no leſs the repreſentative of an exiſting production, of corn, or raw ſilk, or mannfactured goods, than the money tendered at a ſhop in payment of a pair of gloves. In both caſes, a real barter takes place. That the period of drawing is frequently by agreement diſtant from that of ſhipping, that ſubdiviſions of labour intervene, which often occaſion the producer of a commodity to draw on the metropolis of his own country, and a banker, or other intermediate agent of exchange, on that of the country receiving the goods, may complicate but cannot alter the nature of the operation. Bills of exchange, then, are always repreſentatives of commodities in voyage or in warehouſe; and they appear, on an average, to be coined at the production, and diſcharged at the conſumption, of the articles of commerce which they repreſent, and thus to be wholly dependent on commodities both for creation and duration. Unleſs the commodity exiſted firſt, the bill of exchange would not have been drawn.

We ſhall not, however, diſmiſs this part of the ſubject without declaring our aſſent to one opinion, which the author deduces

duces from his theory of money: namely, that impriſonment for debt ought to be aboliſhed.

The 8th chapter is full of merit, and decides in favour of public religious inſtruction, and of enforcing a ſtrict conjugal fidelity; two points about which our modern gallicizing legiſlators affect a ſuperlative indifference.

The 9th chapter contains ſpecific propoſitions applied to the caſe of a new colony; among which occurs the advice to aboliſh all kinds of oaths,—a regulation devoutly to be wiſhed.

The 10th and laſt chapter is partly hiſtorical and partly geographical. It preſents a very good account of the various Portugueſe undertakings in Africa; a ſufficient ſummary of the Spaniſh progreſs in colonizing it; ſeveral additional particulars of Benyowſki's romantic projects in Madagaſcar *; and ſome account of the Dutch colony at the Cape. We ſhall extract a few pages concerning the unfortunate Benyowſki:

> ' The laſt papers in the Count's Memoirs are " *A Declaration,*" *&c.* and " *Propoſals, &c.*" to the miniſtry of his Britannic Majeſty, *to be* preſented at London, Dec. 25th, 1783." But whether or not they ever *were* preſented, does not appear. In theſe papers, the Count reſpectfully repreſents, *inter alia,* That, having ſucceeded in forming a colony for France, in Madagaſcar, the French miniſtry ſent orders to him to change the ſyſtem of alliance agreed upon, into an unlimited ſubmiſſion of the chiefs and people of the iſland; a violation of treaty which induced him to renounce the ſervice of France: (To this change of ſyſtem the Count alludes in his anſwer to the 25th query of the commiſſaries.) That the chiefs and people, having conferred on him the charge of ſupreme judge and chief of the nation, had empowered him to form connections in Europe, for trade or friendſhip: That, having ſince been violently perſecuted by the French miniſtry, he had entered into the ſervice of His Imperial Majeſty, in hopes of obtaining his aſſiſtance for Madagaſcar; but, that the Emperor not being diſpoſed to promote his views, he had, two years before, regularly quitted his ſervice. And, now, in the name of an amiable and worthy nation, he propoſes and ſubmits to His Britannic Majeſty, to acknowledge him *Suzerain* (Lord Paramount) of Madagaſcar; the interior government, and all the regulations of civilization, police, cultivation, and commerce, remaining independent; the chiefs and people being only vaſſals to His Majeſty. In this quality, they engage to furniſh His Majeſty with 5000 men to act in India, under their own officers, ſubject to the orders of His Majeſty's Generaliſſimo, and 2000 ſeamen, to ſerve in India, on board the Britiſh men of war, which they oblige themſelves to victual, &c. &c. (The Count, in his anſwer to the 22d query of the commiſſaries, ſtates, that the iſlanders are accuſtomed to navigation.)

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* For our account of the *Memoirs* of this daring adventurer, ſee the 3d vol. of our *New Series,* p. 169.

‘ Being ignorant of the fate of the Count's “ Declaration” and “ Propoſals,” and whether they ever came before the Britiſh miniſtry, I muſt now turn to Mr. Nicholſon's well-written preface, where the Count's remaining tranſactions, together with his final cataſtrophe, are recorded. The ſubſtance of both is as follows :

‘ The Count and his family, with ſome aſſociates, arrived at Baltimore in Maryland, July 8th, 1784, in the Robert and Ann, Capt. M‘Dougall, from London, with a cargo, ſuited to the Madagaſcar market, worth near 4000*l.* ſterling. This ſeems to have been ſubſcribed in London ; for Mr. Nicholſon tells us, that the late celebrated Mr. Magellan, with a ſpirit of enterprize worthy of his name, contributed a very conſiderable ſum [*]. A reſpectable houſe in Baltimore furniſhed the Count with a ſhip of 450 tons, carrying 20 guns and 12 ſwivels ; the ſhip and ſtores amounting to above 4000 *l.* ſterl. excluſive of the goods brought from London. On the 25th of October 1784, the Count ſailed for Madagaſcar, leaving his family in America, on account of the pregnancy of Madame de Benyowſky. Every one on board was, by agreement or oath, ſubject to his abſolute command; though the captain and ſupercargo were to aſſiſt him, and to bring back the ſhip. He did not put in at the C. of Good Hope, probably for the ſame reaſon which, as we ſhall ſoon ſee, induced Colonel Bolts alſo to paſs by it, namely, the fear of alarming the commercial jealouſy of the Dutch.

‘ The Count firſt touched at Sofala, where he remained ſome time for refreſhment : and, on the 7th of July 1785, anchored in Antangara Bay, 10 leagues SW. of C. St. Sebaſtian, in Madagaſcar, and the cargo having been landed there, the Count intending to go over land to Antongil Bay, whither the ſhip was to proceed. It appears, by letters, that the Count's old friend, the King of the North, came to pay his reſpects, and the chief of the Seclaves, his former enemy, with a body of men, encamped near the Count, who propoſed to him the uſual oath, which the chief declined. The maſter's proteſt ſtates that, on the night of the firſt of Auguſt, a firing was heard and ſeen on ſhore at the Count's encampment ; that at day light neither white men nor effects were to be ſeen ; that their own danger, and the probability that the Count and his party were cut off by the natives, compelled them to ſet ſail for the iſland of Joanna ; and that at Oibo, on the oppoſite continent, the ſupercargo ſold the ſhip.

‘ A letter from a man on board ſtates, that the writer and another perſon, *though not convinced that the firing was from the natives,* were *forced* to ſign the proteſt. A letter from an officer, brought priſoner to the I. de France, after the deſtruction of the Count's party, confirms the preceding, “ as far,” ſays Mr. Nicholſon, “ as relates to the deſtruction of the Count and his party *by the French*.” The writer mentions the firing in the night ; but, contrary to the proteſt, affirms that the ſhip ſailed away in ſight of thoſe on ſhore, who could not

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‘ [*] I have been told that Mr. Magellan was lineally deſcended from the famous Portugueſe navigator, who diſcovered the Straits which bear his name.—The Count left with Mr. Magellan, the MSS. of which Mr. Nicholſon formed the Memoirs. See Preface, p. 2.’

overtake her in the country boats. From this letter, it appears, that the Count, at the head of a body of natives, commenced hoſtilities againſt the French, by ſeizing their ſtore-houſe at Angoutzi. Here he began to build a town in the country manner; and thence detached 100 men to ſeize their factory at Foul Point, who deſiſted, on ſeeing a frigate at anchor there. On being informed of theſe tranſactions, the government of the Iſle de France ſent a ſhip with 60 regulars, who landed and attacked the Count, on the 23d of May 1786, in a redoubt he had conſtructed, mounting two cannon, and where he, with two Europeans, and 30 natives waited their approach. The blacks fled, and Benyowſky receiving a ball in his breaſt, fell behind the parapet, whence he was dragged by the hair, and expired in a few minutes.

' The laſt mentioned letter, Mr. Nicholſon obſerves, " in many reſpects, ſeems to want explanation;" like the proteſt and the other letters, relative to the Count's unhappy end. From ſuch materials, it was impoſſible even for the abilities of the editor, to extract a conſiſtent account; nor would the Court of France have derived much credit from a fair ſtatement of a tranſaction which, I have good reaſon to believe, could not bear the light. The total concealment of deeds, of which the witneſſes are neceſſarily numerous, cannot be effected, even by an arbitrary miniſtry; and, to their machinations, the deſtruction of the brave Benyowſky, was univerſally attributed, when I was at Paris in 1787. But this did not ſatisfy my curioſity reſpecting the fate of ſo diſtinguiſhed a friend to Africa. I made particular enquiry, and was aſſured that the miniſtry ordered out a frigate to ſecure the Count, alive or dead; but the particular miniſter who iſſued the order was not mentioned. This information I received from Monſ. Hall, one of Europe's firſt artiſts, a near relation of the commander of the frigate, who, of courſe, was obliged to execute, and, I have no doubt, *did* execute his orders. This was what I chiefly wiſhed to know; and it would have been indelicate to trouble a gentleman, ſo connected, with minute queſtions. He ſaid, however, that the Count aimed at the ſovereignty of Madagaſcar, independent of the French; but he was far from impeaching him, in other reſpects, and candidly admitted, that he poſſeſſed conſummate bravery and ability.

' Theſe qualities ſhine conſpicuous in every page of the Count's hiſtory; which alſo exhibits marks of other virtues, more to be regarded than the vague aſſertions of perſons who have *obvious reaſons* for wiſhing him to be thought the tyrant and the robber. But a very different character appeared, in his earneſt and ſucceſsful endeavours to induce ſome tribes of the natives to abandon their criminal practice of ſacrificing deformed children, and thoſe born on unlucky days—a reform, however, of which Madame de Benyowſky ought to ſhare the praiſe. The deteſtation with which he ſpeaks (p. 352) of the " avidity, injuſtice and oppreſſion of the uſurpers and tyrants," who conducted former attempts in (or rather *on*) Madagaſcar, and his reſigning, rather than violate a treaty, by attacking the liberties of the natives—if theſe circumſtances account, as they partly do, *for* the number of his enemies, his friends may alſo inſiſt on them, as marks of a noble, humane, and generous diſpoſition. They may inſiſt, ſtill more ſtrongly, on the attachment of his officers and men ("*my poor fellows*," p. 201) in the moſt trying conjunctures, and even when he appeared to be dying of a tedious illneſs (p. 283) and when nothing but an ardent affection to their leader, not to ſay an admiration of his virtues, could have kept them within the limits of diſcipline.—In ſhort, Mr. Nicholſon, who had all the letters and documents before him, declares, that he has "not yet ſeen any thing againſt the Count, which will not bear two interpretations, or which has not been written by men who contradict each other, and had an intereſt in traducing him."—I muſt add, that, for aught I ever heard to the contrary, the Count de Benyowſky deſerved a better fate. Nay, I am clearly of opinion, that his conduct in Madagaſcar, deſerves no ſmall portion of admiration, and even of reſpect: and, all things duly conſidered, I ſee no reaſon, why a monument might not be erected to his memory, inſcribed MAGNIS TAMEN EXCIDIT AUSIS.'

We look forwards with intereſt to the continuation of this work; which is elegantly printed, and furniſhed with the requiſite engravings.

ART. III. *Diſcourſes on the Evidences of Revealed Religion.* By Joſeph Prieſtley, LL.D. F.R.S. &c. 8vo. pp. 420. 6s. Boards. Johnſon. 1794.

HOWMUCHSOEVER ſome Chriſtians may diſapprove of Dr. Prieſtley as an expoſitor of ſcripture doctrine, all muſt allow him to be a firm believer in, and a ſtrenuous advocate for, the exiſtence of divine revelation. On the eſtabliſhment of this great poſtulate, the importance of the ſcriptures, as a teſt of truth, muſt reſt; and therefore all who make their appeal to them, for deciſion in controverſy, are alike concerned in its demonſtration. Should we allow the idea of a divine communication to be abſurd, and the doctrine itſelf altogether incapable of proof, thoſe books which are ſuppoſed to contain God's revealed will muſt loſe their value, and the creed of every ſect that builds on its authority muſt fall to the ground. So far, therefore, Dr. P. deſerves the thanks of all Chriſtians, that he has repeatedly ſtepped forwards to defend the common cauſe againſt not only the open attacks, but the moſt artful inſinuations of Deiſm; and, by ſtating the neceſſity, reaſonableneſs, and evidences, of revealed religion, he has incited an inquiry that muſt eventually prove both honourable and advantageous to Chriſtianity. Publications in defence of revelation were never more neceſſary than at the preſent period;—we mean, publications by able and learned advocates; and ſuch we cannot but have great pleaſure in announcing. The preſent volume, however, does not altogether ſatiſfy us, as we think that the Doctor proves, or rather attempts to prove, more than is neceſſary in one place, and leſs than he might have done in another: yet he certainly has a juſt conception of the extent of his ſubject, and has offered many remarks which highly deſerve the ſerious conſideration of infidels.

DOUBTING, as Biſhop Butler obſerves, is a ſpecies of belief: it is faith ſtruggling with objections; and though it may be eaſieſt for a mind in this ſtate to betake itſelf to Deiſm, it is not the moſt commendable refuge. Before revelation be renounced and its hopes relinquiſhed, the weight of every objection, as it affects either a part or the whole of the great queſtion, ought to be conſidered. This is what Dr. P. evidently wiſhes; and the preſent work, which is the laſt volume that he publiſhed previouſly to his embarking for America, is calculated to aſſiſt this examination. Having publiſhed ſeveral works on the Evidences of Revealed Religion, ſome of the ſtatements and reaſoning to be found in them will neceſſarily occur in the preſent:—but it is not a mere recapitulation of his former arguments. The ground which he has here taken is in ſome reſpects new, and his range is more extended.

It is uſual with divines, in their views of revelation, to take little notice of the Old Teſtament, while they are diffuſe in defending and illuſtrating the New. This conduct, whether ariſing from ignorance or timidity, is highly favourable to Deiſm. It ſeems at leaſt to abandon a great part of ſcripture to the full force of its objections. Probably this is not intended by them: but they ought to conſider that, by ſuch omiſſion, their works are unſatisfactory, and ill ſuited to the inveſtigating genius of the age. Dr. P. is an exception. He conſiders the ſcriptures as containing a hiſtory, more or leſs detailed, of a ſeries of divine diſpenſations or communications, and he examines the divine miſſion of Moſes and the Prophets, as well as that of Jeſus; meeting and diſcuſſing the principal objections which have been urged againſt the O. T. narrative.

As Chriſtianity aroſe out of Judaiſm, and its evidences are blended with thoſe of the Old Teſtament, its defence neceſſarily requires an examination of the ſacred books of the Jews. It is not ſurpriſing that, as antient records, they ſhould abound with difficulties: but the friend of truth will not be ſtartled at them. Dr. P. advances to meet them without fear; perſuaded that, as rational inquiry and ſcriptural knowlege proceed, they will gradually diſappear. There is a pleaſure in following a man who writes under ſuch a conviction; yet his ſincerity muſt not induce us to ſuſpend our judgment. An honeſt writer ought to have an honeſt critic. He who is in purſuit of truth will wiſh to have his path enlightened by all the ſcintillations which iſſue from the colliſion of inquiring minds. While, therefore, we praiſe the good ſenſe and ſound argument which abound in this work, we ſhall not heſitate to make objections to ſuch parts as appear to be ill calculated to produce conviction.

The object of this publication Dr. P. ſtates in the following words:

'It now more than ever behoves all the friends of religion to ſhew that they are not chargeable with a blind *implicit faith*, believing what their fathers, mothers, or nurſes, believed before them, merely becauſe they believed it; but that their faith is the offspring of reaſon: that Chriſtianity is no *cunningly deviſed fable*, but that the evidence of the facts on which it is built is the ſame with that of any other facts of antient date; ſo that we muſt abandon all faith in hiſtory, and all human teſtimony, before we can diſbelieve them.

'The great problem to be ſolved is, how to account for preſent appearances, and ſuch facts in antient hiſtory as no perſon ever did, or can deny, viz. the actual exiſtence of Chriſtianity, and the ſtate of it in the age immediately following that of Chriſt and the apoſtles. Unbelievers muſt think that they can account for the facts without admitting the truth of the goſpel hiſtory. On the other hand, the Chriſtian ſays that, if this hiſtory be not admitted, the well-known ſtate of things in the age immediately ſucceeding muſt imply more miracles, and thoſe without any rational object, than that hiſtory ſuppoſes. The like, he ſays, muſt be the caſe with reſpect to the hiſtory of the Jews in the Old Teſtament. If the Moſaic hiſtory be admitted, that of the Jews in that age, and from that time to the preſent, is natural; but on any other ſuppoſition moſt unaccountable; that whole nation thinking and acting as no human beings ever did, or poſſibly could, think and act. Whereas, it muſt be taken for granted, that Jews are, and ever have been, *men*, as well as ourſelves. This is the ſtate of the argument between believers and unbelievers in revelation, that I have frequently held out, and no perſon can ſay that it is an unfair one. Leaſt of all it is ſuch as a man who wiſhes to be governed by reaſon, and who would account for all appearances in the moſt natural manner, can object to.'

Two diſcourſes on *the Importance of Religion to enlarge the Mind of Man*, and on *Revelation the only Remedy for Idolatry and Superſtition*, precede his remarks on the hiſtory and evidences of Revealed Religion. Theſe diſcourſes clearly evince the tendency of its great doctrines to ſtrengthen, expand, refine, and exalt the mind.

After having conſidered the nature of man, and the fund of great principles with which religion ſupplies him, the Doctor deduces the ſuperiority of the Chriſtian over the ſcholar: obſerving that, compared with the momentous truths of revelation, all other knowlege is a trifle. That fundamental poſition of Deiſm, *the ſufficiency of reaſon to diſcover all uſeful truths*, Dr. P. not only denies, but he pronounces it the offspring of a concert of the powers of the human intellect, derived from that very revelation which they conſider as unneceſſary. He deems it ' highly improbable that mankind, if left to themſelves, would ever have attained to the idea of one ſupreme, uncontrolled Cauſe, without whoſe appointment or permiſſion nothing can ever come to paſs, and that nothing comes to paſs but what has the beſt tendency, being really, though not apparently, ſubſervient to good.' As to the firſt of the human race, he contends that they muſt have been aſſiſted and inſtructed by foreign means; ſo that what we may properly call *divine revelation* was abſolutely neceſſary to them. What points of knowlege this revelation included, Dr. P. does not undertake to inform us: but we may preſume that he does not conceive it to have extended very far, ſince he tells us that no more was communicated ' than was abſolutely neceſſary to their well-being; and that where their own reaſon and obſervation were able, in any good meaſure, to anſwer the purpoſe, they were left to its guidance; though, in this caſe, much error and much inconvenience muſt have ariſen from the falſe judgments that men thus left to their own experience and obſervation, will fall into.' It may here be aſked, Does not this repreſent divine revelation as doing too little? What can be the reaſon of a partial communication, which was ſo ſoon to expoſe men to the evils of erroneous judgment? Dr. P. replies, that ' one reaſon of this may be, that knowlege acquired by experience is of much more value than that which is acquired by inſtruction.' He therefore conceives the human race to have been left to themſelves as far as their ſafety would allow, and that the ſupernatural interpoſition was only to prevent ſome great and fatal evil, which it was impoſſible for them to foreſee;—' and (he adds) if we conſider the ſtate of the world in very early ages, deſtitute of the knowledge that has ſince been acquired by experience and obſervation, and *the lights that have been derived from revelation* *, we ſhall be convinced that ſome ſupernatural inſtruction was highly expedient, if not abſolutely neceſſary, if it was the ultimate intention of our Maker to train men to virtue here, and happineſs hereafter.'

Having farther evinced the expediency of revelation, by taking a view of the prevalence of idolatry and ſuperſtition, he proceeds to conſider the miracles by which the miſſion of Moſes was proved; ſuch as the releaſe of the Iſraelites from the Egyptian yoke, the delivery of the law from Mount Sinai, and the miracles in the wilderneſs,—in the examination of which he offers many judicious obſervations: but among theſe we do not reckon what he advances in p. 102, on the death of Moſes; who, becauſe he is ſaid in the N. T. to have appeared in company with Elijah to the diſciples on the mount of transfiguration,

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* Will not the Deiſt call this a begging of the queſtion?

tion, *(may not this have been only a viſion?)* Dr. P. conjectures to have been tranſlated into heaven without dying, and to be now living together with him and Jeſus. To Dr. P. as a materialiſt, ſome curious queſtions may be propoſed on this ſubject: but we ſhall abſtain, through fear of extending this article to an inconvenient length. We will lay before our readers his remarks on the objections which have been offered on the ſubject of God's hardening Pharoah's heart, and on the divine order for the total deſtruction of the Canaanites:

> 'I would obſerve with reſpect to theſe objections, and alſo to that from the deſtruction of the Canaanites, and other violations of the common rules of moral conduct among men, that what we call *evil*, natural and moral, is continually employed in the courſe of Divine Providence as the means of producing *good*, and that there can be no juſt objection to this in the conduct of any being, provided all the conſequences of things could be foreſeen and attended to, as they are by the Supreme Being. The reaſon why our choice of means to gain the ſame good end is limited by the uſual rules of morality, is the imperfection of our knowledge. On this account, the rule of our conduct is in many caſes different from that of God's. We muſt not *do evil that good may come*, becauſe we cannot be ſure that good *will* come of it. But in this foreſight, as well as in every thing elſe, God is infallible. He *ſees the end from the beginning*, and therefore in his conduct the introduction of partial evil may have the beſt effect.
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> 'We are not to expect that the author of revelation ſhould be any other Being than the author of Nature, or that he ſhould conduct himſelf by any other rules. And he who often deſtroys whole cities and countries by means of earthquakes, and other natural cauſes, might chooſe to effect the deſtruction of the Canaanites by the ſword of the children of Iſrael. And there was this obvious reaſon for it, that by expreſsly commiſſioning them to effect this extirpation, he ſignified in the leaſt equivocal manner his diſpleaſure at the conduct of the inhabitants of this country, for their abominable idolatrous practices, as a warning to the Iſraelites, who were to be a people devoted to his ſole worſhip, for the inſtruction of all mankind.'

That part of the O. T. which relates to the deſtruction of the Canaanites is certainly preſſed with difficulties; and the poſition which Dr. P. lays down, to pave the way for their removal, requires elucidation, *viz.* 'that we are not to expect that the author of revelation ſhould be any other Being than the author of nature, or that *he ſhould conduct himſelf by other rules*.' Nature and revelation are different divine means directed to the ſame ultimate end: but in as much as they are different, may not the Deity be ſuppoſed to adopt different rules of conduct in them? In meaſures effected by the great operations of nature, it may not be neceſſary that he ſhould endeavour to accommodate himſelf to the weakneſs of the human intellect: but when he reveals himſelf in the character of a moral inſtructor, it ſeems abſolutely neceſſary that his orders, inſtructions, and in ſhort every part of his ſupernatural communications, ſhould appear to our apprehenſion to have a moral tendency, or to diſplay his rectitude, wiſdom, and goodneſs, and ſhould excite to virtue:—but does a divine command to one people to go into the territory of another, and to deſtroy *all that breathed*, men, women, children, and cattle, and particularly to *hamſtring their horſes*, appear to our apprehenſions conſonant to divine rectitude? or could its execution, as an order from heaven, have any tendency to beget in either people a love towards God, or a love towards the human race? Perhaps, after all Dr. P.'s ingenuity, the difficulty which occurs reſpecting the deſtruction of the Canaanites by the Iſraelites will be better obviated by adverting to the phraſeology of the Jewiſh hiſtory, by conſidering the nature of thoſe books, from which a great part is a profeſſed compilation, and by applying to the whole a rational and manly comment. Dr. P.'s boldneſs in commenting on the N. T. induces us to wonder at his timidity here.

The remaining diſcourſes are entitled:—Of miraculous Events in the Time of Joſhua—General Obſervations on the Evidence of the Divine Miſſion of Moſes—Of the miraculous Events from the Time of Joſhua to the Babyloniſh Captivity—Of the Prophecies concerning the Diſperſion and Reſtoration of the Jews—Of the Miracles of Jeſus—Of the Miracles of the Apoſtles—On *the Reſurrection of Jeſus* *—*A View of Revealed Religion**.

It will not be expected of us particularly to diſcuſs the contents of theſe diſcourſes: but we muſt not ſuffer the Doctor's explanation of the prophecies to eſcape our notice. He contends that many of the antient predictions of the O. T. refer to the return of the Jews to their own land, or announce it to be the intention of Providence to put the Jews hereafter in poſſeſſion of Paleſtine. Without aſſerting that many of the paſſages, which are adduced by him for this purpoſe, particularly Jer. xxx. which Dr. P. quotes, relate only to the return of the Jews from the Babyloniſh captivity, and that the idea of their re-poſſeſſion of Canaan, however flattering to them, is not ſufficiently juſtified by their own oracles: without undertaking to prove this in oppoſition to Dr. P. we ſhall content ourſelves with lamenting that he has laid down, in treating of the prophecies, no principles of prophetic interpretation. Like a divine of the loweſt order, he quotes and ſtrings prophecies together: but he omits to inform us on what authority he ſo connects and arranges them. The power of a name is of little moment in this age of inquiry; and Dr. P. ſhould have explained the principles on which he conducts his prophetic reſearches, and his reaſon for concluding that a paſſage in Ezekiel or Malachi refers to the ſame future event with one in Iſaiah or Jeremiah. It has been too much the practice to take this for granted, and to argue in a very looſe and deſultory way on the prophetic writings: but we hoped, when we opened this volume, that its philoſophic author would have conſidered himſelf as addreſſing the philoſophic unbeliever as well as the Chriſtian, and would have proceeded in a way beſt calculated to obviate objections.

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* Before publiſhed, and here re-printed to complete the plan.

Though, however, our approbation of this volume does not extend itſelf to every paſſage, we muſt not diſmiſs it without repeating that it contains many judicious remarks, that it is an antidote againſt infidelity, and that it may be conſidered in various places, though written previouſly to the publication of Paine's Age of Reaſon, as a reply to that pamphlet; particularly as to the mode in which a divine revelation ſhould be communicated.

An Appendix contains, among other things, a ſhort correſpondence between Dr. P. and Mr. Gibbon; in which the former invites the latter to enter the field of controverſy, but which the hiſtorian not very politely declines.

ART. IV. *A ſhort Treatiſe on the Conic Sections*; in which the three Curves are derived from a general Deſcription on a Plane, and the moſt uſeful Properties of each are deduced from a common Principle. By the Rev. T. Newton, M. A. Fellow of Jeſus College, Cambridge. 8vo. pp. 114. 4s. 6d. ſewed. Cadell. 1794.

WRITERS on conic ſections may be divided into two claſſes; thoſe who, beginning from the cone itſelf, have derived the property of the ſections immediately from it; and thoſe who have begun with a deſcription of the curves *in plano*. Some of the latter claſs, who have treated the ſubject geometrically, have been enabled to give ſhort and perſpicuous demonſtrations to ſome of the propoſitions: but to others, and indeed thoſe on which ſome of the principal properties depend, the demonſtrations are tedious and difficult. The demonſtrations of the firſt claſs of authors are free from this objection; being, in general, elegant, plain, and conciſe: but theſe writers have been obliged to introduce ſo many previous propoſitions concerning the properties of lines touching and cutting conical ſurfaces, in order to arrive at the principal properties of the three ſections, that to go through them, it requires more time than can well be ſpared from that portion which is allotted to an academical education, and more reſolution than moſt young men poſſeſs. Thoſe authors of the ſecond claſs, who have treated the ſubject algebraically,

braically, have indeed reduced the whole into a narrower compaſs than the geometrical writers of either claſs have been able to do: but, in their eagerneſs to avoid the charge of prolixity, they have fallen into a more exceptionable fault: for the methods by which they have deduced ſome of the properties, particularly the relations between the ordinates and abſciſcæ, are not only operoſe and inelegant, but very obſcure alſo; the various ſteps in the proceſs being ſo little connected with each other as to be ſeen with conſiderable difficulty, and retained in the memory with ſtill more labor.

Notwithſtanding the neatneſs and perſpicuity of the former method, and the inelegance and obſcurity of the latter,—of which every one may readily be convinced by comparing the algebraical demonſtrations of l'Hopital, Steel, and Trevigar, the geometrico-algebraical demonſtrations of Emerſon, or even the purely geometrical demonſtrations of Simſon, with thoſe of Hamilton,—the preſent author informs us that the Univerſity of Cambridge, in which the mathematical and philoſophical branches of ſcience receive very particular attention, ſeem generally to have given the preference to the latter mode: a circumſtance for which it is not eaſy to account; becauſe, notwithſtanding the readineſs with which analytical inveſtigations are carried on by algebra, it does not appear to have a ſingle advantage over geometry, in a ſynthetical proceſs, to counterbalance its obſcurity and clumſineſs.

Mr. Newton condemns the method of which we are ſpeaking, and yet he adopts it; for he derives all his properties from a conſideration of the ſections *in plano*: but his geneſis is different from that which has been aſſumed by thoſe who preceded him; and it is vaſtly more convenient, inaſmuch as the deſcriptions of all the three ſections are derived from the ſame principle; which has enabled him to derive their properties in the ſame general way which thoſe have followed who conſidered the ſections as they exiſt in the cone itſelf. As all the advantage, which Mr. Newton's method poſſeſſes over that of preceding writers who have derived the properties of the ſections from conſidering them *in plano*, ariſes from this circumſtance, we ſhall give his own account of it.

'I had long been perſuaded, that all the known properties of the conic ſections might be deduced geometrically from a principle which is common to all the ſections, viz. the given ratio between the diſtances of every point in the curve from the focus and the directrix, in the ſame manner as Hamilton has deduced ſome of them in the ſecond book of his Treatiſe. I therefore aſſumed that property, which he has demonſtrated, Prop. II. b. 2. for a deſcription of a conic ſection, and had made a conſiderable progreſs, before I was fortunate enough to meet with the *Elementa Matheſeos* of Boſcovich; a work which ſeems to have been little known, or not ſo much eſteemed as it deſerves, although the author is juſtly celebrated for his later productions. In his Elements of Conic Sections, which have all the advantages of thoſe authors who have begun with the cone, without any of the diſadvantages, I found the plan I had in view in a great meaſure executed. I have, therefore, adopted many of his demonſtrations, with little or no variation; the arrangement of the propoſitions, and ſeveral of the proofs have been much altered; and of ſome I have been obliged to give new demonſtrations, having excluded the harmonical diviſion of right lines, upon which they depended. I have alſo taken from other authors, particularly from the ſecond book of Hamilton, ſuch propoſitions as were conformable to my preſent plan. Upon the whole, I have endeavoured to compreſs the ſubject as much as poſſible, and yet not to omit any of the propoſitions, which every one ought to be acquainted with, previous to his entering on the *Principia* of Newton, and the branches of natural philoſophy; I have alſo taken care that the demonſtrations ſhould be ſtrictly geometrical, ſuch as the young ſtudent will find no difficulty in underſtanding, provided he be well acquainted with the Elements of Euclid, and plain trigonometry.'

Let us add that all the authors, who have derived the properties of the conic ſections from conſidering them *in plano*, have adopted the property of which Mr. Newton has availed himſelf, in their deſcriptions of the parabola: but, as the property degenerates, in that curve, into the ratio of equality, they have not ſeen, or at leaſt have not attended to the important uſe which might be made of it in the other two ſections: indeed, very few of them, that we recollect, beſides Emerſon, have demonſtrated the property in the ellipſe and hyperbola.

We cannot conclude without bearing our teſtimony to the purity and elegance of Mr. Newton's demonſtrations, and expreſſing the pleaſure which we have received from the peruſal of his performance.

ART. V. *The Expediency, Prediction, and Accompliſhment of the Chriſtian Redemption illuſtrated,* in Eight Sermons, preached before the Univerſity of Oxford, in the Year 1794. At the Lecture founded by the late Rev. John Bampton, M. A. Canon of Saliſbury. By Thomas Wintle, B. D. of Pembroke College, Rector of Brightwell, in Berkſhire. 8vo. pp. 276. 5s. Boards. Cadell.

IT is a circumſtance which is much to be lamented by the friends of revelation, and which furniſhes an occaſion of triumph to its adverſaries, that the teachers of the Chriſtian religion, after all that has been done to aſcertain the true meaning of the ſcriptures, are not yet agreed in their opinion on a point of ſuch fundamental importance as the primary end of the miſſion of Jeſus Chriſt.—According to the ſyſtem of the heretical claſs of theologians and commentators, who profeſs to have ſtudied the ſacred books with critical accuracy, and to have inveſtigated the truths of religion on the ſoundeſt principles of reaſon, the ultimate purpoſe for which Chriſt was ſent into the world was to confirm mankind in the belief and expectation of a future ſtate, by delivering to them this important doctrine as a meſſage from heaven, authenticated by ſupernatural atteſtations. According to the creed of all thoſe churches which appropriate to themſelves the appellation of orthodox, the revelation of a life to come was only a ſecondary object; and the firſt great purpoſe, for which Chriſt appeared on earth, was to redeem mankind from condemnation, by offering an atoning ſacrifice to divine juſtice for the ſins of the world.

The latter is the ſyſtem adopted by the author of theſe ſermons; and the ſupport of that ſyſtem is the immediate object of this courſe of the Bampton lectures. In the judgment of Mr. Wintle, the grand doctrine of the Chriſtian ſcheme is the recovery of human nature from ſin and death, and the re-inſtatement of it in grace and favour with God, by the all-powerful merit and atonement of a redeemer. In theſe principles of Chriſtianity, he finds ſuch real and vital energy, that he has no doubt that the very offering of them in their native and genuine luſtre muſt ſtrongly recommend them to impartial men. Accordingly, without entering into any direct conteſt with the opponents of this ſyſtem, he undertakes, in theſe lectures, to ſtate the grounds on which the doctrine of atonement reſts, and to eſtabliſh it as the fundamental article of the Chriſtian faith.

The firſt diſcourſe examines the condition of human nature, as involved in guilt, and conſequently expoſed to the fear of condemnation, and aſſerts its inability to diſcover a deliverance from the fatal conſequences of ſin. The belief of a future ſtate of exiſtence is maintained to be no ground of conſolation, unleſs accompanied with the knowlege of the means of obtaining the favour of God. A view is next taken of the gradual intimation of a deliverer, from the early ages of the world to the termination of propheſy among the Jews. This retroſpect is carried on through three diſtinct lectures, in the courſe of which the author ſhews himſelf well read in biblical learning, and poſſeſſed of a conſiderable degree of critical acumen. The explanation of the 110th pſalm, and of Balaam's propheſy, are very ingenious. Through the whole view which Mr. W. takes of antient predictions and types, (for he adopts the Jewiſh idea of typical prefigurations,) he every where finds intimations of the Meſſiah's appearance to make atonement for the ſins of the world. After having ſuggeſted ſeveral circumſtances to account for the delay of our Saviour's appearance to ſo late a period, (a point which, by the way, is more fully and forcibly argued by Biſhop Law in his *Conſiderations on the Theory of Religion,)* the author ſtates the poſitive proofs, ariſing from the language of the New Teſtament, that the death of Chriſt is an expiatory ſacrifice. He then points out the influence which the goſpel has on the Chriſtian life, and concludes with a diſcourſe on the doctrine of the grace and aſſiſtance of God's ſpirit and the interceſſion of Chriſt.

In applying texts of ſcripture to the doctrine of the atoning ſacrifice of Chriſt, it may perhaps be thought that the author's mind has been ſtrongly prepoſſeſſed in favour of a ſyſtem which the church has ſanctioned: but candour will not forget that it is perhaps equally difficult for the advocates for a different ſyſtem to peruſe thoſe antient records, to which all Chriſtian ſects make their appeal, without a ſimilar bias in a contrary direction. With due allowance for ſyſtematic prejudice, if ſuch allowance be neceſſary, this volume of ſermons is entitled to a conſiderable ſhare of commendation. They are written in a clear and unaffected ſtyle, and bear evident marks of good ſenſe, learning, and candour.

ART. VI. *An Hiſtorical and Moral View of the Origin and Progreſs of the French Revolution*; and the Effect it has produced in Europe. By Mary Wollſtonecraft. Vol. I. 8vo. pp. 522. 7s. Boards. Johnſon. 1794.

A COMPLETELY accurate and impartial hiſtory of the French revolution muſt not at preſent be expected. Inſurmountable obſtacles lie in the way of ſuch an undertaking. Events have riſen with too much rapidity to be diſtinctly marked by the moſt attentive obſerver. Some important tranſactions have been involved in ſuch obſcurity, that it is difficult to ſtate correctly the ſimple facts, and ſtill more difficult to aſcertain the cauſes which led to them;—and the whole proceeding has been ſo bold and unexampled an attack on eſtabliſhed opinions and inſtitutions, that, amid the aſtoniſhment which it excites, and the numerous paſſions which it agitates, nothing can be more arduous than the attempt to inveſtigate its origin, to eſtimate its political and moral value, and to predict its probable conſequences. This taſk, however, is undertaken in the preſent work; and to the honour of the female ſex we add, it is undertaken, and bids fair to be well executed, by a woman.

The reader will not find in this volume a full detail of all the particulars of the revolution. The writer's object is not to relate facts indiſcriminately, but to ſelect ſuch proceedings as may make her readers fully acquainted with the nature of the revolution, and impreſs them with a ſtrong perception of its importance in the political ſyſtem of Europe. She writes this wonderful chapter in the hiſtory of the world, not like an annaliſt, but like a philoſopher. A long reſidence in Paris has furniſhed her with the neceſſary information concerning facts: A mind naturally vigorous, inured to reflection, free from vulgar prejudices, and, as appears from her former works, accuſtomed to comprehenſive views of nature and ſociety, has qualified her to ſpeculate on theſe facts judiciouſly and profoundly; and a lively and prolific imagination has enabled her to clothe her ſpeculations with the graces of eloquence. We muſt do her the juſtice to add that, though evidently a ſteady friend to freedom, and therefore to the cauſe in which the French have embarked, ſhe by no means undertakes to juſtify the whole of their proceedings. She laments the obſtructions which vanity, caprice, and diſhoneſty have thrown in their way; and, while ſhe guards againſt the erroneous inferences of ſenſibility, ſhe acknowleges that the violent, the baſe, and the nefarious aſſociations, which have clouded the vivid proſpect that began to ſpread a ray of joy and gladneſs over the gloomy horizon of oppreſſion, cannot fail to chill the ſympathizing boſom, and to palſy intellectual vigour. 'Contemplating (ſhe remarks,) theſe ſtupendous events with the cool eye of obſervation, the judgment, difficult to be preſerved unwarped under the preſſure of the calamitous horrors produced by deſperate and enraged factions, will continually perceive that it is the uncontaminated maſs of the French nation, whoſe minds begin to graſp the ſentiments of freedom, that has ſecured the equilibrium of the ſtate: often tottering on the brink of annihilation; in ſpite of the folly, ſelfiſhneſs, madneſs, treachery, and more fatal mock patriotiſm, the common reſult of depraved manners, the concomitant of that ſervility and voluptuouſneſs which for ſo long a ſpace of time have embruted the higher orders of this celebrated nation.'

In reviewing a work of this kind, we judge that we ſhall afford our readers more ſatisfaction by exhibiting ſome ſpecimens of its ſpirit, than by minutely reporting to them its contents. In doing this, however, we find ourſelves ſomewhat embarraſſed by the vaſt variety of matter which offers itſelf for ſelection.—The riſe of the French revolution is clearly traced in the following obſervations:

'After the revolution in 1688, political queſtions were no longer diſcuſſed in England on a broad ſcale; becauſe that degree of liberty was enjoyed, which enabled thinking men to purſue without interruption their own buſineſs; or, if ſome men complained, they attached themſelves to a party, and deſcanted on the unavoidable miſery produced by contending paſſions.

' But in France the bitterneſs of oppreſſion was mingled in the daily cup, and the ſerious folly of ſuperſtition, pampered by the ſweat of labour, ſtared every man of ſenſe in the face. Againſt ſuperſtition then did the writers contending for civil liberty principally direct their force, though the tyranny of the court increaſed with it's viciouſneſs.

' Voltaire leading the way, and ridiculing with that happy mixture of ſatire and gaiety, calculated to delight the French, the inconſiſtent puerilities of a puppet-ſhow religion, had the art to attach the bells to the fool's cap, which tinkled on every ſide, rouſing the attention and piquing the vanity of his readers. Rouſſeau alſo ranged himſelf on the ſame ſide; and, praiſing his fanciful ſtate of nature, with that intereſting eloquence, which embelliſhes reaſoning with the charms of ſentiment, forcibly depicted the evils of a prieſt-ridden ſociety, and the ſources of oppreſſive inequality, inducing the men who were charmed with his language to conſider his opinions.

' The talents of theſe two writers were particularly formed to effect a change in the ſentiments of the French, who commonly read to collect a fund for converſation; and their biting retorts, and flowing periods, were retained in each head, and continually ſlipped off the tongue in numerous ſprightly circles.

' In France, indeed, new opinions fly from mouth to mouth, with an electrical velocity unknown in England; ſo that there is not ſuch a difference between the ſentiments of the various ranks in one country, as is obſervable in the originality of character to be found in the other. At our theatres, the boxes, pit, and galleries, reliſh different ſcenes; and ſome are condeſcendingly borne by the more poliſhed part of the audience, to allow the reſt to have their portion of amuſement. In France, on the contrary, a highly wrought ſentiment of morality, probably rather romantic than ſublime, produces a burſt of applauſe, when one heart ſeems to agitate every hand.

' But men are not content merely to laugh at oppreſſion, when they can ſcarcely catch from his gripe the neceſſaries of life; ſo that from writing epigrams on ſuperſtition, the galled French began to compoſe philippics againſt deſpotiſm. The enormous and iniquitous taxes, which the nobles, the clergy, and the monarch, levied on the people, turned the attention of benevolence to this main branch of government, and the profound treatiſe of the humane M. Queſnai produced the ſect of the *economiſts*, the firſt champions for civil liberty.

' On the eve of the American war, the enlightened adminiſtration of the Comptroller General Turgot, a man formed in this ſchool, afforded France a glimpſe of freedom, which, ſtreaking the horizon of deſpotiſm, only ſerved to render the contraſt more ſtriking. Eager to correct abuſes, equally impolitic and cruel, this moſt excellent man, ſuffering his clear judgment to be clouded by his zeal, rouzed the neſt of waſps, that rioted on the honey of induſtry in the ſunſhine of court favour; and he was obliged to retire from the office, which he ſo worthily filled. Diſappointed in his noble plan of freeing France from the fangs of deſpotiſm, in the courſe of ten years, without the miſeries of anarchy, which make the preſent generation pay very dear for the emancipation of poſterity, he has nevertheleſs greatly contributed to produce that revolution in opinion, which, perhaps, alone can overturn the empire of tyranny.

'The idle caprices of an effeminate court had long given the tone to the awe-ſtruck populace, who, ſtupidly admiring what they did not underſtand, lived on a *vive le roi*, whilſt his blood-ſucking minions drained every vein, that ſhould have warmed their honeſt hearts.

'But the irreſiſtible energy of the moral and political ſentiments of half a century, at laſt kindled into a blaze the illuminating rays of truth, which, throwing new light on the mental powers of man, and giving a freſh ſpring to his reaſoning faculties, completely undermined the ſtrong holds of prieſtcraft and hypocriſy.'

The efforts of riſing freedom on one ſide, and the ſtruggles of dying tyranny on the other, are ſtrongly, and, we apprehend, faithfully repreſented, through the period in which the aſſembling of the Notables prepared the way for the convocation of the States General, and the latter for the delegated repreſentation of the people in their National Aſſembly. A ſtriking picture, evidently copied from life, is drawn of the wretched ſtate of France at that time, and the neceſſity of a radical alteration is proved beyond all reaſonable controverſy. On that memorable event, which is juſtly ſaid to be the commencement of the æra of the revolution, the taking of the Baſtile, the hiſtorian evidently dwells with peculiar pleaſure, as the criſis at which the deſpotiſm of France was completely overturned, and twenty-five millions of human beings were looſed from the odious bands which had for centuries benumbed their faculties, and made them crouch under the moſt ignominious ſervitude. Among the author's reflections at this intereſting point of the hiſtory, are the following; from which it fully appears that duplicity, in courtiers and kings, as well as in private perſons, is in the end ſure deſtruction.

'The effect produced by the duplicity of courts muſt be very great, when the viciſſitudes, which happened at Verſailles, could not teach every perſon of common ſenſe, that the moment was arrived, when ſubterfuge and treachery could no longer eſcape detection and puniſhment; and that the only poſſibility of obtaining the durable confidence of the people was by that ſtrict attention to juſtice, which produces a dignified ſincerity of action. For after the unravelling of the plot, contrived to meet the expectation of the people, it was natural to ſuppoſe, that they would entertain the moſt wakeful ſuſpicion of every perſon who had been privy to it.

'It would have been fortunate for France, and the unhappy Louis, if his counſellors could have profited by experience. But, ſtill purſuing the old track, bounding over the mine, the burſting of which had for a moment diſconcerted them, we ſhall find, that the continual diſſimulation of the king, and the ſtratagems of his adviſers, were the principal, though perhaps not the ſole cauſe of his ruin. He appears to have ſometimes miſtruſted the cabal; yet, with that mixture of facility and obſtinacy in his character, the concomitants of indolence of mind, he allowed himſelf to be governed without attempting to form any principle of action to regulate his conduct. For if he had ever really deſired to be uſeful to his people, and to lighten their accumulated burdens, as has been continually inſiſted, he was aſtoniſhingly defective in judgment not to ſee, that he was ſurrounded with ſycophants, who fattened on their hearts blood, uſing his own hand to brand his name with infamy. It may poſſibly be urged in reply, that this yielding temper was a proof of the king's benign deſire to promote the felicity of his ſubjects, and to prevent the horrours of anarchy. To confute ſuch remarks, it is only neceſſary to ſtate, that the preparations which had been made to diſſolve the National Aſſembly, and to reduce the people to entire ſubjection, if they were not his immediate contrivance, muſt have had his ſanction, to give them efficiency; and that the tergiverſation, which he employed on this occaſion, was ſufficient to make every other tranſaction of his reign ſuſpected. And this will be found to be the caſe in all the ſteps he afterwards took to conciliate the people, which were little regarded after the evaporation of the lively emotions they excited; whilſt the want of morals in the court, and even in the aſſembly, made a prevailing miſtruſt produce a capriciouſneſs of conduct throughout the empire. Perhaps, it is vain to expect, that a depraved nation, whatever examples of heroiſm, and noble inſtances of diſintereſted conduct, it may exhibit on ſudden emergencies, or at the firſt ſtatement of an uſeful reform, will ever purſue with ſteadineſs the great objects of public good, in the direct path of virtuous ambition.

'If the calamities, however, which have followed in France the taking of the Baſtile, a noble effort, be attributed partly to ignorance, or only to want of morals, the evils are in no degree leſſened; neither does it juſtify the conduct of the virulent oppoſers of thoſe manly exertions inſpired by the voice of reaſon. The removal of a thouſand grinding oppreſſions had been demanded;—and promiſed, to delude the public; who finding, at laſt, that the hopes, which had ſoftened their miſery, were likely to be blaſted by the intrigues of courtiers, can we wonder, that the worm theſe courtiers were trying to cruſh, turned on the foot prepared to ſtamp it to nothing.'

To the ſame purpoſe it is afterward added:

'It is impoſſible, after tracing the horrid conſpiracy formed by the court againſt the lives and liberty of the people, not to feel the moſt ineffable contempt for that kind of government, which leaves the happineſs of a nation at the mercy of a capricious miniſter of ſtate. The awful and intereſting leſſon, which the developement of this treachery afforded, was ſuch as ought to have made an indelible impreſſion on their minds.—It was a leſſon, the very thought of which ſtops for a moment the genial current of the heart.—It was a leſſon, that ſhould be repeated to mankind, to bring home to their very ſenſes a conviction of the lengths to which a depraved and abſolute government will go, for the ſake of holding faſt it's power.—It was, in ſhort, a deduction of experience, which will teach poſterity that life, and every thing dear to man, can be ſecured only by the preſervation of liberty.'

The ſurrender of feudal claims and other ſacrifices, which on the firſt view appear to have been the reſult of patriotic generoſity, are, we apprehend, but too juſtly imputed to ſelfiſhneſs; the vile foundation on which almoſt every thing, however beautiful or ſplendid the ſuperſtructure, has hitherto been built.—Though it is admitted that there were many real patriots in the National Aſſembly, it is aſſerted that moſt of the leaders were guided by a vain deſire of applauſe, or deep ſchemes of emolument.

'The deſpotiſm (proceeds the author,) of the former government of France having formed the moſt voluptuous, artificial characters, in the higher orders of ſociety, makes it leſs extraordinary to find the leading patriots men without principles or political knowledge, excepting what they had caſually gleaned from books, only read to while away an idle hour not employed in pleaſure. So ſuperficial indeed was their acquaintance with any ſubject that demanded thought—and ſo great the degeneracy of their manners, it was natural for every man of reflection to infer, that a conſiderable length of time muſt elapſe before the new order of things, which they were about to create, could attain ſtability. But this was not a diſcouraging conſideration, when it was obvious, that important advantages had already been gained by the people; and by the improvement of morals, which would neceſſarily follow, it was to be preſumed, that the evils, the old ſyſtem produced, would vaniſh before gradual amendments; whilſt, by a practical knowledge of political and civil liberty, the great objects of the revolution would be aſcertained; namely, juſt laws, and equal liberty.

'The depravity of the higher claſs, and the ignorance of the lower reſpecting practical political ſcience, rendered them equally incapable of thinking for themſelves; ſo that the meaſures which flattered the foibles, or gratified the weakneſs of either, were ſure to have great influence in producing a ſchiſm in the public mind; which gave an opportunity to the enemies of the revolution to impede it's courſe. And the number of the lower claſs having it's due weight, when they became free, the moſt daring innovators became the greateſt favourites with the public, to whoſe will every prudential conſideration was obliged to yield.

'Much had been gained on the 4th of Auguſt by the nation; the old forms of feudal vaſſalage were completely overturned—and France then ſtood at the point the moſt advantageous in which a government was ever conſtructed.—She ſtood fair as the dawn of her liberty, having ſhaken off the prejudices of ages; and reaſon was tracing out the road, which leads to virtue, glory, and happineſs—Still ambitious ſelfiſhneſs, melancholy drawback! governed too great a proportion of the aſſembly; and the nobles and clergy who had been averſe to the junction of the orders now intriguing[*], every debate became a bitter or violent conteſt, in which the popular advocates continued to gain an aſcendency.

'This diſpoſition to intrigue, and want of ſincerity, ſo generally remarked in the French character, laid the foundation of univerſal diſtruſt; and the coaleſced parties, who had not been actuated by a love of liberty, or regard for the proſperity of the kingdom, but dexterouſly fell in with the ſpirit of the day, were not aware, that a watchful, ſuſpicious multitude, would be as likely to miſtruſt them in their turn, as the court, which had thriven on the ruin of their happineſs. This was a blindneſs ſo groſs, that it appears not a little wonderful, after conſidering the different characters, who ſucceeded each other in the miniſtry, or directed the helm of the ſtate, that men ſhould not acquire ſufficient judgment to adopt the integrity of conduct, with which alone people in their ſenſes, awake to their intereſt and rights, will ever be ſatisfied.

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[*] This member of the ſentence is incomplete.

‘ For a vain glorious ambition, mixing with the abortions of giddy patriotiſm, acts as the moſt fatal poiſon to political diſquiſitions, during ſeaſons of public ferment. The ſolid views of deep thinkers are adapted to the ſpirit of the times, and the ſtate of reaſon of their compeers. And if they find, that the current of opinion, in overturning inveterate prejudices, and the decayed walls of laws, that no longer ſuit the manners, threatens the deſtruction of principles the moſt ſacred; they ought firmly to wait at their poſt, until, the fervour abating, they could, by diverting the ſtream, gradually reſtrain it within proper bounds.—But ſuch patriotiſm is of ſlow growth: requiring both a luxuriant public ſoil, and to be foſtered by virtuous emulation. Yet this emulation will never flouriſh in a country where intriguing fineſſe, ſupplying the place of exalted merit, is the ſureſt ladder to diſtinction. It was by debaſing artifices, under the old government, that men obtained favour and conſequence; and whilſt ſuch men, men who were educated and oſſified by the ancient *regimen*, act on the political ſtage of France, mankind will be continually diſtreſſed and amuſed by their tragic and comic exhibitions.

‘ Art applied to art, and ſtratagem againſt ſtratagem, may produce, for a time, alternate defeats; but ultimately the moſt cunning will triumph.

‘ Vanity had made every Frenchman a theoriſt, though political aphoriſms were never aſcertained under the reign of tyranny or caprice. The ſagacious part of the nation, it is true, clearly perceived, that the period was arrived, when a revolution was inevitable; but ſelfiſhneſs being incompatible with noble, comprehenſive, or laudable views, it is not wonderful, keeping in ſight the national foible, that at the meeting of the ſtates-general every deputy had his particular plan to ſuggeſt. Few of the leaders embraced the ſame; and acting, without coaleſcing, the moſt violent meaſures were ſure to be the moſt applauded. We ſhall find alſo, that ſome of the moſt ſtrenuous advocates for reforming abuſes, and eſtabliſhing a conſtitution, when their favourite ſyſtems were exploded, peeviſhly retired in diſguſt: and by afterwards venting it, have hurried into action a race of monſters, the moſt flagitious that ever alarmed the world by the murder of innocents, and the mockery of juſtice; and whilſt the profanation of her temple, beſprinkled with blood, has branded with an indelible ſtigma the ſanguinary brutes, the deſerters cannot eſcape without a ſhare of the odium.

‘ Contemplating the progreſs of the revolution, a melancholy reflection is produced by obſerving, that almoſt every precipitate event has been the conſequence of a tenacity and littleneſs of mind in the political actors, whilſt they were affecting a Roman magnanimity of conduct—to which they appear to have been as great ſtrangers, as they were deſtitute of legitimate patriotiſm, and political ſcience.'

Theſe remarks are certainly very judicious, and prove that the writer has had too much good ſenſe and cool reflection to ſuffer herſelf to be ſeduced, by the ſplendour of the great events which ſhe contemplates, into an implicit admiration of the meaſures of the principal actors. Through the remainder of the preſent volume, in which the debates of the Aſſembly on the conſtitution of a ſenate, and on the degree of power to be granted to the King, and other important topics, are diſcuſſed; and in which the tumults that terminated in the removal of the King from Verſailles to Paris, with other concomitant events, are related; the reader will find a great variety of intereſting matter.

As a farther ſpecimen of this intelligent writer's philoſophical ſpeculations, we add one more extract, in which the debaſing effects of ſome of the preſent inſtitutions and cuſtoms of ſociety are forcibly repreſented:

'Degeneracy of morals, with poliſhed manners, produces the worſt of paſſions, which floating through the ſocial body, the genial current of natural feelings has been poiſoned; and, committing crimes with trembling inquietude, the culprits have not only drawn on themſelves the vengeance of the law, but thrown an odium on their nature, that has blackened the face of humanity. And whilſt its temple has been ſacrilegiouſly profaned by the drops of blood, which have iſſued from the very hearts of the ſad victims of their folly; a hardneſs of temper, under the veil of ſentiment, calling it vice, has prevented our ſympathy from leading us to examine into the ſources of the atrocity of our ſpecies, and obſcured the true cauſe of diſgraceful and vicious habits.

'Since the exiſtence of courts, whoſe aggrandiſement has been conſpicuous in the ſame degree as the miſeries of the debaſed people have accumulated, the convenience and comfort of men have been ſacrificed to the oſtentatious diſplay of pomp and ridiculous pageantry. For every order of men, from the beggar to the king, has tended to introduce that extravagance into ſociety, which equally blaſts domeſtic virtue and happineſs. The prevailing cuſtom of living beyond their income has had the moſt baneful effect on the independence of individuals of every claſs in England, as well as in France; ſo that whilſt they have lived in habits of idleneſs, they have been drawn into exceſſes, which, proving ruinous, produced conſequences equally pernicious to the community, and degrading to the private character. Extravagance forces the peer to proſtitute his talents and influence for a place, to repair his broken fortune; and the country gentleman becomes venal in the ſenate, to enable himſelf to live on a par with him, or reimburſe himſelf for the expences of electioneering, into which he was led by ſheer vanity. The profeſſions, on the ſame account, become equally unprincipled. The one, whoſe characteriſtic ought to be integrity, deſcends to chicanery; whilſt another trifles with the health, of which it knows all the importance. The merchant likewiſe enters into ſpeculations ſo cloſely bordering on fraudulency, that common ſtraight forward minds can ſcarcely diſtinguiſh the devious art of ſelling any thing for a price far beyond that neceſſary to enſure a juſt profit, from ſheer diſhoneſty, aggravated by hard-heartedneſs, when it is to take advantage of the neceſſities of the indigent.

'The deſtructive influence of commerce, it is true, carried on by men who are eager by overgrown riches to partake of the reſpect paid to nobility, is felt in a variety of ways. The moſt pernicious, perhaps, is it's producing an ariſtocracy of wealth, which degrades mankind, by making them only exchange ſavageneſs for tame ſervility, inſtead of acquiring the urbanity of improved reaſon. Commerce alſo, overſtocking a country with people, obliges the majority to become manufacturers rather than huſbandmen; and then the diviſion of labour, ſolely to enrich the proprietor, renders the mind entirely inactive. The time which, a celebrated writer ſays, is ſauntered away, in going from one part of an employment to another, is the very time that preſerves the man from degenerating into a brute; for every one muſt have obſerved how much more intelligent are the blackſmiths, carpenters, and maſons in the country, than the journeymen in great towns; and, reſpecting morals, there is no making a compariſon. The very gait of the man, who is his own maſter, is ſo much more ſteady than the ſlouching ſtep of the ſervant of a ſervant, that it is unneceſſary to aſk which proves by his actions he has the moſt independence of character.

'The acquiring of a fortune is likewiſe the leaſt arduous road to pre-eminence, and the moſt ſure: thus are whole knots of men turned into machines, to enable a keen ſpeculator to become wealthy; and every noble principle of nature is eradicated by making a man paſs his life in ſtretching wire, pointing a pin, heading a nail, or ſpreading a ſheet of paper on a plain ſurface. Beſides, it is allowed, that all aſſociations of men render them ſenſual, and conſequently ſelfiſh; and whilſt lazy friars are driven out of their cells as ſtagnate bodies that corrupt ſociety, it may admit of a doubt whether large work-ſhops do not contain men equally tending to impede that gradual progreſs of improvement, which leads to the perfection of reaſon, and the eſtabliſhment of rational equality.

'The deprivation of natural, equal, civil and political rights, reduced the moſt cunning of the lower orders to practiſe fraud, and the reſt to habits of ſtealing, audacious robberies, and murders. And why? becauſe the rich and poor were ſeparated into bands of tyrants and ſlaves, and the retaliation of ſlaves is always terrible. In ſhort, every ſacred feeling, moral and divine, has been obliterated, and the dignity of man ſullied, by a ſyſtem of policy and juriſprudence as repugnant to reaſon, as at variance with humanity.

'The only excuſe that can be made for the ferocity of the Pariſians is then ſimply to obſerve, that they had not any confidence in the laws, which they had always found to be merely cobwebs to catch ſmall flies. Accuſtomed to be puniſhed themſelves for every trifle, and often for only being in the way of the rich, or their paraſites: when, in fact, had the Pariſians ſeen the execution of a noble, or prieſt, though convicted of crimes beyond the daring of vulgar minds?—When juſtice, or the law, is ſo partial, the day of retribution will come with the red ſky of vengeance, to confound the innocent with the guilty. The mob were barbarous beyond the tiger's cruelty: for how could they truſt a court that had ſo often deceived them, or expect to ſee it's agents puniſhed, when the ſame meaſures were purſuing?

'Let us caſt our eyes over the hiſtory of man, and we ſhall ſcarcely find a page that is not tarniſhed by ſome foul deed, or bloody tranſaction. Let us examine the catalogue of the vices of men in a ſavage ſtate, and contraſt them with thoſe of men civilized; we ſhall find, that a barbarian, conſidered as a moral being, is an angel, compared with the refined villain of artificial life. Let us inveſtigate the cauſes which have produced this degeneracy, and we ſhall diſcover, that they are thoſe unjuſt plans of government, which have been formed by peculiar circumſtances in every part of the globe.—Then let us coolly and impartially contemplate the improvements, which are gaining ground in the formation of principles of policy; and I flatter myſelf it will be allowed by every humane and conſiderate being, that a political ſyſtem more ſimple than has hitherto exiſted would effectually check thoſe aſpiring follies, which, by imitation, leading to vice, have baniſhed from governments the very ſhadow of juſtice and magnanimity.

'Thus had France grown up, and ſickened on the corruption of a ſtate diſeaſed. But, as in medicine there is a ſpecies of complaint in the bowels which works it's own cure, and, leaving the body healthy, gives an invigorated tone to the ſyſtem, ſo there is in politics: and whilſt the agitation of it's regeneration continues, the excrementitious humours exuding from the contaminated body will excite a general diſlike and contempt for the nation; and it is only the philoſophical eye, which looks into the nature and weighs the conſequences of human actions, that will be able to diſcern the cauſe which has produced ſo many dreadful effects.'

We muſt not cloſe this article without remarking that this publication affords many new proofs of the writer's ſuperior literary merit. The vigour of her imagination appears throughout the work in the metaphorical caſt of her language. Sometimes, indeed, her ſtyle is too figurative to be perfectly clear; and in a few inſtances the figures are improperly mixed, or allegorical alluſions are protracted to a tedious length: but the general effect is to give ſplendour and energy to the compoſition, and to render the performance highly intereſting and impreſſive.

In an advertiſement prefixed to this volume, the reader is informed that probably the work will be extended to two or three more volumes, a conſiderable part of which is already written.

T. VII. *Xenophon's Defence of the Athenian Democracy*; tranſlated
rom the Greek. With Notes and an Appendix, containing Ob-
ervations on the Democratic Part of the Britiſh Government, and
he exiſting Conſtitution of the Houſe of Commons. 8vo. pp.
06. 2s. 6d. Nicol. 1794.

ENOPHON, the generally reputed author of this work, ſeems
to have intended to ſay all that could be urged in favour,
t of democracy in general, but of the particular democracy
Athens. In doing this, he acted like our modern counſel-
s, who endeavour to put the beſt poſſible face on the cauſe
ich they undertake to ſupport, whatever opinion they them-
es may probably entertain of it. Thus Xenophon pleaded
cauſe of the democratic government eſtabliſhed by the
henians; though he was in his own mind and principles ſo
ermined an enemy to democracy, that he expreſsly declares
t a wiſh to live under any ſpecies of it is itſelf a proof of
evil diſpoſition. He therefore defends the meaſures adopted
the Athenians, on the ſole ground of their being well calcu-
d to preſerve that form of government which they had
ſen; 'a defence, (ſays the tranſlator,) that may be made
the contrivances of pickpockets and robbers.' Nothing is
ther from his thoughts than to aſſert that the Athenian form
government was calculated to promote the happineſs of the
ple, a due adminiſtration of juſtice in civil and criminal
tters, or to ſecure to individuals the full enjoyment of their
perty. On the contrary, he ſhews that the plunder of the
, and the ſacrifice of the great, were ſyſtematically adopted
the means of maintaining not merely the liberty but the
ver of the multitude; and that the mode of trying cauſes had
its object not ſo much a fair and impartial deciſion between
n and man, as the enriching of the city in the firſt inſtance
the influx of ſuitors, (all cauſes originating in any part of its
endencies being determinable at Athens and no where elſe,)
of the citizens in the ſecond inſtance, for their trouble of
ng as judges, the ſuitors being obliged to pay court to them,
to advance a certain fee to each judge for every cauſe tried
re him. One might be tempted, from this view of the
ect, to ſuſpect that Xenophon was not in earneſt, and that
defence was mere irony: but this is by no means the caſe.
is ſerious throughout; as ſerious as that man ought to be, who
ld undertake to prove that, waving all conſideration of juſtice
humanity, the ſyſtem in Turkey, which would not bear a
ther near the throne, but ſacrificed the collateral relations of
reigning ſultan to the ſecurity of his children, was the beſt
ulated to ſecure the deſcent of monarchy in a *direct* line,
to tranſmit the ſceptre of the father to his own deſcendant.

So it undoubtedly was: but at the ſame time ſuch a defence, though not ironical, ought to be conſidered as the ſevereſt ſatire; for reaſon will not allow that inhumanity ſhould uſurp the place of mercy; nor that the diſſolution of the tendereſt bonds of nature ſhould be conſidered as a leſs fatal calamity to ſociety than a collateral deſcent of the crown: no more will it allow that any government can be excuſable which founds its judicial deciſions on any other rules than thoſe which eternal juſtice has laid down; or has any other views in ſuch caſes than the adjudication of right, and the benefit of the community at large ariſing from precedent and example. It would be a perverſion of juſtice to make the adminiſtration of it ſubſervient to the intereſt of the judges, or of any claſs of the ſociety.

With reſpect to the Athenian and Britiſh conſtitutions, they differ ſo widely, that one might be at a loſs to conceive how it could occur to any man to bring them into the ſame point of view, except it were for the purpoſe of ſhewing how oppoſite they were to each other, how greatly the latter ought to be preferred to the former, and in how ſuperior a degree it is ſuited to the inſular ſituation of Great Britain; a ſituation which Xenophon lamented that his country did not enjoy, as it would have ſecured it from ſudden invaſions, and have enabled it to acquire the dominion of the ſea, and to be the general commercial carrier of the world. Much of this, indeed, is done by the author of the appendix, which we have peruſed with great attention, and certainly with no leſs pleaſure: he is evidently a diſpaſſionate reaſoner, above the narrow conſideration of party, and apparently animated with a deſire to preſerve the conſtitution, not through any ſuperſtitious regard for antiquity, but as the moſt effectual medium of happineſs to the people. Almoſt throughout he led our feelings and our judgment captive to his powers of reaſoning, to his elegance of language, and to his manlineſs of ſentiment. We felt ourſelves diſpoſed in ſome inſtances to differ from him, but even then we were obliged to confeſs that he argued with ingenuity and candour. One thing ſtruck us as very clearly made out, that no general ſyſtem of government can be laid down ſuited to every country in the world; and that the forms and powers of government muſt bend to circumſtances, and be adapted to the ſituation of the people with reſpect to their neighbours: ſo that it may be morally neceſſary that it ſhould vary with times and ſeaſons.

That our author thoroughly underſtands his ſubject, and that he is a ſincere Britiſh conſtitutionaliſt, anxious to maintain the reſpective rights of the crown and of the ſubject, and to guard, as much as he can, againſt the poſſibility of ſacrificing one to the other, the following extract will ſerve to ſhew:

'In forming the theory of a mixed government, it is not difficult to lay down plans for checking the authority of a monarch, or an ariſtocratical ſenate; but how to create a democratic part of the legiſlature, and give it a proper ſhare of power, without making it all-powerful, without enabling it, on the firſt murmur of popular diſcontent, to ſweep away every barrier that could be oppoſed to its force, is a difficulty that appears unſurmountable. No theory that my reaſon, or even my imagination can form, will reach it. To place the ſword of reſiſtance ſo much in the power of the people as to be ſufficiently within their reach when their rights are invaded, or even threatened ſeriouſly; and yet to place it ſo out of their immediate graſp, as not to be ready for murder or ſuicide, during the temporary paroxyſms of popular fury, is a ſyſtem ſo impoſſible to plan, or even to conceive, that every ſober legiſlator reaſoning *a priori*, muſt either abandon it as impracticable, or lament, if it could be obtained at all, the impoſſibility of its duration. And yet this invaluable end is attained, in the Engliſh government, by the Houſe of Commons, as it is now conſtituted, imperfect as its conſtitution may appear.

'But here the theoretic objector, on the principles I have juſt mentioned, exclaims, 'if an imperfect repreſentation does ſo much, what would a perfect and complete one do?' certainly not what the preſent does. The effect muſt be different; the queſtion is, whether it would be better; or whether it may not be, from the apparent inequality of the repreſentation of the people in the Britiſh Houſe of Commons, that this ſingular and deſirable effect has been produced.'

With reſpect to the idea of univerſal ſuffrage, he thus expreſſes himſelf:

'An equal, and general repreſentation of the people, can only be eſtabliſhed on one of theſe two principles. Either every perſon, without diſtinction of rank or property, muſt have a vote in the choice of repreſentatives; or only all perſons of a certain deſcription, or who are poſſeſſed of a certain degree of property. The firſt muſt open a wide door to venality and influence; for when the immediate furor of fancied equality, and real confuſion and plunder, which muſt attend the ſudden attainment of authority by the multitude, ſhould ſubſide, the indigent muſt be under the influence of thoſe who employ, or thoſe who will bribe them. The ſecond would draw ſo marked a line between the electors and the non-electors, as would almoſt amount to that between (I will not ſay freemen, but) maſters and ſlaves. Any attempt to obviate the firſt objection, by intermediate ſtages of election, like the plan in Hume's IDEA OF A PERFECT COMMON-WEALTH, (ſomething reſembling which was adopted in France,) would be attended with more ſerious ill conſequences; ſince by taking away all immediate connection between the people at large and the legiſlative aſſembly of repreſentatives, it would entirely deſtroy the reſponſibility of the latter.'

On the inequality of repreſentation, which allows not the city of Weſtminſter, for inſtance, nor any great commercial city, a right of ſending more members to parliament than the moſt inſignificant borough—theſe are his ſentiments:

'In regard to very large towns, ſuch as Briſtol, Liverpool, and above all, the metropolis; however defective their repreſentation may ſeem, it is amply rectified by the general weight of the monied intereſt in the country, and by the number of opulent merchants and bankers, who though they may reſide there, are returned by other ſmaller cities and towns, and ſometimes even by counties. Whoever will examine the liſt of the Houſe of Commons, with reſpect to this particular, will not heſitate to pronounce that the metropolis, compriſing the cities of London and Weſtminſter, has its full ſhare of the repreſentation of the people of Great Britain.'

Towards the concluſion of this very able defence of the Britiſh conſtitution, the author of the appendix enters on the ſubject of rotten boroughs, and the doctrine of equality. He allows that the exiſtence of the former cannot be defended for a moment, on any theory founded on the notion of a perfect repreſentation; yet he thinks it poſſible that their removal might be attended with ſerious evil. With reſpect to the latter, we refer to the book.

ART. VIII. Mr. BENTHAM's *Introduction to the Principles of Morals and Legiſlation.*

[*Article concluded: ſee Review for March, p.* 305.]

WE have ſeen, in our laſt Review, in what manner Mr. B. has explained his own principle of morals and legiſlation. He proceeds to obſerve that, if this be a right principle by which we may be governed, and in all caſes, all other principles muſt neceſſarily be wrong; and to prove them ſo, there needs no more, he adds, than juſt to ſhew them to be what they are, that is, principles of which the dictates are in ſome point or other different from the principle of utility. Accordingly he goes on to ſtate, (which, he ſays, is to confute,) the principles which are adverſe to that of utility. Theſe he divides into, 1ſt, the *aſcetic* principle—which, he ſays, approves of actions as far as they tend to diminiſh happineſs, and diſapproves of them as far as they tend to augment it; which is the principle that has been adopted by the ambitious pride and vanity of ſtoical philoſophy, eager for diſtinction above the vulgar,—and by the abject apprehenſions of ſuperſtitious devotion, crouching under the dread of a mercileſs and malignant creator: 2dly, the principle of *ſympathy* and *antipathy*; by which is meant that principle which approves or diſapproves of certain actions, not on account of their tending to augment the happineſs, nor yet becauſe of their tendency to diminiſh the happineſs, of the party whoſe intereſt is in queſtion, but merely becauſe a man finds himſelf diſpoſed to approve or diſapprove of them: holding up that approbation or diſapprobation as a ſufficient reaſon for itſelf, and diſclaiming the neceſſity of looking out for any extrinſic ground: 3dly, the '*theological* principle, which profeſſes to recur for the ſtandard of right and wrong to the will of God: though this laſt, ſays Mr. Bentham, is not in fact a diſtinct principle, but is nothing more nor leſs than one or other of the two former principles, or the principle of utility, preſenting itſelf under another ſhape.

From the principle of ſympathy and antipathy, ſays Mr. Bentham, have flowed the various ſyſtems that have been formed concerning the ſtandard of right and wrong. 'One account,' he adds, 'may ſerve for all of them. They conſiſt all of them in ſo many contrivances for avoiding the obligation of appealing to any external ſtandard, and for prevailing upon the reader to accept of the author's ſentiment or opinion as a reaſon for itſelf.' Of theſe different ſyſtems Mr. B. thus ſpeaks:

> 'It is curious enough to obſerve the variety of inventions men have hit upon, and the variety of phraſes they have brought forward, in order to conceal from the world, and, if poſſible, from themſelves, this very general and therefore very pardonable ſelf-ſufficiency.
>
> '1. One man ſays, he has a thing made on purpoſe to tell him what is right and what is wrong; and that it is called a *moral ſenſe*: and then he goes to work at his eaſe, and ſays, ſuch a thing is right, and ſuch a thing is wrong—why? "becauſe my moral ſenſe tells me it is."
>
> '2. Another man comes and alters the phraſe: leaving out *moral*, and putting in *common*, in the room of it. He then tells you, that his common ſenſe teaches him what is right and wrong, as ſurely as the other's moral ſenſe did: meaning by common ſenſe, a ſenſe of ſome kind or other, which, he ſays, is poſſeſſed by all mankind; the ſenſe of thoſe, whoſe ſenſe is not the ſame as the author's, being ſtruck out of the account as not worth taking. This contrivance does better than the other; for a moral ſenſe, being a new thing, a man may feel about him a good while without being able to find it out: but common ſenſe is as old as the creation; and there is no man but would be aſhamed to be thought not to have as much of it as his neighbours. It has another great advantage: by appearing to ſhare power, it leſſens envy: for when a man gets up upon this ground, in order to anathematize thoſe who differ from him, it is not by a *ſic volo ſic jubeo*, but by a *velitis jubeatis*.
>
> '3. Another man comes, and ſays, that as to a moral ſenſe indeed, he cannot find that he has any ſuch thing: that however he has an *underſtanding*, which will do quite as well. This underſtanding, he ſays, is the ſtandard of right and wrong: it tells him ſo and ſo. All good and wiſe men underſtand as he does: if other men's underſtandings differ in any point from his, ſo much the worſe for them: it is a ſure ſign they are either defective or corrupt.
>
> '4. Another man ſays, that there is an eternal and immutable Rule of Right: that that rule of right dictates ſo and ſo: and then he begins giving you his ſentiments upon any thing that comes uppermoſt:

and theſe ſentiments (you are to take for granted) are ſo many branches of the eternal rule of right.

‘ 5. Another man, or perhaps the ſame man (it's no matter) ſays, that there are certain practices conformable, and others repugnant, to the Fitneſs of Things; and then he tells you, at his leiſure, what practices are conformable and what repugnant: juſt as he happens to like a practice or diſlike it.

‘ 6. A great multitude of people are continually talking of the Law of Nature; and then they go on giving you their ſentiments about what is right and what is wrong: and theſe ſentiments, you are to underſtand, are ſo many chapters and ſections of the Law of Nature.

‘ 7. Inſtead of the phraſe, Law of Nature, you have ſometimes, Law of Reaſon, Right Reaſon, Natural Juſtice, Natural Equity, Good Order. Any of them will do equally well. This latter is moſt uſed in politics. The three laſt are much more tolerable than the others, becauſe they do not very explicitly claim to be any thing more than phraſes: they inſiſt but feebly upon the being looked upon as ſo many poſitive ſtandards of themſelves, and ſeem content to be taken, upon occaſion, for phraſes expreſſive of the conformity of the thing in queſtion to the proper ſtandard, whatever that may be. On moſt occaſions, however, it will be better to ſay *utility*: *utility* is clearer, as referring more explicitly to pain and pleaſure.

‘ 8. We have one philoſopher, who ſays, there is no harm in any thing in the world but in telling a lie: and that if, for example, you were to murder your own father, this would only be a particular way of ſaying, he was not your father. Of courſe, when this philoſopher ſees any thing that he does not like, he ſays, it is a particular way of telling a lie. It is ſaying, that the act ought to be done, or may be done, when, *in truth*, it ought not to be done.

‘ 9. The faireſt and openeſt of them all is that ſort of man who ſpeaks out, and ſays, I am of the number of the Elect; now God himſelf takes care to inform the Elect what is right: and that with ſo good effect, that let them ſtrive ever ſo, they cannot help not only knowing it but practiſing it. If therefore a man wants to know what is right and what is wrong, he has nothing to do but to come to me.

‘ It is upon the principle of antipathy that ſuch and ſuch acts are often reprobated on the ſcore of their being *unnatural*: the practice of expoſing children, eſtabliſhed among the Greeks and Romans, was an unnatural practice. Unnatural, when it means any thing, means unfrequent: and there it means ſomething; although nothing to the preſent purpoſe. But here it means no ſuch thing: for the frequency of ſuch acts is perhaps the great complaint. It therefore means nothing; nothing, I mean, which there is in the act itſelf. All it can ſerve to expreſs is, the diſpoſition of the perſon who is talking of it: the diſpoſition he is in to be angry at the thoughts of it. Does it merit his anger? Very likely it may: but whether it does or no is a queſtion, which, to be anſwered rightly, can only be anſwered upon the principle of utility.

‘‘ Unnatural, is as good a word as moral ſenſe, or common ſenſe; and would be as good a foundation for a ſyſtem. Such an act is unnatural; that is, repugnant to nature: for I do not like to practiſe it;

and, conſequently, do not practiſe it. It is therefore repugnant to what ought to be the nature of every body elſe.

'The miſchief common to all theſe ways of thinking and arguing (which, in truth, as we have ſeen, are but one and the ſame method, couched in different forms of words) is their ſerving as a cloak, and pretence, and aliment, to deſpotiſm; if not a deſpotiſm in practice, a deſpotiſm however in diſpoſition: which is but too apt, when pretence and power offer, to ſhew itſelf in practice. The conſequence is, that with intentions very commonly of the pureſt kind, a man becomes a torment either to himſelf or his fellow-creatures. If he be of the melancholy caſt, he ſits in ſilent grief, bewailing their blindneſs and depravity: if of the iraſcible, he declaims with fury and virulence againſt all who differ from him; blowing up the coals of fanaticiſm, and branding with the charge of corruption and inſincerity, every man who does not think, or profeſs to think, as he does.

'If ſuch a man happens to poſſeſs the advantages of ſtile, his book may do a conſiderable deal of miſchief before the nothingneſs of it is underſtood.

'Theſe principles, if ſuch they can be called, it is more frequent to ſee applied to morals than to politics: but their influence extends itſelf to both. In politics, as well as morals, a man will be at leaſt equally glad of a pretence for deciding any queſtion in the manner that beſt pleaſes him, without the trouble of enquiry. If a man is an infallible judge of what is right and wrong in the actions of private individuals, why not in the meaſures to be obſerved by public men in the direction of ſuch actions of thoſe individuals? accordingly (not to mention other chimæras) I have more than once known the pretended law of nature ſet up in legiſlative debates, in oppoſition to arguments derived from the principle of utility.

"But is it never, then, from any other conſiderations than thoſe of utility, that we derive our notions of right and wrong?" I do not know: I do not care. Whether a moral ſentiment can be originally conceived from any other ſource than a view of utility, is one queſtion: whether upon examination and reflection it can, in point of fact, be actually perſiſted in and juſtified on any other ground, by a perſon reflecting within himſelf, is another: whether in point of right it can properly be juſtified on any other ground, by a perſon addreſſing himſelf to the community, is a third. The two firſt are queſtions of ſpeculation: it matters not, comparatively ſpeaking, how they are decided. The laſt is a queſtion of practice: the deciſion of it is of as much importance as that of any can be.

"I feel in myſelf," ſay you, "a diſpoſition to approve of ſuch or ſuch an action in a moral view: but this is not owing to any notions I have of its being a uſeful one to the community. I don't pretend to know whether it be an uſeful one or not: it may be, for aught I know, a miſchievous one." "But is it then," ſay I, "a miſchievous one? examine; and if you can make yourſelf ſenſible that it is ſo, then, if duty means any thing, that is, moral duty, it is your *duty* at leaſt to abſtain from it: and more than that, if it is what lies in your power, and can be done without too great a ſacrifice, to endeavour to prevent it. It is not your cheriſhing the notion of it in your boſom, and giving it the name of virtue, that will excuſe you."

" I feel in myſelf," ſay you again, " a diſpoſition to deteſt ſuch or ſuch an action in a moral view; but this is not owing to any notions I have of its being a miſchievous one to the community. I do not pretend to know whether it be a miſchievous one or not: it may be not a miſchievous one: it may be, for aught I know, an uſeful one."— " May it indeed," ſay I, " an uſeful one? but let me tell you then, that unleſs duty, and right and wrong, be juſt what you pleaſe to make them, if it really be not a miſchievous one, and any body has a mind to do it, it is no duty of your's, but, on the contrary, it would be very wrong in you, to take upon you to prevent him: deteſt it within yourſelf as much as you pleaſe; that may be a very good reaſon (unleſs it be alſo a uſeful one) for your not doing it yourſelf: but if you go about, by word or deed, to do any thing to hinder him, or make him ſuffer for it, it is you, and not he, that have done wrong: it is not your ſetting yourſelf to blame his conduct, or branding it with the name of vice, that will make him culpable, or you blameleſs. Therefore, if you can make yourſelf content that he ſhall be of one mind, and you of another, about that matter, and ſo continue, it is well: but if nothing will ſerve you, but that you and he muſt needs be of the ſame mind, I'll tell you what you have to do: it is for you to get the better of your antipathy, not for him to truckle to it."

As, on the principle of utility, happineſs is the ſole end and object both of morals and of legiſlation, and as pleaſure and pain are the means of producing that happineſs, Mr. Bentham takes a view of theſe as efficient cauſes, and inquires into their ſeveral ſanctions or ſources, the method of eſtimating the value of a lot of pleaſure or pain, the various kinds of pleaſure and pain, and the circumſtances influencing ſenſibility.

Mr. Bentham next conſiders the nature of human actions in general, and ſeveral circumſtances attending them, particularly thoſe of intention and conſciouſneſs, and points out with much preciſion the various ways in which an act may be intentional. The words good and bad intention, he adds, are commonly uſed with great laxity and inaccuracy.

' It is frequent to hear men ſpeak of a good intention, of a bad intention; of the goodneſs and badneſs of a man's intention: a circumſtance on which great ſtreſs is generally laid. It is indeed of no ſmall importance, when properly underſtood: but the import of it is to the laſt degree ambiguous and obſcure. Strictly ſpeaking, nothing can be ſaid to be good or bad, but either in itſelf; which is the caſe only with pain or pleaſure: or on account of its effects; which is the caſe only with things that are the cauſes or preventives of pain and pleaſure. But in a figurative and leſs proper way of ſpeech, a thing may alſo be ſtiled good or bad, in conſideration of its cauſe. Now the effects of an intention to do ſuch or ſuch an act, are the ſame objects which we have been ſpeaking of under the appellation of its *conſequences*: and the cauſes of intention are called *motives*. A man's intention then on any occaſion may be ſtiled good or bad, with reference either to the conſequences of the act, or with reference to his motives. If it be deemed good or bad in any ſenſe, it muſt be either becauſe it is deemed to be productive of good or of bad conſequences, or becauſe it is deemed to originate from a good or from a bad motive. But the goodneſs or badneſs of the conſequences depend upon the circumſtances. Now the circumſtances are no objects of the intention. A man intends the act: and by his intention produces the act: but as to the circumſtances he does not intend *them:* he does not, inaſmuch as they are circumſtances of it, produce them. If by accident there be a few which he has been inſtrumental in producing, it has been by former intentions, directed to former acts, productive of thoſe circumſtances as the conſequences: at the time in queſtion he takes them as he finds them. Acts, with their conſequences, are objects of the will as well as of the underſtanding: circumſtances, as ſuch, are objects of the underſtanding only. All he can do with theſe, as ſuch, is to know or not to know them: in other words, to be conſcious of them, or not conſcious. To the title of Conſciouſneſs belongs what is to be ſaid of the goodneſs or badneſs of a man's intention, as reſulting from the conſequences of the act: and to the head of Motives, what is to be ſaid of his intention, as reſulting from the motive.'

Of motives, too, he obſerves that none are either conſtantly good or conſtantly bad. After having pointed out ſeveral kinds of motives and the connection between them, he ſays:

' In all this chain of motives, the principal or original link ſeems to be the laſt internal motive in proſpect: it is to this that all the other motives in proſpect owe their materiality: and the immediately acting motive its exiſtence. This motive in proſpect, we ſee, is always ſome pleaſure, or ſome pain: ſome pleaſure, which the act in queſtion is expected to be a means of continuing or producing: ſome pain, which it is expected to be a means of diſcontinuing or preventing. A motive is ſubſtantially nothing more than pleaſure or pain, operating in a certain manner.

' Now pleaſure is *in itſelf* a good: nay, even ſetting aſide immunity from pain, the only good: pain is in itſelf an evil; and indeed, without exception, the only evil: or elſe the words good and evil have no meaning. And this is alike true of every ſort of pain, and of every ſort of pleaſure. It follows, therefore, immediately and inconteſtibly, that *there is no ſuch thing as any ſort of motive that is in itſelf a bad one*[*].

' It is common, however, to ſpeak of actions as proceeding from *good* or from *bad* motives: in which caſe the motives meant are ſuch as are internal. The expreſſion is far from being an accurate one: and as it is apt to occur in the conſideration of almoſt every kind of offence, it will be requiſite to ſettle the preciſe meaning of it, and obſerve how far it quadrates with the truth of things.

' [*] Let a man's motive be ill-will; call it even malice, envy, cruelty: it is ſtill a kind of pleaſure that is his motive: the pleaſure he takes at the thoughts of the pain which he ſees, or expects to ſee, his adverſary undergo. Now even this wretched pleaſure, taken by itſelf, is good: it may be faint; it may be ſhort: it muſt at any rate be impure: yet while it laſts, and before any bad conſequences arrive, it is as good as any other that is not more intenſe. See ch. iv. [Value.]'

'With reſpect to goodneſs and badneſs, as it is with every thing elſe that is not itſelf either pain or pleaſure, ſo is it with motives. If they are good or bad, it is only on account of their effects: good, on account of their tendency to produce pleaſure, or avert pain: bad, on account of their tendency to produce pain, or avert pleaſure. Now the caſe is, that from one and the ſame motive, and from every kind of motive, may proceed actions that are good, others that are bad, and others that are indifferent.'

This Mr. B. proceeds to ſhew with reſpect to the different kinds of motives, as they correſpond to the ſeveral kinds of pleaſure and pain which he had enumerated in a preceding chapter of this introduction. We will ſelect a few of his examples:

'To the pleaſures of the taſte or palate correſponds a motive, which in a neutral ſenſe having received no name that can ſerve to expreſs it in all caſes, can only be termed, by circumlocution, the love of the pleaſures of the palate. In particular caſes it is ſtiled hunger: in others, thirſt*. The love of good cheer expreſſes this motive, but ſeems to go beyond: intimating, that the pleaſure is to be partaken of in company, and involving a kind of ſympathy. In a bad ſenſe, it is ſtiled in ſome caſes greedineſs, voraciouſneſs, gluttony: in others, principally when applied to children, liquoriſhneſs. It may in ſome caſes alſo be repreſented by the word daintineſs. Name uſed in a good ſenſe, it has none.

'1. A boy, who does not want for victuals, ſteals a cake out of a paſtry-cook's ſhop, and eats it. In this caſe his motive will be univerſally deemed a bad one: and if it be aſked what it is, it may be anſwered, perhaps, liquoriſhneſs. 2. A boy buys a cake out of a paſtry-cook's ſhop, and eats it. In this caſe his motive can ſcarcely be looked upon as either good or bad, unleſs his maſter ſhould be out of humour with him; and then, perhaps, he may call it liquoriſhneſs, as before. In both caſes, however, his motive is the ſame. It is neither more nor leſs than the motive correſponding to the pleaſures of the palate †.'—

'To the pleaſures of curioſity correſponds the motive known by the ſame name: and which may be otherwiſe called the love of novelty, or the love of experiment; and, on particular occaſions, ſport, and ſometimes play.

'1. A boy, in order to divert himſelf, reads an improving book: the motive is accounted, perhaps, a good one; at any rate not a bad

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'* Hunger and thirſt, conſidered in the light of motives, import not ſo much the deſire of a particular kind of pleaſure, as the deſire of removing a poſitive kind of pain. They do not extend to the deſire of that kind of pleaſure which depends on the choice of foods and liquors.'

'† It will not be worth while, in every caſe, to give an inſtance in which the action may be indifferent: if good as well as bad actions may reſult from the ſame motive, it is eaſy to conceive, that ſo alſo may indifferent.'

one. 2. He ſets his top a ſpinning: the motive is deemed, at any rate, not a bad one. 3. He lets looſe a mad ox among a crowd: his motive is now, perhaps, termed an abominable one. Yet in all three caſes the motive may be the very ſame: it may be neither more nor leſs than curioſity.'—

'To the pleaſures of the moral ſanction, or, as they may otherwiſe be called, the pleaſures of a good name, correſponds a motive which, in a neutral ſenſe, has ſcarcely yet obtained any adequate appellative. It may be ſtiled, the love of reputation. It is nearly related to the motive laſt preceding: being neither more nor leſs than the deſire of ingratiating one's ſelf with, or, as in this caſe we ſhould rather ſay, of recommending one's ſelf to, the world at large. In a good ſenſe, it is termed honour, or the ſenſe of honour: or rather, the word honour is introduced ſomehow or other upon the occaſion of its being brought to view: for in ſtrictneſs the word honour is put rather to ſignify that imaginary object, which a man is ſpoken of as poſſeſſing upon the occaſion of his obtaining a conſpicuous ſhare of the pleaſures that are in queſtion. In particular caſes, it is ſtiled the love of glory. In a bad ſenſe, it is ſtiled, in ſome caſes, falſe honour; in others, pride; in others, vanity. In a ſenſe not decidedly bad, but rather bad than otherwiſe, ambition. In an indifferent ſenſe, in ſome caſes, the love of fame: in others, the ſenſe of ſhame. And, as the pleaſures belonging to the moral ſanction run undiſtinguiſhably into the pains derived from the ſame ſource, it may alſo be ſtiled, in ſome caſes, the fear of diſhonour, the fear of diſgrace, the fear of infamy, the fear of ignominy, or the fear of ſhame.

'1. You have received an affront from a man: according to the cuſtom of the country, in order, on the one hand, to ſave yourſelf from the ſhame of being thought to bear it patiently; on the other hand, to obtain the reputation of courage; you challenge him to fight with mortal weapons. In this caſe your motive will by ſome people be accounted laudable, and ſtiled honour: by others it will be accounted blameable, and theſe, if they call it honour, will prefix an epithet of improbation to it, and call it falſe honour. 2. In order to obtain a poſt of rank and dignity, and thereby to encreaſe the reſpects paid you by the public, you bribe the electors who are to confer it, or the judge before whom the title to it is in diſpute. In this caſe your motive is commonly accounted corrupt and abominable, and is ſtiled, perhaps, by ſome ſuch name as diſhoneſt or corrupt ambition, as there is no ſingle name for it. 3. In order to obtain the good-will of the public, you beſtow a large ſum in works of private charity or public utility. In this caſe people will be apt not to agree about your motive. Your enemies will put a bad colour upon it, and call it oſtentation: your friends, to ſave you from this reproach, will chooſe to impute your conduct not to this motive but to ſome other: ſuch as that of charity (the denomination in this caſe given to private ſympathy) or that of public ſpirit. 4. A king, for the ſake of gaining the admiration annexed to the name of conqueror (we will ſuppoſe power and reſentment out of the queſtion) engages his kingdom in a bloody war. His motive, by the multitude (whoſe ſympathy for millions is eaſily overborn by the pleaſure which their imagination finds in gaping at any novelty they obſerve in the conduct of a ſingle perſon) is deemed an admirable one. Men of feeling and reflection, who diſapprove of the dominion exerciſed by this motive on this occaſion, without always perceiving that it is the ſame motive which in other inſtances meets with their approbation, deem it an abominable one; and becauſe the multitude, who are the manufacturers of language, have not given them a ſimple name to call it by, they will call it by ſome ſuch compound name as the love of ſalſe glory or ſalſe ambition. Yet in all four caſes the motive is the ſame: it is neither more nor leſs than the love of reputation.'

After many more inſtances of a ſimilar kind, Mr. B. proceeds to the conſideration of human diſpoſitions and of the conſequences of miſchievous actions; and this leads him gradually from the theory of morals to the diſcuſſion of ſome topics which more immediately concern the ſubject of legiſlation, and eſpecially that branch of it which relates to the buſineſs of penal juriſprudence. Here he takes a general view of the caſes unmeet for puniſhment; adjuſts the proportion between puniſhments and offences; inveſtigates what are the properties that ought to be found in a lot of puniſhment; and in a very long and elaborate chapter attempts a methodical arrangement and diſtribution of the various kinds of offences into their ſeveral claſſes and ſubdiviſions. The introduction concludes with an inquiry into a topic which cauſed the original ſuſpenſion, the ſubſequent alteration, and at laſt the unfiniſhed complexion of the preſent work, viz. the limits of the penal branch of juriſprudence, and its diſtinction and ſeparation from the other branches of the law.

Greatly to our own ſatisfaction, and to the author's credit, could we multiply our extracts from almoſt every chapter of this introduction: but, confined as we are to ſtated limits, the ſelections which we have already made muſt ſuffice;—and indeed they cannot fail to give the reader deciſive proofs of that deep thought, acute diſtinction, and extenſive inquiry, which he will find more amply diſplayed in the work at large. Highly, however, as we rate the author's powers, and valuable as we deem his labours, we are not blind to the imperfections of his work. Indeed he is not blind to them himſelf, but juſtly remarks that, as an introduction to the principles of morals, it ought to have treated of many other topics which belong to all the branches, or at leaſt to ſeveral of the branches, of moral ſcience, in common with thoſe which he has here conſidered; and as an introduction to the principles of legiſlation, it ought to have been more general, and to have treated rather of matters belonging to civil juriſprudence, which is the genus, than of penal juriſprudence, which is but the ſpecies. Theſe and ſome other imperfections, which the author acknowledges, are, we think, the conſequence of his not ſufficiently confining his reſearches within narrower limits, and ſuffering himſelf to take too wide a range into the fields of ſcience. Should he proſecute his inquiries on the uncommonly extenſive ſcale which he has marked out in his preface, we fear that the ſame cauſe will to a greater degree produce the ſame effect: but notwithſtanding that want of well-defined method and accurate preciſion which at once ſupply all that is neceſſary and retrench whatever is ſuperfluous— a want which is unavoidable, and to be expected, in plans of ſuch unbounded extent— we are ſatisfied that Mr. Bentham's deſigns, ſhould they be executed, will contain, like the preſent work, much that will be highly deſerving of the ſerious and deliberate attention of all who would wiſh to make a thorough and profound inquiry into thoſe branches of knowlege, on which Mr. B. has choſen to exert his abilities.

Art. IX. *Curioſities of Literature.* Vol. II. A new Edition; with large Additions and Improvements. 8vo. pp. 583. 7s. 6d. Boards. Murray. 1794.

When we examined the firſt edition of this work, though we manifeſted no partiality by *general* and *indiſcriminate* approbation, yet the length of our article, in which the acid of cenſure was ſoftened by the ſaccharum of praiſe, may convince the author that neither contempt nor denunciation was in our thoughts. The public muſt be the ultimate judge of the merit of a book, after all that critics can ſay, or that the author may feel. We have been too long acquainted with human nature, and with the partiality of literary parents for their offspring, to expect that any thing ſhort of admiration will ſatisfy them.

> ——— ——— ——— *Strabonem*
> *Appellat pætum pater; et pullum, malè parvus*
> *Si cui filius eſt.*

After having commended the author's diligence, therefore, we ſhall proceed, without a *reviſion* of our ſentence, to mention the additions which this work has received in its *regeneration*.

Under the head of *literary follies*, we have ſeveral ridiculous *addenda*; and though there be no lack of them at preſent, yet thoſe of our forefathers, being of a different kind from the follies in vogue, will amuſe without involving us in the diſgrace.

At p. 11, where the following line from the Duke of Buckingham's "Eſſay on Poetry" is quoted,

> "Nature's chief maſter-piece is writing well,"

we could not help reflecting that, if the noble author had publiſhed this poem ſince we aſſumed the privilege of analyzing the productions of the pen, we ſhould have begged of his Grace to inform us when *nature* produced a book? and whether forming letters, and compoſing verſes, be not equally *works* of art?

In p. 51, in the article relative to *literary blunders*, we were a little ſurpriſed in peruſing the following paſſage:

‘ Furetière, in his Dictionary, has theſe verſes at the word *mariage:*

“ *Boire et manger, coucher enſemble,*
C'eſt mariage, ce me ſemble.”

‘ which ſomebody tranſlates *very well:*

“ Meat, drink, and bed, in concert *taken,*
Is marriage, or I'm much *miſtaken.*”

Though the French allow *enſemble* and *me ſemble* to be rhymes, we can hardly agree with Mr. d'Iſraeli (unleſs *miſtaken* were made to rhyme with *taken* in ſport,) that Mr. Somebody tranſlates *very well.* It has long ſince been remarked that “ the healer is as bad as the ſtealer ;”—and it may with equal truth be ſaid that to approve bad writing is as blameable as to produce it :—but a more indiſputable axiom ſays that “ notes upon nonſenſe are worſe than the text :”—we therefore proceed to p. 131, where *Dr. Warton* ſhould have been *T. Warton*, the late laureat.

In addition to the article *Arioſto* and *Taſſo*, we have the following definitive ſentence of the great French critic:

‘ Boileau, ſome time before his death, was aſked by a critic, if he had repented of his celebrated deciſion concerning the merits of Taſſo, whom ſome Italians had compared with thoſe of Virgil? This had awakened the vengeance of Boileau, who hurled his bolts at the violators of claſſical majeſty. It is ſuppoſed that he was ignorant of the Italian language; no poſitive marks of his knowledge can be traced in his works; I find one or two quotations, but when an author quotes from another language, it does not prove his knowledge of that language. By ſome expreſſions uſed by Boileau in the following anſwer, which he made to the critic, one may be led to think he was not ignorant of the Italian.

“ I have” (he anſwered) “ ſo little changed my opinion, that in a *re-peruſal* lately of Taſſo, I was ſorry that I had not more amply explained myſelf on this ſubject in ſome of my reflections on Longinus. I ſhould have begun by acknowledging that Taſſo had a ſublime genius, of great compaſs, with happy diſpoſitions for the higher poetry. But when I came to the uſe he made of his talents, I ſhould have ſhewn that judicious diſcernment rarely prevailed in his works. That in the greater part of his narrations, he attached himſelf to the agreeable oftener than to the juſt. That his deſcriptions are almoſt always overcharged with ſuperfluous ornaments. That in painting the ſtrongeſt paſſions, and in the midſt of the agitation they excite, frequently he degenerates into witticiſms, which ſuddenly deſtroy the pathetic. That he abounds with images of too florid a kind; affected turns; conceits

ceits and frivolous thoughts, which, far from being adapted to his Jeruſalem, could hardly be ſupportable in his Aminta. So that all this, oppoſed to the gravity, the ſobriety, the majeſty of Virgil, what is it, but tinſel compared with gold?"

'It muſt be acknowledged, that this paſſage, which is to be found in the Hiſtoire de l'Academie, t. ii. p. 276, may ſerve as an excellent commentary on our poet's well-known cenſure. The merits of Taſſo are exactly diſcriminated; and this particular criticiſm muſt be valuable to the lovers of poetry.'

The Italians, who probably underſtand Virgil as well as the natives of France, ſtill think differently. Metaſtaſio, whoſe claſſical taſte was exquiſite, in his riper years preferred Taſſo to Arioſto. He does not indeed compare him with Virgil; yet, though he ſaw in him ſome ſlight marks of human imperfection,—a few mean conceits, below the dignity of his own mind,—he thought that it would be a malignant and pedantic vanity to point out with ſeverity the little ſpots in ſo bright a luminary. National partiality may incline the Italians to overrate the merit of their epic poets: but the French, who have never produced a tolerable epic poem, except the Henriade, have always envied and depreciated the productions of Arioſto and Taſſo.—We ſhall, however, leave to the Italians the defence of their own bards. We ſcarcely think that the deciſion of any Engliſhman will terminate this diſpute; or even that concerning the merits of Bayle, which occaſioned an interminable controverſy between the Marquis d'Argens and Voltaire.

The addition to the article *Grammarian* contains information:

'Grammarian was a mere title of honour, beſtowed on excellent writers, as late as the ſixteenth century; for as Baillet obſerves, Saxo Grammaticus was thus called merely for the beauty of his ſtyle; and Thomas d'Averge, a Neapolitan lawyer, who lived in 1580, although he compoſed on no ſubject but what related to his profeſſion, is diſtinguiſhed by the title of Grammarian.'

In addition to the article *Bayle*, we find a reflection which we ſhall extract for the information of our readers, as we apprehend that the author wiſhes it to be well conſidered:

'Abridgers, compilers, and even tranſlators, in the preſent faſtidious age, are alike regarded with contempt; yet to form their works with ſkill requires an exertion of judgment, and frequently of taſte, of which their contemners appear to have no conception. It is the great misfortune of ſuch literary labours, that even when performed with ability, the learned will not be found to want them, and the unlearned want the diſcernment, which is neceſſary to give them a juſt value.'

This ſubject is again well touched in ſome intereſting additions to the article *on the cenſure of authors*:

'Criticiſm is certainly a great evil in the republic of letters, when a writer will not reſtrain the wantonneſs of wit, and the acrimony of malice,

malice. The decrees of criticiſm receive force from mildneſs, and grace from modeſty. A juſt opinion of a work may be conveyed to the public, without being accompanied by a bitter invective. When we perceive a critic cenſuring while he appears loath to cenſure, the poiſon he diſtils on the heart of the author is ſoftened by the balm with which it is mingled.'

To the article *poetical and grammatical deaths*, we have a very intereſting addition, in the pious and poetical exclamation of the admiable poet Metaſtaſio, 'a very ſhort time before his laſt moments.'

Some amuſing additions are made to the accounts of *Scarron*, *Corneille*, *Malherbe*, and *Longuerue*.

Thus far we have only pointed out ſome of the additions to that ſection of the work before us which relates to *Literature and Criticiſm*. We now proceed to *Hiſtorical Anecdotes*; and of theſe articles, the firſt conſiderable augmentation concerns James the Firſt, (p. 316) and is extracted from the preſent Lord Orford's Catalogue of Royal and Noble Authors; in which the frivolity of that prince's character, his pedantry, and his purſuits, have not been ſpared.

The next addition, which is very conſiderable, furniſhes particulars concerning the trial and execution of King *Charles the Firſt*. After this we have extracts from Sir Henry Wotton's life of the Duke of Buckingham;—and *piquant addenda* to the following articles:—*magical ſuperſtitions*—*fire-works*—*writing*—*relics*—*Engliſh hiſtory*—and *European manners*.

The third ſection, entitled *Miſcellanea*, is enlarged by additions to almoſt every article. On *painting*, we have ſome intelligent reflections, by Mr. Jackſon of Exeter; and an extract from a Tour on the Continent by Dr. Smith, which ſeems tinctured with ſeverity, on the colouring of our great painter, Sir Joſhua Reynolds. That the colours of ſome of his early pictures have faded, he did not himſelf deny: but, reſpecting his later works, this effect, we believe, has been taken for granted, and retailed, without proof. Sir Joſhua, ambitious of the brilliancy of colouring which he ſo much admired in the works of Rubens, was perpetually trying experiments, (without the leaſt knowlege in chemiſtry,) which ſometimes ſucceeded, but more frequently failed. Chemical knowlege ſeems as neceſſary in painting, for the mixture and permanence of colours, as in medicine, for aſcertaining the goodneſs and effects of drugs.

Conſiderable addition is made to the article *Entertaining Preachers*, from old French ſermons, which ſeem to have afforded the editor entertainment from the coarſe manner in which admonitions are given on ſubjects hardly decent at any ıe, but which decorum, as well as good taſte, now require to mentioned with the utmoſt delicacy.

After all the additions to this amuſing volume which we re already mentioned, we have ſtill ten or a dozen pages of *ienda*; and from theſe we ſhall ſelect the account of the nner in which the *Gondolieri* of Venice ſing the ſtanzas of aſſo, which we deem the beſt that has come to our know- e:

‘ It is well known that in Venice the gondoliers know by heart g paſſages from Arioſto and Taſſo, and are wont to ſing them in ir own melody. But this talent ſeems at preſent on the decline; at ſt, after taking ſome pains, I could find no more than two perſons o delivered to me in this way a paſſage from Taſſo.

‘ There are always two concerned, who alternately ſing the ſtro- es. We know the melody eventually by Rouſſeau, to whoſe ſongs is printed; it has properly no melodious movement, and is a ſort medium between the canto fermo and the canto figurato; it ap- aches to the former by recitativical declamation, and to the latter paſſages and courſe, by which one ſyllable is detained and embel- ıed.

‘ I entered a gondola by moonlight; one ſinger placed himſelf for- rds and the other aft, and thus proceeded to St. Georgio. One gan the ſong; when he had ended his ſtrophe, the other took the lay, and ſo continued the ſong alternately. Throughout e whole of it, the ſame notes invariably returned, but according to e ſubject matter of the ſtrophe, they laid a greater or a ſmaller eſs, ſometimes on one and ſometimes on another note, and indeed anged the enunciation of the whole ſtrophe, as the object of the em altered.

‘ On the whole, however, their ſounds were hoarſe and ſcreaming, ey ſeemed, in the manner of all rude uncivilized men, to make the cellency of their ſinging in force of voice; one ſeemed deſirous of nquering the other by the ſtrength of his lungs, and ſo far from ceiving delight, ſhut up as I was in the box of the gondola, from is ſcene, that I found myſelf in a very unpleaſant ſituation.

‘ My companion, to whom I communicated this circumſtance, ing very deſirous to keep up the credit of his countrymen, aſſured e, that this ſinging was very delightful when heard at a diſtance. ccordingly we got out upon the ſhore, leaving one of the ſingers in e gondola, while the other went to the diſtance of ſome hundred ces. They now began to ſing againſt one another, and I kept alking up and down between them both, ſo as always to leave him ho was to begin his part. I frequently ſtood ſtill and hearkened to e one and to the other.

‘ Here the ſcene was properly introduced. The ſtrong declamatory d as it were ſhrieking ſound met the ear from far, and called forth e attention; the quickly ſucceeding tranſitions, which neceſſarily re- uired to be ſung in a lower tone, ſeemed like plaintive ſtrains ſuc- eeding the vociferations of emotion or of pain. The other, who ſtened attentively, immediately began where the former left off, anſwering him in milder or more vehement notes, according as the purport of the ſtrophe required. The ſleepy canals, the lofty buildings, the ſplendor of the moon, the deep ſhadows of the few gondolas that moved like ſpirits hither and thither, increaſed the ſtriking peculiarity of the ſcene, and amidſt all theſe circumſtances, it was eaſy to confeſs the character of this wonderful harmony.

'It ſuits perfectly well with an idle ſolitary mariner, lying at length in his veſſel at reſt on one of theſe canals, waiting for his companys or for a fare, the tireſomeneſs of which ſituation is ſomewhat alleviated by the ſongs and poetical ſtories he has in memory. He often raiſes his voice as loud as he can, which extends itſelf to a vaſt diſtance over the tranquil mirror, and as all is ſtill around, he is as it were in a ſolitude in the midſt of a large and populous town. Here is no rattling of carriages, no noiſe of foot paſſengers, a ſilent gondola glides now and then by him, of which the ſplaſhings of the oars are ſcarcely to be heard.

'At a diſtance he hears another, perhaps utterly unknown to him. Melody and verſe immediately attach the two ſtrangers; he becomes the reſponſive echo to the former, and exerts himſelf to be heard as he had heard the other. By a tacit convention they alternate verſe for verſe; though the ſong ſhould laſt the whole night through, they entertain themſelves without fatigue; the hearers, who are paſſing between the two, take part in the amuſement.

'This vocal performance ſounds beſt at a great diſtance, and is then inexpreſſibly charming, as it only fulfils its deſign in the ſentiment of remoteneſs. It is plaintive, but not diſmal in its ſound, and at times it is ſcarcely poſſible to refrain from tears. My companion, who otherwiſe was not a very delicately organized perſon, ſaid quite unexpectedly: e ſingolare come quel canto inteneriſe, e molto più quando lo cantano meglio.

'I was told that the women of Libo, the long row of iſlands that divides the Adriatic from the Lagouns, particularly the women of the extreme diſtricts of Malamocca and Paleſtrina, ſing in like manner the works of Taſſo to theſe and ſimilar tunes.

'They have the cuſtom, when their huſbands are fiſhing out at ſea, to ſit along the ſhore in the evenings and vociferate theſe ſongs, and continue to do ſo with great violence, till each of them can diſtinguiſh the reſponſes of her own huſband at a diſtance.

'How much more delightful and more appropriate does this ſong ſhew itſelf here, than the call of a ſolitary perſon uttered far and wide, till another equally diſpoſed ſhall hear and anſwer him! It is the expreſſion of a vehement and hearty longing, which yet is every moment nearer to the happineſs of ſatisfaction.'

The above relation was preſented to Mr. d'Iſraeli by an ingenious gentleman, who extracted it from his travelling pocket-book.

Mr. D'Iſraeli has lately publiſhed an *Eſſay on the Literary Character*, which will be farther noticed in due time.

ART.

ART. X. *Obſervations on the Diſeaſe of the Hip-Joint*; to which are added, ſome Remarks on White Swellings of the Knee, the Caries of the Joint of the Wriſt, and other ſimilar Complaints; the whole illuſtrated by Caſes, and Engravings taken from the diſeaſed Parts. By Edward Ford, F. S. A. Surgeon to the Weſtminſter General Diſpenſary. 8vo. pp. 258. 10s. 6d. Boards. Dilly. 1794.

BY *the diſeaſe of the hip-joint*, peculiarly, though unſcientifically, ſo called, is meant an inflammatory affection, producing caries and ſuppuration, which is a frequent cauſe of incurable lameneſs, and ſometimes of a lingering death. It has generally been mentioned by authors in connexion with ſcrophulous diſeaſes, and has been conſidered as a particular inſtance of the effects of that conſtitutional malady. De Haen in his treatiſe *De Morbo Coxario*, and Petit in his work on diſeaſed bones, have alone expreſsly treated of it.

Mr. Ford properly begins with an exact deſcription of this diſeaſe, from its firſt gradual and ſcarcely marked approaches, to its moſt confirmed and final ſtate. Its firſt pathognomonic marks, he acquaints us, are a ſort of limping lameneſs ſcarcely diſcernible, and a weakneſs of the leg and thigh juſt beginning to be apparent:

‘ About this time, the limb, on ſtrict examination, will be found, both in the thigh, and on the calf of the leg, to be really leſſened in its circumference. A ſtriking alteration likewiſe, takes place with regard to its length. It is more, or leſs elongated; the elongation is viſible, and the degree of it aſcertainable. Let the patient be placed in a horizontal poſition, with both his legs extended properly for a compariſon with each other; the patella, with the condyles of the thigh bone, will appear in the diſeaſed limb, manifeſtly lower than the ſame bones on the ſound ſide. It may be ſtill farther aſcertained by an inſpection, and compariſon of the relative ſituations of the great trochanter, or the internal malleolar proceſs of the tibia, with the correſponding parts of the ſound limb. On viewing attentively the patient in an erect poſture, it is clearly diſcernible, that there is, on the diſeaſed ſide, an alteration with reſpect to the natural fulneſs and convexity of the nates, that part appearing flattened, which is uſually moſt prominent[*]; and a little below, towards the thigh, there is a degree of ſwelling, different from, and ſtrongly contraſted to, the natural appearance of the ſound limb.

‘ A pain in the knee, is another remarkable ſymptom, not unuſual in the courſe of this diſeaſe, and ſo violent is it at times, as to diſturb the repoſe of the patient at night, and to occaſion the moſt agonizing ſcreams. The knee, neverthleſs, after the moſt minute examination, will be found in a perfect ſound ſtate, although it has often been ſubjected to the fruitleſs trouble of fomentations, plaſters, and embroca-

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‘[*] Many of theſe characteriſtic marks of the diſeaſe are ſhewn in plate I.’

tions, whilſt the real ſeat of the diſeaſe has been neglected, and the proceſs to caries, permitted to go on with its natural rapidity, accelerated occaſionally by adventitious circumſtances.

'It may be ſtill farther obſervable, that the patient, in ſtanding, does not ſupport the weight of his body equally on both legs. The ſound limb will appear ſtrongly extended, bearing upon it more than its due proportion of the weight of the trunk, whilſt the other projects outwards from the body, with its knee bent, and the patient diſcovers an inclination to reſt rather on his toes, than to ſupport the weight of that ſide of his body, fairly on the whole ſurface of the foot.

'He not only becomes more unable to move the diſeaſed limb, with the ſame facility as the ſound one, but the lameneſs increaſes on him ſo much, that he is under the neceſſity of graſping the affected thigh with his hand, in order to give it a greater progreſſive power.'

Farther ſymptoms are then enumerated, which are chiefly conſequent on the ſtate of the joint as manifeſted by the foregoing deſcription. At length, the limb, which was before elongated, ſhortens; a circumſtance which announces the probability of enſuing external ſuppuration. The farther progreſs of the diſeaſe is thus related:

'The rapid approach to ſuppuration is marked by an aggravation of all the local ſymptoms; a greater degree of tenderneſs and irritability in the parts round the joint, are now manifeſt to the touch; the enlargement of the external parts becomes more viſible, particularly, on the upper and exteriour parts of the thigh, over the vaſtus externus muſcle, where the matter uſually gathers, and projects. During this period, the thigh becomes more ſhortened, contracts in a bent poſition, upward to the groin, and is leſs capable of motion, the leg waſtes more apparently, the foot can ſcarcely be put to the ground, and finally, the patient no longer able to depend on the limb affected, ſupports his body on crutches, and on his ſound leg, whilſt the diſeaſed one hangs a burthenſome, and painful appendage to the trunk, with its foot extended, and perhaps œdematous. This miſerable ſtate of the diſeaſe continues for a longer or ſhorter ſpace of time, till the abſceſs burſting, diſcharges either a thick matter, or elſe a thin, ſerous fluid, intermixed with ſubſtances, reſembling curds and whey.

'At this time, another alteration often takes place, which generally marks the moſt diſtreſſing period of this formidable complaint. The patient grows languid, and hectical, loſes his appetite, becomes ſubject to colliquative purgings, ſweats profuſely at nights, and ſinks apparently, under the preſſure of his complicated maladies.

'If the diſeaſe does not now terminate fatally, as it often does at this critical period, theſe diſtreſsful ſymptoms continue for a long time: If the patient happily ſtruggles through them all, and at length recovers, it is after a tedious confinement to his bed, with a diſtorted hip, and an emaciated limb, which has either formed an inſecure connection with the os innominatum, or become anchyloſed in the hip-joint.

' It deſerves however, a particular obſervation, that an external ſuppuration is not always a neceſſary, and unavoidable conſequence of the ſhortening of the thigh bone, and of the caries of the hip-joint. Inſtances occur, not unfrequently, in which patients undergo the whole proceſs of the early ſymptoms of this diſeaſe, to the elongation, and ſhortening of the limb, and even an anchyloſis in the joint, without any external ſuppuration.

' At times too, it happens, that a ſuppuration is formed, that the abſceſs burſts, and that a ſhortening of the limb takes place, when yet no fever enſues, nor any very dangerous ſymptoms ſupervene. Theſe very fortunate circumſtances are however, rare, compared with the great frequency of caſes, in which numerous evils uſually reſult from the caries of the joint, and its external ſuppuration.'

From a conſideration of the nature and progreſs of this complaint, together with occaſional examinations of the parts by diſſection in its early period, Mr. Ford concludes that a morbid ſtate of the cartilages and bones which form the hip-joint is the real origin and efficient cauſe of the whole train of ſymptoms, and that the formation of matter is only a conſequence of the preceding caries. He illuſtrates this idea of the diſeaſe by an analogy with the incurvated ſpine deſcribed by Mr. Pott, in which a diſpoſition to caries muſt have exiſted prior to the incurvation and loſs of motion.

Proceeding next to the modes of treatment uſually employed in this diſeaſe, he obſerves that the remedies both internal and external, which are preſcribed in ſcrophulous caſes, are commonly quite ineffectual in this complaint; and particularly that the cold bath, either freſh or ſalt, is always hurtful when there exiſts a manifeſt tendency to ſuppuration in the joint. Warm bathing is not liable to the ſame objection, and Dr. Charlton's account of the ſucceſs obtained by bathing and pumping at Bath is flattering; yet this ought not to interfere with more powerful applications. Topical bleedings, bliſters, ſtimulant plaſters, and iſſues, are next diſcuſſed; all of which ſeem adapted to the intention of counteracting the diſpoſition to inflammation and morbid action in the joint. The author principally confides, however, in the application of cauſtic or cautery near the joint, ſo as to form a large ulcer, to be kept open as an iſſue. The proper place for this is the outſide of the thigh, in the hollow parallel with and a little behind the great trochanter. The eaſieſt mode of uſing the cauſtic is to rub or pencil the part with the ſeptic ſtone, till the ſkin begins to aſſume a browniſh hue. The eſchar thus produced ſeparates in twelve or fourteen days, leaving an ulcer quite ſufficient for a pea-iſſue.

The next ſection treats of abſceſſes in general. Its purpoſe is to correct ſome wrong notions concerning the eroſive quality of the matter of abſceſſes, and to manifeſt the evils that frequently ariſe from admitting the air into ſuppurating cavities, by free openings with the knife or cauſtic. Theſe obſervations are chiefly intended as an introduction to the particular method of treating the abſceſs of the hip-joint: the ſubſtance of which is, that, as the diſcharge from the abſceſs has no tendency to cure the caries of the bone, but, on the contrary, to make it worſe and to weaken the conſtitution, the abſceſs ſhould never be opened by art, but be ſuffered to burſt ſpontaneouſly. At the ſame time, every thing externally irritating either in motion or dreſſing ſhould be avoided; and the efforts of nature ſhould be promoted by the uſe of opiates, Peruvian bark, nutritious diet, and pure air. It is obſerved that patients waſted by theſe diſcharges uſually long for meat, ſtrong ſoups, porter, and wine, and that it is always of advantage to comply with ſuch cravings. Sometimes, the matter is re-abſorbed without making way externally, which almoſt certainly ſecures the patient's life, though years may elapſe before an anchyloſis be formed ſufficiently firm to admit of bearing on the limb. In ſuch caſes, it is very hazardous to lay aſide crutches too ſoon, or to endeavour at forcible elongation of the limb.

A number of caſes, illuſtrative of the ſeveral ſtates of the diſeaſe as above deſcribed, and of the treatment recommended, are given in the next ſection. The application of the cauſtic to make an iſſue near the part was the principal remedy uſed in the ſucceſsful caſes. The ſame application in white ſwellings of the knee is the ſubject of ſome additional obſervations, confirmed by caſes. The place of application was above and below the internal condyle of the thigh-bone; and the uſe of cauſtics was preceded by or accompanied with the very liberal application of leeches to the knee. Several formidable attacks of this complaint terminated favourably under this treatment.

Some remarks on the caries of the joint of the wriſt, with caſes, exhibit the ſucceſs with which nature forms anchyloſes in that part, provided that due means be uſed to obviate inflammation, and that the limb be kept perfectly quiet.

A caſe of incurvated and carious ſpine, in which ten vertebræ were diſeaſed, gives riſe to a few obſervations on that morbid affection.

The appendix contains a letter from a literary friend, relative to a new tranſlation of two aphoriſms of Hippocrates, which mention affections of the hip-joint. Whether the very conciſe and ambiguous language of this author conveys a doctrine ſimilar to that of the preſent book, or not, is a matter in our opinion of no ſort of conſequence.

We muſt not omit to add to what we have thus ſaid concerning Mr. F.'s publication, that it contains various incidental obſervations on diſeaſes connected with thoſe which were expreſsly treated; and that the whole may be recommended to the ſurgical reader as the work of an enlightened practitioner and able writer.

We cannot greatly commend the plates. They are in Acqua Tinta, which is far inferior to the graver where clearneſs and preciſion are required.

ART. XI. *The Works of William Hay, Eſq.* 2 Vols. 4to. 1l. 16s. Boards. Dodſley, White, &c. 1794.

PERSONS in the different walks of literature are continually ariſing, who, from particular advantages of character, ſituation of life, or other circumſtances, or from the accidental popularity of a fortunate performance, attain a rank in the eyes of their contemporaries, higher than their relative merit can well claim. In ſuch caſes, the diſtinction muſt not be expected to be tranſmitted unimpaired to another age; and all attempts, by partial friends and admirers, to perpetuate this artificial conſequence, prove ineffectual in reſiſting the tendency of all comparative excellence to *find its level.*

We hope that we ſhall not be deemed uncandid in reckoning the late Mr. Hay among the number of writers above deſcribed. A very reſpectable private character, an advanced ſtation in ſociety, connexions with perſons of rank, and, perhaps, compaſſion for the bodily infirmities under which he laboured, and which he ſupported with ſo much good ſenſe and good humour,—all contributed to ſecure a favourable reception to his literary effuſions. One of theſe, too, the *Eſſay on Deformity*, had both the merit of novelty in the ſubject, and of a peculiar happineſs in the mode of treating it, principally ariſing from the amiable *naiveté* with which the writer continually alludes to his own caſe. It was an elegant trifle, and probably gave relief to ſome graver pieces, which have little more than good intention and plain ſenſe to recommend them. We doubt not, however, that many of the collectors of Engliſh literature will give a place in their libraries to this elegant edition of all Mr. Hay's works, which before lay diſperſed in detached publications. The following is a chronological liſt of them:

'In 1728 Mr. Hay publiſhed his Eſſay on Civil Government; 1730, the Poem intituled, Mount Caburn; 1735, his Remarks on the Laws relating to the Poor, with Propoſals for their better Relief and Employment; in 1751, a ſecond edition of his Remarks on the Laws relating to the Poor, with a Preface and Appendix, containing the Reſolutions of the Houſe of Commons on the ſame Subject in 1735, and the Subſtance of two Bills ſince brought into Parliament; 1753, Religio Philoſophi; 1754, his Eſſay on Deformity; and, in the ſame year, his tranſlation of Mr. Hawkins Browne's Poem, De Animi Immortalitate; 1755, his Tranſlations and Imitations of Select Epigrams of Martial.'

Theſe are all printed in the preſent collection, but not in the ſame order: the firſt volume contains all the proſe; the ſecond, all the verſe. To the latter are added, in an appendix, a few pieces not before publiſhed. They are mere trifles, and will ſcarcely add to the author's poetical reputation.

An anonymous preface gives a ſhort biographical account of Mr. Hay and his family. From this it appears that he was born at Glynbourn in Suſſex in 1695; married, in 1731, Elizabeth the daughter of Thomas Pelham, Eſq. of Catsfield, by whom he had ſeveral children; was choſen M. P. for Seaford in 1734, which place he repreſented during the remainder of his life; was appointed a Commiſſioner of the Victualling-office in 1738, and Keeper of the Records in the Tower in 1753; and died, June 22, 1755, in the 60th year of his age. The following ſketch will give a pleaſing idea of his character:

' But it is not merely as a man of letters that Mr. Hay ſhould be remembered; as an Engliſh gentleman, the maſter of a family, a magiſtrate, a member of the Britiſh Parliament, and in the domeſtic relations of a huſband and a father, he ought not to be forgotten. Many years are elapſed ſince he was removed from this ſcene of things, yet ſome perſons are ſtill living, who remember him in each of theſe characters; and it is wiſhed that they would recollect all they knew of him; for his mind was liberal, and his views were extended to the publick, with qualifications and a deſire to ſerve it, without low or ſelfiſh deſigns; and his private and domeſtic life was beneficial to the circle within its influence. From the time he began to reſide in the country, he turned his thoughts to the improvement of that ſmall part of the eſtates, which had deſcended to him from his anceſtors. He was kind to his tenants, encouraged agriculture, cultivated gardening in almoſt all its branches, and was perhaps the firſt who began to ornament corn fields with walks and plantations.

' He endeavoured to make uſeful experiments a part of the amuſements of his family; about the year 1743, a ſmall quantity of ſilk was manufactured in Spital-fields, from ſilk-worms bred at his houſe, ſufficient to anſwer the purpoſe of proving that good ſilk can be produced in England, though at an expence too great perhaps ever to make it an article of trade. Had his fortune been larger, it is probable he might have followed his inclinations in theſe ways to a greater extent. But Mr. Hay's income was always ſmall for the place which his birth had aſſigned him in ſociety. Yet none became ſenſible of this on being received at his houſe, ſuch was the effect of a judicious œconomy joined to a power of reſiſting perſonal indulgences. His temper was not auſtere; he willingly mixed in company and converſation, and ſometimes made himſelf agreeable to his young friends by little pieces of poetry; and his hoſpitality and chearful civility would alone have pleaſed, without his other talents.

‘ With regard to his ſervants, he was moderate in his expectations from them; clear and deciſive in his orders; kept up a juſt and ſteady authority; and was remarkably generous to them in caſes of ſickneſs or unavoidable misfortunes.

‘ His diligent ſtudy of the law in the early part of his life fitted him to act as a magiſtrate. He thought it of importance to the country, that gentlemen of fortune and knowledge ſhould take the trouble to act in the commiſſion of the peace, and often ſpoke this opinion. For near thirty years he acted in it himſelf; and conſtantly attended all its meetings in the diſtrict to which he belonged. He never refuſed to ſee thoſe perſons who applied to him as a magiſtrate, though their numbers often made this fatiguing to him; his meals, or his company, were left by him, that he might not keep thoſe waiting who came from a diſtance; nor did he ſuffer any, even the ſmalleſt, fee to be taken in his houſe. His activity did not ſtop here, for he was many years chairman of the quarter-ſeſſions for the eaſtern diviſion of his county.

‘ He never neglected his duty in parliament; if any yet remain of thoſe who ſat with him there, they may remember that he was one of “ the firſt in, and the laſt out of, the Houſe of Commons;” where he was not an idle ſpectator, but an impartial and accurate obſerver; and took a conſiderable ſhare in the buſineſs of it, upon which he ſometimes ſpoke. His unwearied endeavours to obtain amendment in the laws relating to the poor prove that his heart, as well as head, was engaged in that buſineſs: every thing that bore relation to it was cloſely inveſtigated by him.

‘ Mr. Hay has been mentioned in a late publication[*] as a ſupporter of the meaſures of Sir Robert Walpole. He certainly was attached to what was called the Whig party; and thought the reign of George the Second propitious to this nation; but Mr. Hay was diſcriminative, and on all occaſions thought for himſelf. When he has been clearly of an opinion contrary to thoſe with whom he uſually acted, he has not been content with giving a ſilent vote againſt what they propoſed, but has publicly declared the reaſons for his diſſent. It has been long ſince remarked, that ſuch men are not often the favourites of any party.’

Two ſons of Mr. Hay ſurvived him. The eldeſt, Thomas, went into the army, and roſe to be Lieutenant-colonel of the Queen's Dragoons. He was afterward in the ſame command in the Suſſex militia, repreſented the borough of Lewes in two parliaments, and died in 1786. The ſecond ſon, William, went into the ſervice of the Eaſt India Company in a civil character, and enjoyed a high reputation, when, remaining a hoſtage with Meer Coſſim, he was cruelly put to death in 1763. Elegant portraits of Mr. Hay and of two of his ſons are prefixed.

‘ [*] See Biographical Dictionary, vol. VI.’

Art. XII. *A Letter to H. Repton, Eſq.** on the Application of the Practice as well as the Principles of Landſcape-Painting to Landſcape-Gardening: intended as a Supplement to the Eſſay on the Picturеſque. By Uvedale Price, Eſq. To which is prefixed Mr. Repton's Letter to Mr. Price. 8vo. pp. 163. 3s. ſewed. Robſon. 1795.

It has ever been conſidered as a mark of good ſenſe, and of a generous diſpoſition, to be open to conviction; and not only to acknowlege errors, but to endeavour to correct them. We wiſh to be underſtood, however, that we do not mean that the author of the publication now before us has been convinced by the ſhort letter to which it is an anſwer, ſo much as by the voice of the public: that part of it, particularly, which is intereſted in the ſubject of theſe productions concerning *landſcape*, &c. viz. men who are *maſters of places*, and who have experienced the comforts and conveniencies of the modern ſtyle of laying out grounds. Men of this deſcription, if we may venture to judge from the evidence of our own numerous connexions, are decidedly in its favour.

Thoſe who read this letter with attention will find in it much *conceſſion*. It is true that a ſort of augmentative tartneſs is diſcernible in this book as well as in the *Eſſay* to which it is a ſupplement: but it appears to have been introduced by way of keeping up appearances; and to *ſhade off*, and ſoften by degrees, the greater ſharpneſs of the eſſay.

Controverſy is of a brittle texture, and is not proper to be handled much, by any except its ſupporters: all, therefore, that we ſhall attempt, in this caſe, will be to catch a glance at a part or two, which may be conſidered as fair ſpecimens, and which tend to eſtabliſh the general idea that we have formed of the work before us:

'Can any one doubt that there are in wild, that is, unimproved nature, ſcenes more ſoft, more beautiful, than any thing which modern gardening has produced? Nay, that the peculiar beauties of ſuch ſcenes have been ill-imitated, and the true principles of thoſe beauties ill underſtood? In the ſame proportion that theſe natural groups and thickets are intricate yet beautiful, clumps are abrupt, without being picturеſque; the line of digging is hard, and renders the round, the oval, or whatever be the ſhape, diſtinct and formal. All theſe appear to me clearly to be defects, and they may be avoided, in a great degree, by endeavouring to follow, not to improve by counteracting, the happy accidents of nature; and the ſtiff manner of levelling the ground, (though perhaps an object of greater difficulty,) might be corrected from the ſame model. I wiſh, however, not to be miſunderſtood, as if I condemned levelling, digging, mowing, and gravel walks: where, in a part meant to be pleaſure-ground, the ſurface is rough and uneven, it muſt of courſe be levelled and made ſmooth; where plants will not otherwiſe grow luxuriantly, the ground (for ſome time at leaſt) muſt be dug, and where ſheep are not admitted, it muſt be mowed; and a gravel walk, beſides the great comfort and convenience, has a look of neatneſs and high keeping that is extremely pleaſing, though upon a different principle from the natural path.'

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* See the laſt Review, p. 315—321.

This ſhews, plainly enough, that Mr. P. has come down to the true point of improvement, *about the houſe*; and the following extract ſufficiently proves that he has a full idea of what ought to appear at *ſome diſtance* from it. It is finely deſcriptive of the improved ſcenery which we have obſerved in different parts of this country: ſo much alike, indeed, that we conceived ourſelves, while reading the deſcription, to be in the *Elyſian Fields* which we have ſo often trodden with delight.

Having deſcribed a wild romantic ſcene, the author continues:

'But ſuppoſe that at the extremity of ſuch a ſcene he was to enter a glade, or a ſmall valley of the ſofteſt turf and fineſt verdure; the ground on each ſide ſwelling gently into knolls, with other glades and receſſes ſtealing in between them; the whole adorned with trees of the ſmootheſt and tendereſt bark, and moſt elegant forms, mixed with tufts of various evergreens and flowering ſhrubs: all theſe growing as luxuriantly as in garden mould, yet diſpoſed in as looſe and artleſs groups as thoſe in foreſts, whilſt a natural path-way led the eye amidſt theſe intricacies, and towards the other glades and receſſes. Suppoſe a clear and gentle ſtream to flow through this retirement on a bed of the pureſt gravel pebbles; its bank ſometimes ſmooth and level, ſometimes indented and varied in height and form, and in parts even abrupt and the ſoil appearing; but all rudeneſs concealed by tufts of flowers, trailing plants, and others of low growth, hanging over the clear water; the broken tints of the ſoil ſeen only through their boughs as through a veil, and juſt giving a warmth and variety to the reflexions.'

Who would wiſh to cruſh or even to touch the finger of an art, which is capable of producing ſcenery like this? We claim to ourſelves ſome merit, in having ſtood forth its friend in the hour of need. We conſider it as the richeſt plume in the creſt of taſte, and moreover as one which owes its goodly exiſtence to this country.

ART. XIII. *A Letter on the preſent Situation of Public Affairs.* By Sir Richard Muſgrave, Bart. Member of the Iriſh Parliament. 8vo. pp. 61. 1s. 6d. Stockdale. 1794.

THIS letter, and the dedication of it to the Duke of Portland, exhibit the author in very oppoſite points of view? the former is a proof of his ſound judgment; the latter is an inſtance of that *laxity* of mind, which often makes a man mar his own object, by overdoing what he undertakes, and exciting ridicule where he intended to call forth admiration.

Sir R. Muſgrave, in praiſing the Duke of Portland, gives into the very *extravaganza* of panegyric, and lamentably ſhews how fatal private friendſhip or political gratitude may be to ſound judgment. He thus addreſſes the noble perſonage in queſtion: 'Your Grace's public and private virtues are ſo univerſally acknowledged, that no perſon can accuſe me of flattery when I ſay that there is a ſtriking reſemblance between your character and that of Ariſtides; for as he was reputed the moſt upright perſon in Greece, your Grace is confeſſedly ſuch in England.' The private virtues of the Duke of Portland we hold in great reſpect: but we confeſs that we are not able to diſcover the reſemblance, which our author pronounces to be ſtriking, between his Grace and Ariſtides, in the public eſtimation. With regard to the latter, there was but one opinion at Athens, his enemies as well as his friends concurring in the recognition of his merit; and the very ſentence that doomed him to baniſhment was avowedly dictated by the dread which his fellow-citizens entertained, of the conſequences to their liberty which might proceed from the public veneration of his virtues. Is this preciſely the caſe with the Duke of Portland? Is there but one opinion in the nation reſpecting his conduct in withdrawing his ſupport from his old political friends, and giving it to his and their political enemies; to perſons who, he had often declared, had arrived at power by trampling on the conſtitution, and with whom he had repeatedly refuſed to act, unleſs they ſhould begin by making the *amende honorable* to that very conſtitution, by reſigning offices acquired through means which he muſt ever condemn? The motives of the noble Duke's coalition with Mr. Pitt, not preceded by the reſignation of the latter, but on which reſignation a man acting from principle, and wiſhing to be conſiſtent, ought to have inſiſted as a preliminary, we mean neither to impeach nor to queſtion: but we think we may roundly aſſert that there are *two* opinions in the country about the Duke's public virtues, and reſpecting the conduct ſaid to have been founded on them. We pretend not to aſcertain which of the two is really the juſt one: but certain it is that the reſemblance between the antient and the modern heroes of Sir Richard Muſgrave's panegyric is not only not univerſally admitted, but that its exiſtence is denied by men of great weight, talents, and character, in this iſland.

In the letter itſelf we find many paſſages which do the author credit both as a politician and a writer: this praiſe we cannot withhold from him, though he advances doctrines to which it is not poſſible for us to aſſent: but the manner in which he ſupports them proves him to be poſſeſſed of ſuperior abilities. His object is to ſhew that the preſent war is, on our part, a war of ſelf defence, forced on us by an irreſiſtible neceſſity, which left us no alternative but that of drawing the ſword, or ſtanding the unconcerned ſpectators of the downfall of our own conſtitution, and of every government in Europe, before the all-conquering arms and all-graſping ambition of France. The author does not reſt the vindication of our miniſters in going to war on this or that particular meaſure, or this or that treaty, or the opening or ſhutting of the Scheld, which, however important when taken ſeparately, he conſiders as inſignificant when compared with the general plans and views of the French republic. He takes much higher ground; and, without waiting to beſtow a thought on what form of government may or may not be eſtabliſhed in France, he gives his whole attention to the relation in which Great Britain muſt always ſtand towards that country. She muſt be either its rival, or its vaſſal: a counterpoiſe or a province to France. This was the light in which, he ſays, our anceſtors conſtantly viewed the relative ſituations of the two countries; and therefore they made it an invariable rule never to view with indifference any armaments in the French ports, even though the French cabinet ſhould diſclaim all hoſtile intentions towards England: it was ſufficient that it was arming, to make our government prepare not merely for the probable, but for the poſſible conſequences. On this ground Sir Richard thus reaſons:

'If France, when even under a fixed government, had made any preparations for war, an Engliſh Miniſter who would not immediately have put Great Britain in a ſtate of defence, would deſerve to be impeached; now the French not only prepared a formidable armament by ſea and land, but they avowed, in their National Convention, a reſolution to overturn all the governments in Europe, and to eſtabliſh their own ſyſtem of anarchy in their ſtead. Many of their writers, particularly Briſſot, Camille Deſmoulins, and Tom Paine, declared this in their publications; and the latter aſſerted, in the moſt unequivocal terms, that it was eſſential to the permanence of the Republic.'

This reaſoning is farther ſtrengthened by an alluſion to a meaſure which, though not carried into effect, nor even beyond a bare propoſition, clearly manifeſted the intentions of the leaders in the Convention, with reſpect to our conſtitution: viz. the motion made by Jean de Brie, to raiſe a body of 1200 aſſaſſins, who ſhould be ſent forth to murder all the kings in Europe. The motion, it is true, was not carried: but the man who made it, ſo far from having become an object of horror, is at this moment in high favour, and is employed in offices of the higheſt truſt and importance. Sir Richard appears to be of opinion that, even if France had not avowed any ill-will to England, if ſhe had not declared war againſt us, it would, under all the circumſtances of the caſe, have been the duty of our miniſters to adviſe the king to declare war againſt her; and, to do him juſtice, he ſupports his opinion with very ſpecious if not very ſolid arguments; ſlight they certainly will not be called by a politician, whatever a philoſopher may think of them.

Peace with France under the preſent circumſtances he ſeems to think nearly impoſſible. That country he compares to a man in a raging fever, incapable of liſtening to reaſon, or of acting on any fixed principle, 'whoſe ſtrength, exalted by his diſeaſe, renders him formidable to all thoſe who approach him. Purulent eruptions, the reſult of his malady, riſe on his body, and continue a ſhort time prominent; but dying, they are ſucceeded by others: at length, weakened by a conſtant ſucceſſion of them, and by frenetic exertions, he will ſink into a ſtate of languor and debility.' This may poſſibly be the caſe with France: but, before ſhe ſinks, ſhe may ſo far exhauſt our ſtrength that we may fall with her; and thus we may deſtroy ourſelves *leſt we be deſtroyed.* A very ſenſible mode of proceeding! The deſtruction of religion in France he conſiders as a bar to any treaty with her. Here the Hon. Baronet will find his political opinions combated by religious maxims which have the ſanction at leaſt of great names, if not of truth. It uſed to be aſſerted in England,—and the aſſertion was credited, for many very ſevere penal ſtatutes were founded on it,—that it was an article of the Catholic religion that faith was not to be kept with heretics. Either this aſſertion was true or it was falſe; if true, the downfall of a religion which profeſſed a doctrine ſo deſtructive of all intercourſe between man and man ought to be conſidered as a great advantage, not as a loſs to ſociety, and as an auſpicious opening to a treaty of amity with the regenerated French nation; and if falſe, this one good at leaſt has ariſen out of the preſent war, that a calumny, which had produced a baneful ſyſtem of perſecution, under which millions of Britiſh ſubjects had long groaned, has been deſtroyed:—thus, though we may have loſt power by the war, the cauſe of truth, juſtice, and liberality has been a gainer.

Our author maintains, and with him are the ſentiments of all antiquity, as well as of modern times, that the influence of religion is neceſſary to ſociety; and conſequently that no intercourſe can, with ſafety, be holden with any country that has caſt off ſuch influence. He ſtrengthens himſelf on this head with a quotation from Cicero, who ſays (Lib. i. de Legibus) "that the ſubverſion of religion muſt be attended with great

confuſion

onfuſion and diſorders; and that if piety towards the gods be aſt off, mutual good faith, the bonds of ſociety and juſtice, hat moſt excellent of all virtues, will periſh." This deſtruc-ion of religion he deems the more fatal, as it was not the re-ult of popular phrenzy or precipitation, but the conſequence f a ſyſtem laid down and purſued by men of the greateſt alents in France, by men priding themſelves in the name of hiloſophers, and in a philoſophic contempt or rather execra-ion of all religion and all religious worſhip in general.

Sir R. Muſgrave combats, with great powers of reaſoning, he opinion entertained by many able men of the preſent day, that we ſhould not interfere in the politics of the Continent, ut depend on the ſecurity of our inſular ſituation.' This opi-ion was firſt broached by the famous Sir Robert Cotton, who ertainly was a much greater antiquary than politician; he vrote a treatiſe in the reign of James I. to prove that England hould not pay any regard to foreign wars, as they tended to xhauſt the kingdom, without producing any ſolid advantage n return. The ſyſtem which he thus recommended was adopt-d by that monarch, who ſuffered a dangerous league to be ormed by the houſe of Auſtria, and all the Catholic princes of Germany, by Spain, Poland, and even Saxony, which threat-ned the exiſtence of Holland, deprived the Elector Palatine, ames's ſon-in-law, of his dominions, deſtroyed for the time he balance of Europe, and brought the Proteſtant religion to he very brink of extinction. The policy purſued in the pre-eding reign, our author remarks, was very different: Queen Elizabeth never loſt ſight for a moment of foreign affairs; and, y a judicious expenditure of money abroad, ſhe produced ſuch iverſions on the Continent, as preſerved England from be-oming the theatre of war. She effectually oppoſed barriers to he ambition of Philip II.; ſhe prevented France from becoming province to Spain, who, with ſuch an increaſe of power, would ave been able to overturn the liberties of Europe; and ſhe elped to diſmember the Seven United Provinces from the paniſh monarchy, and thus weakened the ſtrength of that nce formidable Coloſſus.

Speaking of the practice of paying ſubſidies to foreign rinces, Sir Richard defends it on the principles of ſelf-intereſt nd ſelf-preſervation; contending that it is even an œconomical vay of attaining the great end of moſt wars, viz. ſuch an adjuſt-nent of the balance of power as may render it impoſſible for ne nation to overrun and ſubdue others. His arguments will ot be reliſhed by thoſe who ſee nothing in continental con-ections except the expence: but to thoſe who conſider the matter diſpaſſionately, and as politicians, they will appear very forcible.

From the ſubject of the war and of foreign ſubſidies, Sir Richard paſſes to that of parliamentary reform. 'Thoſe, (he ſays,) who wiſh to enlarge the conſtituent body ſeem to think it too corrupt, and they expect to dilute and purify it, by conferring the elective franchiſe on a greater number of the community than enjoy it at preſent: but, unleſs the people on whom they would thus beſtow it are of purer principles, than thoſe who poſſeſs it already, their theory falls to the ground.' Here, we think, our author is too precipitate in his concluſion. The advocates for an extenſion of the elective franchiſe claim it as an abſtract *right*, independent of the vices or virtues of the electors, and which cannot be affected either by the purity or corruption of thoſe who are to exerciſe it:—but, ſuppoſing it reſted ſolely on the ground of expediency, and that it was to be conſidered merely as an antidote to corruption, they maintain that the extenſion for which they plead would anſwer that end, even though the new electors ſhould be as corruptible as the old; for it would render the elective body ſo numerous, that no fortune could be found ſufficient to bribe a majority of it. As this extenſion of the franchiſe is by its advocates called the *reſtoration* of a right, and a *renovation* of the conſtitution, not an *innovation*, our author undertakes to prove that thoſe who ſo term it are miſtaken; and that the conſtitution, as it now ſtands, is more favourable to the liberty of the ſubject, than it ever was at any former period ſince its formation; that the number of electors is infinitely more conſiderable than ever it was in any former age; and that many deſcriptions of men now enjoy the elective franchiſe, which the legiſlature intended centuries ago to deprive of it. In proving theſe propoſitions, he gives a conciſe hiſtory of the origin of the Houſe of Commons, which the reader will find by turning to p. 31, and going on to the end of p. 35*.

To ſhew the immenſe difference between the Houſe of Commons in former days, and the Houſe of Commons as it is now conſtituted, Sir Richard obſerves that Peter de la Mare, Speaker of the Houſe of Commons, was *impriſoned* by Edward III. for uſing liberty of ſpeech. The power of the Crown, and the unprotected ſtate of the people, in the reign of that *favourite* King, may be collected from the following extract:

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* In the abovementioned pages, the monarch who obtained the crown by the murder of Richard II. is called Henry I., inſtead of Henry IV.: but this is evidently an error of the preſs; for in a note the author calls the dethroner of Richard II. the *fourth* Henry.

'When this monarch was building Windſor caſtle, he iſſued writs to the ſheriffs of many counties, ordering them, under the penalty of 100l. each, to ſend to Windſor the beſt diggers and hewers of ſtones within their bailiwicks, and to oblige them to give ſufficient ſecurity not to depart thence without the licence of William of Wyckham; and writs were iſſued to the ſheriffs of London, commanding them to make proclamation to inhibit any perſon, whether clerk or layman, under forfeiture of all they had forfeitable, from employing and retaining any ſuch tradeſman, and to arreſt ſuch of them as had run away, and commit them to Newgate. Writs were iſſued in the 36th year of his reign to the ſheriffs of ſeveral counties, commanding them, under the penalty of 200l. to ſend to Windſor on a particular day, ſkilful maſons and diggers of ſtone. Edward III. made ſuch a common practice of violating the great charter, that he was required to grant no leſs than twenty confirmations of it. In his reign, robbers, thieves, and murderers, were very common in England, and were protected and encouraged by the Barons, who employed them againſt their enemies. The King obtained a ſolemn promiſe from the Barons in Parliament, that they would break off all connection with them. He exerciſed a diſpenſing power, erected monopolies, exacted loans, ſtopped the progreſs of criminal and civil juſtice by particular warrants, preſſed both men and ſhips into his ſervice, levied arbitrary and exorbitant fines. He extended the authority of the Privy Council and Star Chamber to the deciſion of private cauſes, enlarged the power of the Mareſchals and other arbitrary courts, impriſoned members of Parliament for freedom of ſpeech. He conſtantly levied taxes arbitrarily, and without conſent of Parliament. One time they remonſtrated againſt it; but he anſwered, that he would adviſe with his council; and he poſitively refuſed to paſs a law for puniſhing thoſe who raiſed ſuch arbitrary impoſitions. Moſt of the Plantagenet princes maintained and exerciſed theſe extraordinary powers; but thoſe of the Houſe of Lancaſter were more moderate in the practice of them, as the doubtfulneſs of their title kept them in awe.'

In the reign of another *favourite* ſovereign, Queen Elizabeth, Sir Richard ſhews that the prerogative of the Crown was *every thing*, the liberty of the ſubject *nothing*. Her conduct towards the repreſentatives of the people was in the higheſt degree dictatorial, as the following ſpecimens will ſhew:

'The Houſe of Commons has ever been conſidered as the guardian of the rights of the people; and we ſhould expect that it would have relieved the ſubjects from ſuch accumulated oppreſſion. Let us examine how Elizabeth treated that auguſt body. It was a fundamental maxim with her, that Parliament ſhould not diſcuſs any matters of ſtate, or any eccleſiaſtical concern. Sir Edward Coke, the Speaker in 1593, uſed theſe words: *I am commanded, on my allegiance, if any bill ſhould be exhibited touching matters of ſtate, or cauſes eccleſiaſtical, not to read it.* The former of theſe inhibitions was never infringed; and if it ever was attempted, puniſhment was ſure to follow. When a bill was introduced, in the year 1593, for regulating the ſucceſſion to the Crown, four eminent members were impriſoned for their preſumption; and afterwards, when a member made a motion to addreſs her Majeſty to releaſe them, thoſe members who were of her privy-council oppoſed the motion, declaring that their interpoſition would make the caſe the worſe. When William Morris brought in a bill for correcting abuſes in the biſhops' courts, he was removed from his place as chancellor of the duchy, diſabled from practiſing as a lawyer, and impriſoned for ſeveral years in Tilbury caſtle.

' She abſolutely proceeded ſo far, as to reſtrain them from all acts of legiſlation. The following words are to be found in the Lord Keeper's ſpeech in 1593: *Her Majeſty has willed me to ſignify unto you, that this Parliament is not called to make any new laws, for there are a ſufficient number; wherefore it is her pleaſure that your time be not ſpent therein.'*——

' In the inſtructions compoſed by Burleigh for the Speaker's ſpeech in 1592, he is inſtructed to diſplay, as a proof of her Majeſty's benignity to her people, her unwillingneſs to call Parliaments. In this paper we are informed that the court directed the Speaker what he ſhould ſpeak, and that he was the mouth-piece of the miniſter as much as of the Houſe. We may form ſome idea of the extent of ſenatorial eloquence in her days, by the words of the Lord Keeper, Sir Edward Puckering. When Sir Edward Coke, the Speaker, requeſted that the Houſe might be indulged in freedom of ſpeech, "*privilege of ſpeech is granted; but you muſt know what privilege you have; not to ſpeak what every one liſteth, or what cometh into his brain to utter, but your privilege is Aye or No.*" The judges, in 1591, ſolemnly determined that England was an abſolute empire. It may perhaps be thought, that they annexed to the word abſolute ſome meaning different from the common acceptation; but the words which follow them will aſcertain it; which words aſſert, that England is an abſolute empire, and that the Queen, by her own authority, might have erected the high commiſſion court, without being impowered by any act of parliament.'

From all this our author infers that our conſtitution never was ſo friendly to liberty as it is at preſent; and that the farther we go back, the leſs we ſhall find of the exerciſe of thoſe rights which the people now enjoy. He is aware that it may be urged againſt him, that what the Crown loſt in prerogative it has gained in influence; and that, if the liberty of the ſubject be curtailed, it is of little conſequence whether it be by the former or the latter. He fairly meets the objection, and not only admits the exiſtence of the influence of the Crown, but contends that, ſo far from being injurious to the liberty of the people, it conſtitutes the chief excellence of our conſtitution. His arguments on this head are certainly ingenious.

Our readers will perceive that Sir Richard Muſgrave poſſeſſes a conſiderable fund of hiſtorical knowlege, that he applies it with ability to his ſubject, and that he reaſons powerfully. If Liſmore really had a choice in the election of a member, the choice of ſuch an one as the preſent would have done credit to the judgment of the borough. As it is, the nominal electors have this conſolation, that their noble *patron* has not diſgraced them by his *nomination* of a repreſentative.

Art. XIV. *The Wheel of Fortune:* A Comedy. Performed at the Theatre Royal, Drury-lane. By Richard Cumberland, Eſquire. 8vo. pp. 79. 2s. Dilly. 1795.

With authors, as with other people, it appears that the tide of ſucceſs is liable to ebb and flow. The dramatic reputation of Mr. Cumberland, after having attained no mean elevation, had ſuffered a marked decline, and has again riſen to a conſiderable height. The Wheel of Fortune is a popular piece at the theatre, and in the cloſet maintains its ſtation. It merits ſome particular criticiſm.

The effect produced reſts almoſt wholly in one character; take that away, and the play would be, in our opinion, a poor and abortive production: but, having that, it contains a ſoul which, though of a moody and wayward ſpecies, gives great delight. Penruddock ſo entirely ſwallows up the lean kine by which he is ſurrounded, that we ſcarcely know that ſuch beings have exiſtence: ſo that the effect of ſomething like a perfect unity is, in their deſpite, produced. Except ſo far as they are concerned in bringing us acquainted with him and his motives for acting, they are indeed very impertinent people, who, generally ſpeaking, torment us with inſipid prattle, and interrupt a moſt intereſting hiſtory. To ſpeak in the painter's language, we cannot conſider the Wheel of Fortune as a finiſhed piece: but ſurely it is a bold and fine ſtudy, and gives a moſt uſeful leſſon to dramatic artiſts. It teaches them what wonders may be effected by that unity which keeps the attention fixed on one object; and that a ſingle character, well conceived, daringly delineated, and to which all other characters and circumſtances are made ſubſervient, is perhaps the moſt effectual way of obtaining the laurel after which they all pant.

The very defects of this play, which are not a few, exemplify the above remarks. The friend, and the former miſtreſs, of Penruddock, we ſhould have ſuppoſed, muſt have been Beings of no common power, to have produced the ſenſations by which we find him agitated: yet the friend, Woodville, has almoſt a contemptible poverty of mind; and his wife is little diſtinguiſhed. Her ſon is a ſoldier, and the dignity of her character conſiſts in ſending him forth without remorſe to kill men; and, if ſo it ſhould happen, to be killed. It is not barely that fortitude which teaches us to ſupport evils with calm dignity, becauſe they are inevitable: but it is that rhodomontade which delights in creating them; the pernicious morality of which, we hope, is daily on the decline. Her ſon himſelf, and Sydenham their common friend, (both of whom we are taught to regard as examples of high virtue,) have not only this ſanguinary propenſity, but are the very knights-errant of duelling, and imagine that miſchief already committed may indubitably be repaired by committing more. They are little aware that revenge is vice, for they conſider it as virtue: but they imagine that all motive to revenge ceaſes, when one man offers fairly to fight another. This unintelligible jargon of morality is ſurely unworthy of Mr. C.; yet it is that to which he is addicted, almoſt to infatuation: we trace it through all his works; which, at the ſame time, abound with religious zeal.—There is one remarkable trait of the feebleneſs with which the dramatiſt has drawn Mrs. Woodville. Her huſband comes, in the firſt act, with the very benevolent deſign of murdering Penruddock, or himſelf, for he does not ſeem to have determined which, according to the laws of ſingle combat; and in this he is encouraged and ſeconded by his friend Sydenham, who in another part of the play informs us that he deſpiſes him. When the duelliſts are ready to preſent, and to fire, Sydenham, with all proper punctilio, having firſt encouraged them, ſuddenly interferes, and tells them that the forms of honour are not complete,—that Mr. Woodville has an alternative to propoſe; and he breaks off the combat by ſnatching the piſtol from the hand of each, and preſenting a letter from Mrs. Woodville to Penruddock. Perceiving it to be the hand-writing of a woman of whom, twenty years ago, he was ſo paſſionately enamoured that the anguiſh of loſing her ſtill rankles at his heart, makes him a miſanthrope, excites him to revenge, and of whom he was treacherouſly defrauded by his antagoniſt, (which is the motive of their fighting,) he inſtantly breaks open the ſeal, examines the contents, and retires in great perturbation. This letter, every one imagines, muſt be ſome ſtrong and irreſiſtible appeal to the feelings: it is afterwards produced; and the diſappointment which we experience at finding it what it is, a poor and almoſt ſpiritleſs claim to pity, after what we had ſuppoſed it muſt be, an animated, dignified, and moral appeal to principle, is very great.

The only bold and original mark of character which we find, except in Penruddock, is that in which Henry catechiſes his father; which is indeed of a ſpecies of morality that outſtrips the age, and of the juſtice of which Mr. C. himſelf ſeems to doubt. The truth is, children at an age of maturity have as much right to inquire into the miſtakes of parents, as parents into the miſtakes of children; and it is the duty of each to uſe all the arguments of truth and reaſon, and of neither to uſe force.

Mr. C. has many right ſentiments, but we think he has likewiſe ſome that are wrong. Henry invokes curſes on the inheritors of the man who won his father's fortune. Penruddock remonſtrates; for he, unknown to Henry, is the inheritor. To this the youth replies that, 'light [the curſe] where it will, he will not revoke it; for he that is fortune's minion well deſerves it.' He then advances arguments to prove the juſtice of his imprecations. Surely it is not right thus to miſlead the mind! Curſes, in all caſes, are vicious; and to utter them in the ſpirit of perſonal revenge does not leſſen the vice. To this may be added all the ſentiments which relate to the practice of war, and duelling; and, as they are ſcattered through the play, theſe are not a few. Neither can we conceive that an action, which it would be wrong in a man born on the Continent to commit, can be right when performed by the natives of this iſland. The action muſt ſurely be judged by its moral tendency, and not by the birth-place of the agent.

We alſo perceive ſeveral paſſages which are not ſo delicate as might have been expected; and eſpecially ſome that are from the lips of a female. Theſe, however, we will not ſpecify; thoſe who have perceived them will know to which we allude; and to others we would not introduce them.

We frequently find a careleſſneſs of diction, which we ſhould not have expected from Mr. C.; eſpecially as it ſometimes borders on a kind of vulgarity which, we think, does not ſo properly belong to the character (for then it would be right,) as to the inattention of the writer. Mr. Tempeſt ſays to his daughter, 'You baffle and *bamboozle* and make a *bumpkin* of me.' Emily tells her fooliſh lover, Sir David, ſpeaking of the London ladies, that 'he is not *up to them*.' She alſo ſays, 'Poor Henry *made up* ſuch a face—his eyes *ſet me a* crying:'—yet, when Sir David ſays, 'A gentleman who truſts to his ſervants in his abſence is ſure to be *cut up*;' ſhe echoes '*Cut up:* what's that?' *Sir D.* 'Why, 'tis a common phraſe!' *Emily.* 'With the ſlaughterers of Clare-market.' Other inſtances of queſtionable diction occur; as, '*To the length of any ſpecies of revenge.*'—'*If there is ever* an old woman amongſt them.'

Sometimes, it appears to us, the meaning is equivocal, or the diſtinctions are falſe: thus: 'I am content: *I enjoy tranquility: heaven be thanked,* I have *nothing to do with happineſs.*'—'*Truth,* that will let no happy ſelf-deception paſs, *is virtue that diſdains the graces of humanity.*' *Penruddock.* 'What have you now to offer, on your father's part?' *Henry.* 'To *juſtice* nothing: ſome little plea perhaps upon the ſcore of *mercy.*'

We find the metaphors occaſionally objectionable. ‘ Your *periods* are the very embryos of poetry: a kind of tadpoles; more than half frogs, and juſt *ready to hop*.’—‘ Can he be innocent, who *ſtains* his hands *with ore*, drenched in the gameſter's blood; *dug* from the widow's and the orphan's hearts, *with tears, and cries, and groans* unutterable?’—‘ When the ice thaws, the river flows: ſo it is with the human *charities*, when *melted by benevolence*.’ Is not that the ſame as charities melted by charities?

There are a few paſſing improbabilities, which we could not but notice. Emily, by ſome miracle, is ſo well acquainted with technical ſea phraſeology, that we ſuſpect ſhe could hand, reef, and ſteer. I ſhall *embark* with Sir David Daw, and *lay up* in his *fuſty* old caſtle, on the banks of the Wye, in Monmouthſhire, *to wit*. A precious *pilot* I ſhall have, and a famous voyage we ſhall make of it. *Helm a-weather*, cries he; and *bear away* for the coaſt of Wales. *Helm a-lee*, ſay I, and *ſet all ſails* for *the port* of London. He is for *ſteering weſt*, I am for *ſteering eaſt*; ſo between us we *run* wild out of the *track*, and make *a wreck of ſhip and cargo* in the ſcuffle for command.’—In another place, ſhe ſays ‘ you may ſtrike upon a motive that may drive me upon *wondrous ſelf-denials*. If my beloved Mrs. Woodville *falls*, if my dear gallant Henry *is* beaten down and cruſhed by poverty and diſtreſs, *at any ſacrifice* I will raiſe them up.’—She would raiſe them up by forſaking the man whom ſhe loves, marrying the man whom ſhe hates, who is narrow minded if not miſerly, and by diſpoſing of her huſband's property for a man who would then be her paramour!—Penruddock's accuſation of himſelf for his avarice, ambition, &c. &c. is neither reconcilable to his practice, nor to the thoughts with which we find theſe accuſations aſſociated.

We have thus pointed out many blemiſhes, (moſt of which indeed are comparatively trifling,) becauſe we hope to ſee Mr. Cumberland avoid them in future: but we have not ſpecified the many beauties contained in this comedy, nor deſcribed the pleaſure which we have received from the peruſal of it, for that would not be an eaſy taſk.

Art. XV. *The Mountaineers*, a Play, in three Acts. Written by George Colman, the younger; and firſt performed at the Theatre Royal, Haymarket, Auguſt 3, 1793. 8vo. pp. 90. 2s. Debrett. 1795.

By the word play, Mr. Colman, we ſuppoſe, underſtands a ſpecies of the drama that does not limit itſelf by thoſe rules which the critics, who have written on the unities, have ſuppoſed neceſſary to be obſerved in the compoſition of a perfect tragedy, or comedy: the unities of time, place, and action he has diſregarded, as incompatible with his plan. The ſtory, or rather ſtories, which he has choſen for his ſubject, are part and parcel of the adventures related in Don Quixote, as having happened to Cardenio, Don Fernando, the Spaniſh captive, and their miſtreſſes; with ſuch additions and alterations as he has deemed fit for the purpoſe.

The ſtory of Cardenio in Don Quixote is ſo romantic, yet real, ſo abundant in incident, and ſo affecting, that there are few fables, ever invented by the wit of man, which more forcibly ſeize on the imagination and intereſt the heart. We think that Mr. Colman, conſiderably ſucceſsful as he has been in this piece, would have been much more ſo, had he confined himſelf ſolely to the adventures of Cardenio. At preſent the mind is too much divided and diſtracted, by claſhing intereſts, to be fixed intenſely on any one; and the ſmall degree of preference which we feel is in favour of the two menials, Sadi and Agnes. Octavian, the name here given to the Cardenio of Cervantes, certainly affects us as pictured by Mr. C.: but the experiment of producing him was a bold one, and not without danger. The man of reading cannot but recollect the uncommon pleaſure produced in his mind, by the ſtory which Cervantes has told; nor can he avoid comparing Octavian with Cardenio. If the daring poet will ſeize on ſubjects ſo popular, and tried by the teſt of ages, his audacity ought to be deliberate, perſevering, and inflexible. Not one of the ſtrong features of the original ſhould be loſt, nor weakened; and even theſe ſhould be relieved by ſuch invention and imagery, as ſhall demonſtrate that he who *takes up* the ſtory could have *produced* it. This is indeed requiring much from the poet: but much *is* required from poets, for their office is a high one. It is evident that Mr. C. did not propoſe to himſelf a taſk ſo arduous; and we ſhould be unjuſt to him were we to deny that, in what he has done, he has diſcovered very conſiderable poetic genius, and rich materials, though in a wild and half chaotic ſtate. From this and his other productions, we conſider his mind as a diamond mine, from which invaluable jewels may be dug: but that it muſt be with conſiderable future labour and pertinacity. This is a taſk to which, had we the power, we would rouze and ſtimulate ſuch a mind; and, had we the leiſure, we would endeavour to prove, (what no poet we believe will deny, however frequently he may forget it,) that there is no happineſs ſo exquiſite as that ſtate of exiſtence during which genius is exerting its powers, in all their unbounded and gigantic force; and, to complete the fulneſs of delight, there is none ſo beneficial.

We are obliged to acknowlege that we want leiſure to make many remarks, which have ſuggeſted themſelves on reading this play; and we muſt content ourſelves with briefly obſerving, that the mixture of proſe and blank verſe produces an unfavourable effect; that the Iriſh gentleman-ſlave, when he talks (p. 3) of potatoes, is guilty of an anachroniſm, as potatoes were certainly not known to Iriſhmen when the Moors had poſſeſſion of the kingdom of Granada; and that the ſong which this gentleman ſings (p. 46) has an unpardonable fault; it is groſsly indecent.

We ſelect the following ſcene, as an example of the manner in which the ſerious parts of this play are written:

'Act. III. Scene I. *The Sierra de Ronda.*

'*Enter* Bulcazin Muley, Ganem, *and Mooriſh Soldiers.*

'*Ganem.* In truth the men muſt reſt, Sir.
'*Bulcazin.* Muſt!
'*Ganem.* Perforce.
This long and hurried march, has made them faint.
We are all *nigh to* drop.
'*Bulcazin.* Here ſink and rot, then—I will on alone—
Sluggard! the bliſters, now, that gall thy feet,
Work upward to thy heart, and feſter there—
Then thou wilt feel ſome touch of anguiſh in't,
Like that which thou haſt fixed in mine. Thou baſe
Unmindful ſlave! who, in thy maſter's abſence,
Should'ſt mark each fly that buzzes through his portal,
Thy vigilance muſt nod upon its poſt,
While a vile Chriſtian ſteals away my daughter.
'*Ganem.* Believe me, Sir—
'*Bulcazin.* I will not, wretch, believe thee.
Thou art—Yes, Ganem, yes I will believe thee.
'Twas all my daughter's doing—'twas her nature;
Her ſex's wicked, wanton, ſubtle nature.
Sure our wiſe prophet thought his followers fools,
When he firſt promis'd woman for their paradiſe.
Collect the wide world's womanhood together,
And the huge zone that does encompaſs them
Will bind up half the plagues that vex mankind:
Heap them into a bulk, their airy falſehood
Would peiſe a ſolid univerſe. To fly me!
To fly her father—and ſo kind a father!
If ſomewhat rough—that was the trick of battles
Where I was bred—She knew I doated on her—
When I have thought on what would charm the ſenſe,
Till it would almoſt ache with tenderneſs,
Great Alla knows, I have named thee, Zorayda!
Then leave me thus—and break my poor old heart!
And with a Chriſtian too—Oh, death and ſhame!
Should ſhe now croſs me, though ſhe ſmil'd upon me

Like twenty dimpled cherubims, my rage
Would tear her limb from limb, and her ſweet form
Should ſcatter piece-meal thro' the deſart.
‘ *Ganem.* I pray you, Sir, be adviſed: think what is beſt
To cheer your fainting people on the march—
Your pardon, Sir, but this ſame flow of paſſion,
Unnerving you, and harraſſing your men,
Defeats the purpoſe of your enterprize.
‘ *Bulcazin.* Check my full paſſion! happy, happy fool!
Thou knoweſt not a fond parent's agony,
Deſerted by his loved ungrateful child.
O, my Zorayda! dear, ſhameleſs girl!
Thou art delicious poiſon to my ſenſe,
Moſt ſweet, and yet moſt deadly. Out upon thee!
To wind thee, like a ſnake, about my heart,
And ſting as thou doſt twine there. I could ſtab thee,
In ſtern and rugged juſtice; and affection
Would throw the weeping father on his knees,
To kiſs the wound the much-wrong'd judge had made.
‘ *Ganem.* Beſeech you, Sir, give order for your ſoldiery.
‘ *Bulcazin.* A peſtilence upon thee! thou'rt a fiend
That grudgeſt me my ſorrow's luxury,
And goad'ſt me when I would indulge on torture.
Tell me, again, of what theſe filth endure,
I'll cleave thy body, downward, from thy head,
To teach them how to labour, and be ſilent.
‘ *Ganem.* Think, Sir, it is in care alone for you
I pour unpleaſing truth into your ear;
Which, like a nauſeous drug to the diſeaſed,
Is given to work your welfare. 'Tis my duty—
Sooth, Sir, they cannot on.
‘ *Bulcazin.* Mad, ſenſeleſs liar!
Thou galleſt me paſt endurance; and haſt pulled
Thy death upon thee. [*Draws his ſcymetar.*
‘ *Ganem* (*Kneeling.*) O, Sir, take my life!
It is not worth the keeping—I have follow'd you,
From infancy till now, in honeſt zeal—
'Twould grieve me, Sir, to ſeek another maſter;
And, as my truth is grown diſpleaſing to you,
'Twere beſt you bring my ſervice to a cloſe,
And e'en diſpatch me here, at once.
‘ *Bulcazin.* (*Softened.*) Why, Ganem——
I tell thee, Ganem—Pſhaw! when we are form'd
So much of mother marks our compoſition,
It mars our manly reſolution—Ganem,
I have a daughter—think on that, good Ganem?
And ſhe has fled me—I do think thy counſel
Is kindly meant—but ſpare it now, good fellow,
My paſſions cannot brook it—Have we ſtray'd?
Do we purſue their track?

'*Ganem.* The peaſant, Sir,
Whom we did queſtion, at the mountain's foot,
Pointed this path to Ronda. Thitherward
Your daughter, as we trace it, muſt have journey'd.
'*Bulcazin.* They ſhall not reſt. Have I not ſhared their labour?
He who firſt murmurs on his march, dies for it.
By Mahomet, I ſwear! if I do hear
A ſingle Moor bewailing the fatigue
His coward body ſuffers, on the inſtant,
My ſcymetar ſhall ſearch his body through!
March ſlaves! away!' [*Exeunt.*'

We have choſen this ſcene becauſe the character of Bulcazin is the creation of Mr. Colman, and affords ſufficient proof of the power which he poſſeſſes in delineating character, and developing the ſtrong paſſions of the heart.

MONTHLY CATALOGUE,

For APRIL, 1795.

POLITICS, &c.

Art. 16. *A Letter to Mr. Sheridan on his Conduct in Parliament.* By a Suffolk Freeholder. 8vo. 1s. Stockdale. 1794.

SHOULD this pamphlet be found (as has been aſſerted,) to come from the pen of the author of "An Idea of the preſent State of France," * the merits of the two performances will, perhaps, be compared, and be deemed very different. It may be thought that, while in *that* work he diſplays a capacious, in *this* he expoſes a narrow mind: in the one, he ſtudied to convince his countrymen of the neceſſity of union, and of a ſuſpenſion of all complaints about grievances, during the continuance of a danger which threatens every thing dear to them: in the other, inſtead of endeavouring to ſoothe and gain over perſons of great powers and weight, both in the councils of the nation and the opinion of the public, he adopts a plan of irritation, calculated only to wound their ſenſibility, without informing or convincing their underſtanding; he uſes cauſtics where, in all probability, lenitives would better ſerve his purpoſe, if his real purpoſe were to melt oppoſition into a patriotic unanimity. In reviewing the conduct of Mr. Sheridan, and other leaders of the party oppoſed to adminiſtration, during the laſt ſeſſion, he ſpeaks of the motives of thoſe gentlemen in the moſt opprobrious and inſulting terms. Can that man have patriotiſm in his heart, whoſe pen is employed in lacerating the feelings of thoſe whoſe oppoſition he may wiſh to ſilence, if he be not anxious to procure their ſupport? He may ſay, it is his object to laſh them, and to place them in ſuch a light that they may loſe the credit which they poſſeſs with a great part of the public: but judgment ſhould have whiſpered to him that this could have been better done by *argument* than *abuſe*, if he had reaſon on his ſide.

To ſcold and call names may ſuit the loweſt order of women: but a man,—a man who pretends to enlighten a nation with reſpect to its moſt important concerns,—ought to diſdain ſuch a mode of proceeding; and a juſt and honourable man would not be forward to bring that ſpecies of charge againſt another, which, from its nature, even the moſt honourable and moſt innocent muſt always find it the moſt difficult to repel; we mean a charge which aſcribes actions, in themſelves not criminal, to baſe and unworthy motives. Such a charge the author has brought againſt Mr. Sheridan and many of his adherents in both houſes of parliament. We will notice ſome of his attacks, and leave the reader to eſtimate the mind which was capable of forming them.

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* See our laſt Review, p. 287.

Speaking of the perſons ſentenced by the court of ſeſſion in Scotland to tranſportation, and now on their voyage to Botany Bay, as alſo of thoſe who, when the pamphlet was written, were in Newgate and the Tower, and of the war in which we are engaged, he thus addreſſes Mr. Sheridan:

'To give every kind of ſupport to theſe voyagers, after their conviction; to deter the judges who ſentenced them from doing their duty on ſimilar occaſions, by the groſſeſt calumnies; and to deal out encouragement to untried traitors, by boldly denying the exiſtence of ſeditious and treaſonable practices, has been invariably your conduct, Mr. Sheridan, in the laſt ſeſſion of parliament. Nor have your unfortunate countrymen been the only objects of your virtuous exertions; your generous care has been extended to the great and gallant nation with which we are engaged in war, and all the powers of your mind have been employed to counteract the energy of public ſpirit in individuals, and to obſtruct every meaſure of government.'

He then proceeds to notice thoſe who ſecond Mr. Sheridan in this *meritorious* conduct. Lord Stanhope he deſcribes as profeſſing himſelf a 'real Sans Culotte, ſunk in the dregs of republicaniſm, and breathing nothing but miſchief and madneſs.' The Duke of Grafton he characteriſes by 'querulous imbecility,' and the Marquis of Lanſdowne by 'tortuous ambiguity.' He profeſſes reſpect and veneration for the memory of the late Lord Guildford, and proves the ſincerity of his profeſſions by abuſing the ſon and heir of that noble Lord.

As Mr. Sheridan is the hero of the piece, however, the author takes much more notice of him, and honours him with a greater ſhare of abuſe. Having paid a tribute to the memory of the late Lord Guildford, he thus continues his addreſs to Mr. Sheridan:

'You will pardon me, I am ſure, this digreſſion, becauſe you are too noble minded to envy another the poſſeſſion of virtues which are of no value in your eſtimation, and form no part of the articles of your political creed. You have no narrow attachment to your country, no unneceſſary loyalty to your ſovereign, no weak anxiety for a conſtitution which you frequently declare is not worth preſerving. But you poſſeſs a magnanimity which deſpiſes the opinion of the public; Mr. Fox good-naturedly vindicates your veracity, you gallantly aſſert your own candour, the French applaud your unbought defence of all their proceedings, and the Engliſh give you credit for a patriotiſm, that embraces the intereſts of every kingdom but England and the allies of England.'——

‘ It is not neceſſary to make a formal defence of Lord Hood; you have at preſent only calumniated him, and menaced him with an inquiry which you dare not proſecute.’

It would be too diſguſting to follow the author through all his various attacks on Mr. Sheridan’s conduct during the laſt ſeſſion; we pretend not to be either the panegyriſts or the defenders of that gentleman; he may have been as wrong in ſome inſtances as he was right in others: but, whether right or wrong, the author proſecutes his charges in a manner that can anſwer no good purpoſe, while it diſgraces literature, truth, juſtice, and good breeding, by ſubſtituting ſcurrility for argument, and aſſertion for proof. We will therefore here cloſe our remarks on this publication, as far as it concerns the member for Stafford and other members of oppoſition: but we muſt take notice of ſome pages prefixed to this letter, and addreſſed to us.

The exact ſtate of the caſe between the author and the reviewers is this: in our account of his “Obſervations on the Conduct of Mr. Fox,” (Rev. for Mar. 1794, p. 343,) we aſſerted that he groſsly miſrepreſented the ſpeech of that gentleman. In a private letter to us, under the ſignature of “ a Suffolk Freeholder,” he complained of this, and in a very peremptory manner called for an apology; obſerving that the ſtatement which he had given of Mr. Fox’s ſpeech had been derived from a publication called *The Senator*. This was ſhifting the guilt of miſrepreſentation from himſelf, and affording ground for an opinion that he had not intentionally helped to propagate a falſe report. We therefore adviſed him to be more cautious in future on the choice of the documents on which he founded a charge againſt any public man; and, to ſoothe his wounded ſenſibility, we paid him a compliment in the following words: “ We are perſuaded that he muſt have been miſled by an erroneous account of the ſpeech to which he refers; for it is a fair preſumption that the man, who exacts an apology for a miſrepreſentation, is himſelf incapable of *wilfully* miſrepreſenting another.” We appeal to the general ſenſe of mankind, whether any one who had the feelings of a *gentleman*, and who wiſhed only to vindicate his own character, would not have conſidered this as handſome and ſatisfactory proceeding on our part. The Suffolk Freeholder would not acknowlege it to be ſuch; on the contrary, in a ſecond letter, he called it, “ evaſive and unſatisfactory,” and perſiſted in his demand of an apology. With this we peremptorily refuſed to comply, ſtill relying moſt firmly on the account of Mr. Fox’s ſpeech given to us by ‘ one of our accomplices,’ (as the author politely ſtyles him,) who heard it delivered; and on the ſtrength of which we then aſſerted, and yet continue boldly to aſſert, that in this writer’s former pamphlet that ſpeech was *moſt groſsly miſrepreſented*. We were, however, diſpoſed to refer the whole matter to an authority which we conceived to be the only one that could decide without appeal. We accordingly propoſed, in our anſwers to correſpondents, (May 1794) to lay before Mr. *Fox* himſelf the Suffolk Freeholder’s pamphlet and the report of the debate on which it was founded, together with our review of the former, and our explanation of it in our anſwer to the author’s firſt letter; declaring that by Mr. Fox’s judgment we would abide, provided the Suffolk Freeholder would do the like; and pledging ourſelves to make to him the *amende honorable*, ſhould that right hon. gentleman ſay that in our review his ſpeech was miſrepreſented, and not in the pamphlet of our adverſary. On the other hand, we expreſſed our expectation that, ſhould the award be the reverſe, the Suffolk Freeholder would then make to us an apology, proportioned to the pertinacity and peremptorineſs with which he had called for one from us. This fair propoſal he has rejected; for, he ſays, the reference to Mr. Fox is 'not ſo much to be depended upon, as accounts taken from the mouth of the ſpeaker in writing, and immediately given to the public in works by no means unfavourable to Mr. Fox.' We did not know, before, that accounts of ſpeeches were written down in the Houſe of Commons; we were aware indeed that (contrary to the orders of the Houſe) notes were ſometimes taken to refreſh the memory of the reporter: but ſtill we thought that more reliance might be placed on the recollection of the member who made the ſpeech, than on the report of it by a perſon who, from the very nature of his employment, is obliged to ſacrifice a great deal to diſpatch. It is true that inſtances have occurred, in which the ears of the reporter were ſo remarkably ſharp as to hear more than a member uttered; nay to hear, at the diſtance of a mile and a half from St. Stephen's chapel, a ſpeech that was never delivered, in a debate that never took place. We have been told of a ſpeech, (which, as a proof of ſuperior accuracy, was given in the firſt perſon,) that was put in the mouth (we think) of the late Lord North, on a queſtion which had been fixed for diſcuſſion on a particular day. The motion was ſtated, and the ſpeech of the then premier reported at full length, as if in his own words, in one of the daily papers: but, unfortunately for the character of the reporter, the expected diſcuſſion did not come on; the noble Lord did not open his lips that day on the ſubject, and the Houſe adjourned almoſt immediately after the Speaker had taken the chair. Has our Suffolk Freeholder ever heard of this anecdote? can his memory furniſh him with any faint recollection of it? does he underſtand us? *Le ſage entend à demi mot* is a true adage, which we take the liberty of whiſpering in our author's ear; we ſhall ſee if he can wiſely take a *hint*, and never let us hear more of his complaints about miſrepreſentation, nor of his demands for apologies. Should he, after this, deem it prudent to renew the attack, we think that he ought, if he has a particle of *manlineſs* about him, either to uſe ſuch language only as one gentleman ought to uſe to another; or boldly pull off his maſk, that thoſe whom he preſumes to call by opprobrious names may have an opportunity of telling him, to *his beard*, how a *foul-mouthed* writer deſerves to be treated.

Art. 17. *The Speech of the Right Hon. Charles James Fox*, in the Houſe of Commons, March 24, 1795. On a Motion "That the Houſe do reſolve itſelf into a Committee of the whole Houſe, to conſider of the State of the Nation." To which is added, a correct Liſt of the Minority. 8vo. 1s. Debrett.

If it ſhould be aſked why ſo hopeleſs a motion was brought forwards in parliament, and enforced by all the oratorical but unavailing powers of the eloquent mover, Mr. Fox has himſelf provided an anſwer to the queſtion, in the concluſion of his admirable ſpeech:—'Whether a

Committee of inquiry is granted or not, I ſhall at leaſt derive this ſatisfaction from having moved for it, that I ſhall ſhew to the people of England that there are ſtill ſome men in the great council of the nation, who anxiouſly wiſh to have an opportunity of proving to them, what is their real ſituation, and of doing every thing in their power to avert, if poſſible, the farther calamities of war, and effuſion of human blood.'

Art. 18. *Confiſcation conſidered*; or Doubts on the Propriety of plundering our Friends. 8vo. 1s. 6d. Owen. 1795.

We have frequently heard complaints of the plundering ſpirit of our troops, as manifeſted in the iſlands which, in the preſent war, we have taken from the French in the Weſt Indies. It has been ſaid that to this impolitic as well as baſe conduct, we are in a great meaſure to aſcribe the *recapture* of Guadaloupe; and the author of this very ſenſible pamphlet is of opinion that we may, with too much reaſon, apprehend that Martinique, &c. will *follow*; and which may not be *all*.

If the account here given by an anonymous but, apparently, well-informed writer ſhould remain unrefuted, we ſhall make little ſcruple, however unwilling, of admitting the truth of his repreſentations; humiliating as the circumſtances muſt prove to our national pride, and grating to our feelings and jealouſy for the honour of the Engliſh name and character.

We are the more concerned to find that, when the author ſpeaks of the 'ſordid ſyſtem * of peculation' adopted by our army and navy in the French Weſt Indies, he does not, by any means, exempt the *Chiefs* from his accuſation; though he guardedly adds that he preſumes not 'to charge the blame of thoſe tranſactions even on *them*, until time and an inquiry, which he truſts will ſoon be inſtituted, ſhall decide whether they acted by order, and under inſtructions, or of their own mere motion.' We hope, indeed, that ſuch *inquiry* will be ſoon and ſtrictly made, that the truth may be known to the whole world, and juſtice done to the oppreſſed. Should the charges here brought againſt our victorious *troops* be ſubſtantiated, and reparation to the injured yet with-holden, the blaſting of *their* laurels will be the ſmalleſt part of the conſequence; for, on the great, though not always juſt, principle of *retaliation*, there may be too much reaſon to apprehend a poſſibility of the moſt dreadful *conſequences to ourſelves*, not only in the Weſt Indies, but even in Europe!

In reviewing the proceedings of our army in the French iſlands, and comparing them with thoſe of the French in the laſt war, when leſs propitious events had put *our* iſlands into *their* poſſeſſion, the author ſays, he 'feels humbled by a compariſon † ſo diſgraceful to the

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* It is ſyſtem, government ſyſtem, and mal-adminiſtration, not the want of military diſcipline, that is here the ſubject of complaint; nor are the neceſſary vouchers wanting.

† In this comparative view, the conduct of the truly noble MARQUIS DE BOUILLE riſes with that juſt and honourable diſtinction which has ſince been gratefully and handſomely acknowledged in this country.

Britiſh name, and ſo honorable to that of France!'—We feel, while we read, exactly in the ſame manner;—till we recollect that the charge which is anonymous may not be ſtrictly true; and then Hope cries out "*Who is the accuſer?*"

Art. 19. *A Letter from a young Prince to his Royal Father.* 8vo. 1s. Owen. 1795.

Given to the public as an expoſtulatory epiſtle from one of the ſons of our gracious S———n, complaining of the unnatural cruelty of thoſe laws which tear from his arms his beloved AUGUSTA.—After ſome warm, pathetic, and eloquent paragraphs, the ſuppoſed princely writer thus concludes: 'I humbly, I earneſtly intreat, that your Majeſty will direct your Miniſter to procure an act of the legiſlature, which ſhall effectually cut me off, and my poſterity, from all hereditary claims to your Crown. The only objection to my having married one of your ſubjects, will then be removed, and I truſt that you will, in that caſe, permit the holy ceremony to be again performed, which makes Auguſta legally mine.'

On the whole, perhaps, this letter is too well written to be what it pretends to be. There are always artiſts in Grub-ſtreet, ready to *forge*, and *file*, and *poliſh* ſuch literary wares to ſuit the demand of any market; inquire at the Pegaſus, up three pair of ſtairs backwards.

Art. 20. *A Statement of Facts*; or an Inquiry into the Juſtice and Neceſſity of the preſent War; in a Letter to the Right Hon. Mr. Pitt. To which are added, Reflections on the new Taxes, &c. 8vo. 1s. Cambridge, printed by Flower, and ſold by Symonds in London. 1795.

The author of this tract introduces himſelf to the public in the character of a young man. That he is a young politician will be evident to every competent reader who peruſes his pamphlet. He diſapproves the war, and he treats Mr. Pitt rather cavalierly: but he has ſaid little that has not been often urged with ſuperior weight, by our beſt political writers. With reſpect to his propoſals for *new* taxes, we have only this to remark, that, were volunteer ſchemes of this ſort too much encouraged, [ſufficiently we know they have been,] we ſhould have little hopes that any thing, even the very air which we breathe, (the *light* is in a great meaſure extinguiſhed already!) would eſcape the fine of taxation.—Surely we *have* taxes enough! When peace returns, and ſoon may that happy time arrive! we ſhould think of a *reduction* of our taxes.

AFFAIRS OF IRELAND.

Art. 21. *The Speech of Henry Duquery, Eſq.* in the Houſe of Commons of Ireland, Jan. 22, 1795, on the Addreſs to the King, on propoſing an Amendment to entreat his Majeſty not to refuſe entering into a Negociation with the preſent Government of France, for the Attainment of Peace. 8vo. 6d. R. White, Piccadilly.

The abilities of Mr. Duquery, who, at the cloſe of Lord Weſtmorland's lieutenancy, was removed from the office of one of his Majeſty's three ſerjeants at law in Ireland, are rated very highly both at the bar and in the ſenate of that kingdom: this ſpeech is a ſufficient proof that they are not *too* highly rated: it is remarkable at once for elegance of edition, purity of language, and force of argument. If we view it in a political light, we may conſider it as the dawn of a change of ſyſtem in Ireland, which muſt neceſſarily affect the politics of Great Britain. The Iriſh parliament formerly was as little conſulted on queſtions of peace or war, as the aſſembly of St. Kitt's: but it would appear now that it entertains at leaſt, if it does not actually profeſs and avow, opinions, from which it may be inferred that Ireland is diſpoſed to put forth a claim which, if admitted, would ſhake the right of the Britiſh cabinet to involve the Iriſh nation in any foreign war, without a previous communication with the Iriſh adminiſtration. It would ſeem as if it were the diſpoſition of Ireland to have an executive government ſo conſtituted, that the officers acting under it ſhould be reſponſible to the Iriſh parliament for the advice which they ſhould give to the crown to go to war; that their previous concurrence ſhould be as neceſſary to the declaration of war, as that of his Majeſty's adviſers in England; and that, if the concurrence of the Iriſh miniſtry were not previouſly required and obtained, Ireland ſhould not be deemed in any reſpect a party to the war.

We do not pretend to ſay that Mr. D. maintains *in terms* any propoſition to the above effect: but we think either that nothing can be deduced from the principles which he lays down, or that they lead to ſuch a change of ſyſtem in Ireland as we have already ſtated. It is true that Mr. D. profeſſes, and we by no means queſtion his ſincerity, a reſolution to maintain inviolably the connection between England and Ireland, to make a common cauſe with both, and to enact it as a part of his political creed, that the two countries ſhould ſtand or fall together:—but it is very poſſible that, believing ſincerely in that creed, and being decidedly againſt every idea of ſevering the two kingdoms, he might alſo think it neceſſary that the king ſhould be obliged to conſult his Iriſh counſellors before he declared war; and that Ireland ought not to be involved in the hazards and expences of hoſtilities by a cabinet not reſponſible to and not puniſhable by Ireland, ſhould its advice be ever ſo corrupt, impolitic, unjuſt, or diſaſtrous in its conſequences.

Art. 22. *A Letter to his Excellency Earl Fitzwilliam,* Lord Lieutenant, &c. of Ireland. 8vo. pp. 63. 1s. 6d. R. White. 1795.

This letter bears the name of Dr. Drennan, a medical gentleman, whoſe writings have made much noiſe in the political, and have eſtabliſhed a very high character for their author in the literary world. His ſtyle is uncommonly forcible and expreſſive; and, though there are inequalities in it, yet, like thoſe of nature, they rather diverſify than mar the proſpect, and they enrich it by contraſt; every part poſſeſſing ſome beauty though differing in degree, like the face of the earth from the pleaſing landſcape to the towering mountains, or her productions, from the fragrant ornaments of the parterre to the lofty trees of the foreſt. He preſents himſelf before the Viceroy in the garb of manlineſs, and addreſſes him in the language of plain dealing, equally remote from rudeneſs and adulation. He gives him a picture of his predeceſſor Lord Weſtmorland, which every man who underſtands good writing muſt allow to be admirably drawn, though it may not be prudent in any man to ſay that it bears a reſemblance to the original. Let our readers judge for themſelves:

'You come, the ſucceſſor of a Viceroy, whoſe name may ſerve as a date in the margin of Iriſh hiſtory, but will never once be noticed in its page. Public, without being known; little heard of, though often ſeen; he ſat at the council board a liſtleſs automaton, or galloped through the city, the terror of old women, and the envy of ſchool-boys. When made Maſter of the Horſe, he has fulfilled his deſtiny, and arrived at that point of animal perfection, for which alone nature and education had deſigned him. Yet, my Lord, you will perhaps experience with one or two of your predeceſſors, that the beſt qualifications for a continuance in the Lieutenancy of Ireland, are thoſe of a negative kind. A ſoft ſpongineſs of character that will eaſily acquire any hue, or any ſtain; a tabula raſa of intellect; a ſpirit invulnerable to inſult; that (for example) after vain endeavours to diſunite and diſcourage the Catholics of Ireland, could condeſcend to truck and chaffer, for the official tranſmiſſion of their addreſs; and then ſubmit to be paſſed by with a contemptuous neglect, equally degrading to the honour of the man, and the dignity of the ſtation:—ſuch are the qualities beſt ſuited to complete the luſtrum of an Iriſh Lord Lieutenancy.'

The Doctor's firſt piece of advice to Lord Fitzwilliam is to turn his attention to the *education of Ireland*, and, in forming a ſyſtem for that purpoſe, to keep as wide as poſſible from the ſyſtem propoſed by Mr. Orde; which made it *indiſpenſible* that the inſtructors ſhould be of the eſtabliſhed religion, and that the riſing generation ſhould be brought up in the ſame, though at leaſt three-fifths of the inhabitants were Catholics, and their religion was at that time tolerated by law. That Dr. Drennan's liberality on this and other topics reſpecting religious worſhip may be the better underſtood, it is fit that our readers ſhould know that he is a Proteſtant diſſenter, and that he announces himſelf as ſuch to his Excellency. He recommends it ſtrenuouſly to Lord F. to take public education out of the hands of the clergy of every denomination, who have hitherto given a clerical bias to the principles of their pupils, and the air of a *craft* to learning. The clergy, he admits, were very properly veſted at one time with the monopoly of education, becauſe they poſſeſſed a monopoly of learning: but learning is not now confined to them, neither ſhould the charge of education. He would have Catholic and Preſbyterian colleges built in Ireland, but not endowed; as endowments, he ſays, have a tendency to produce negligence and degeneracy: the univerſity of Dublin he gives up as incapable, from its inſtitution, of ever being made a *national* ſeminary. He thus ſpeaks of it:

'In ſhort, our common alma mater was turned into a hireling nurſe, and the rewards of genius into a job. This was, my Lord, a relique of a mode of government, equally tyrannical and puſillanimous, which wiſhed to ſacrifice two of the religious perſuaſions in Ireland, for the aggrandizement of the third; but the benevolence of genius, ſuch as I am willing to believe your Excellency poſſeſſes,

would

AGRICULTURE.

Art. 25. *An Agricultural Dictionary*, conſiſting of Extracts from the moſt celebrated Authors and Papers. By John Monk, (late 19th Light Dragoons) of Bears Combe, near Kingſbridge, Devon. 8vo. 3 Vols. 1l. 1s. Boards. White, &c. 1794.

A Lieutenant of Dragoons venturing to compile a *Dictionary* of Agriculture,—a ſubject the moſt dangerous for unpractiſed men to undertake, and in which the preſent compiler pretends not to poſſeſs an adequate ſhare of judgment,—may be deemed an inſtance of uncommon literary temerity. Accordingly we have here a very incomplete, although, no doubt, a very well intended performance. As a collection of valuable *extracts* from works of approved merit, it may certainly have its uſe. It may occaſionally furniſh many perſons with inſtructive materials, in their reſearches for information; and may ſerve to recommend, to notice, many valuable books on agriculture, &c. which are quoted.

THEOLOGY, &c.

Art. 26. *A Charge delivered to the Clergy of the Dioceſe of Lincoln*, at the Triennial Viſitation of that Dioceſe in May and June, 1794. By George Pretyman, D. D. F. R. S. Lord Biſhop of Lincoln. 4to. 1s. 6d. Cadell and Davies.

There is always ſo much propriety in adapting an epiſcopal charge to the times; and the preſent critical period is ſo pregnant with important topics of clerical addreſs; that we ſhould have been much ſurprized if the Biſhop of Lincoln had not availed himſelf of the opportunity, which his triennial viſitation gave him, of communicating to the clergy of his dioceſe his ſentiments on the aſtoniſhing events which are paſſing in the world. In his Lordſhip's charge we find what we ſought, a general ſurvey of the preſent ſtate of ſociety:—but we muſt own that we have *not* found in it that pertinency of obſervation, nor that liberality of ſentiment, which, from the writer's elevated ſituation, known talents, and former expreſſions of candour, we were prepared to expect. In an addreſs from an epiſcopal chair to a learned body of clergy, we can perceive no peculiar propriety in introducing a ſet of elementary propoſitions, aſſerting the neceſſity of government and religion to the well being of ſociety; and ſupporting them by an appeal to the authority of the antients.

Quotations from Ariſtotle and Cicero, to prove that it is impoſſible for men to continue united without the eſtabliſhment of ſome ſpecies of political power; that the coercion of law is neceſſary for the protection of the innocent, and for the defence of the weak; and that the comforts of ſocial life cannot be ſecured without the general prevalence of religion; might have better ſuited an academical exerciſe than a prelatical monition. The practice of antient legiſlators, in endeavouring to ſtrengthen their authority by *pretended* intercourſes with ſome deity, is, to ſay the leaſt, not very pertinently ſet up before an aſſembly of Chriſtian divines, in terms rather implying approbation than cenſure; and which are therefore liable to be miſconſtrued into an intimation that religious inſtitutions, whether founded in truth or falſehood, ought at all events to be maintained. In adopting the popular

pular rumour, never yet confirmed, that the adminiſtrators of government in France have *publicly* and *deliberately* ſaid there is no God, and have avowed principles congenial with this declaration;—in conſtruing the murmurs and diſcontent, which have ariſen in this country, into total diſaffection to the conſtitution;—in repreſenting the exertions which have been made towards reform, as endeavours at deſtroying every principle of political ſubordination, and ſubverting all government, order, and religion;—and in throwing political odium on a particular religious ſect, by attempting to make out a natural alliance between Socinian and Republican principles, and by aſſerting that thoſe who degrade the character of the divine Jeſus into that of a man may be expected to endeavour to deſtroy all ſuperiority in their fellow-creatures, and to ſeek the gratification of their pride in the abolition of all worldly diſtinctions;—the Right Reverend Prelate appears to us to have ſuffered either zeal, or terror, to throw a temporary reſtraint on the natural candour of his diſpoſition, and for the moment to degrade him from the dignified character of a ſage monitor, into the vulgar ſtation of an angry declaimer. The dogmatical manner in which certain tenets of the eſtabliſhed church are aſſerted to be the leading doctrines of the Goſpel; and the acrimony with which thoſe, whoſe reſearches have not enabled them to diſcover theſe tenets in the ſcriptures, are mentioned as men governed by a captious and reſtleſs ſpirit, and holding licentious opinions on religion and government; can have little efficacy either in confirming the faithful, or in ſilencing gainſayers.

In the concluding part of this charge, however, his Lordſhip reſumes the proper character of a Proteſtant biſhop inſtructing his clergy. The grand ſecurity of this country againſt infidelity he very juſtly places in the opportunities, which the lower claſſes of the people enjoy for religious inſtruction; and he earneſtly adviſes his clergy to give their countenance and encouragement to the inſtitution of Sunday ſchools, as the means beſt calculated for diffuſing a general knowlege of the ſcriptures among the inferior claſſes of ſociety, and for inſtilling into their minds juſt notions of their religious duties. While the clergy confine their exertions to the communication of knowlege by honeſt inſtruction, and to the refutation of error by fair argument, they will act within their own proper province; and they will be entitled to that grateful reſpect from an enlightened public, which, to a good mind, will always be infinitely more valuable than the ſervile homage of an ignorant multitude.

Art. 27. *Sermons on ſome of the principal Doctrines of the Chriſtian Religion*, with Practical Inferences and Improvements. By Edward Stillingfleet, M. A. Chaplain to the Earl of Dartmouth, and late Miniſter of Weſt Bromwich, Staffordſhire. 8vo. pp. 431. 5s. Boards. Rivingtons. 1794.

There are two claſſes of doctrinal preachers. The firſt conſiſts of thoſe who think it neceſſary to explain, with preciſion, the meaning of the doctrines which they advance, and to endeavour to eſtabliſh them by a clear train of argument; or by ſuch a critical diſcuſſion of the ſignification of thoſe paſſages of ſcripture, quoted in their ſupport, as may ſerve to prove the quotation to be pertinent and the authority ſatisfactory. The ſecond claſs content themſelves with barely expreſſing, in general terms, the articles of belief which they embrace and teach, and with fortifying their own faith and that of their auditories by numerous texts of ſcripture. When it is conſidered how much trouble is ſaved by the latter method both to the inſtructor and to the learner, and how eaſily it accommodates itſelf to any ſyſtem which happens to be prevalent, it is not ſurprizing that the ſecond claſs ſhould be more numerous than the firſt; and it is in this ſecond claſs that we muſt place the author of the volume of ſermons now before us. The doctrines, which he finds in the Chriſtian religion, are thoſe that have conſtituted the creed of ſuch churches as, from a remote period of eccleſiaſtical hiſtory, have aſſumed to themſelves the appellation of orthodox:—but he thinks it ſufficient barely to aſſert the doctrines in thoſe terms which, becauſe they have long been in common uſe, are therefore ſuppoſed to be generally underſtood; and to adduce in proof of their truth, certain detached paſſages from the Old or New Teſtaments, without attempting to ſhew that the citations are properly underſtood and applied, and ought to be admitted as deciſive evidence. By theſe means, however, the author leaves large ſcope for a ſerious and pathetic application of his doctrine to the hearts and lives of his hearers, in what he ſtyles 'practical inference and improvement;'—and theſe parts of his diſcourſes, taking for granted the truth of the points on which he proceeds, are entitled to commendatation. What he has laid down as the truth of religion he applies with a kind of energy very well ſuited to popular addreſſes; according to his profeſſed deſign of ſetting forth, before a large congregation, the great truths of the goſpel in the plaineſt language, that they might be underſtood by thoſe of inferior ſtations as well as by the great and noble among his hearers.

Art. 28. *Outline of a Commentary on Revelations* xi. 1—14. 8vo. 9d. Johnſon. 1794.

It is curious to obſerve the wonderful power of an hypotheſis in guiding a man's judgment, and fixing his opinions. Thus aſſociated, the moſt trivial argument or the ſlighteſt analogy becomes a demonſtration. The author of this pamphlet, having embraced Mr. Evanſon's hypotheſis that civil eſtabliſhments of religion are the Antichriſt predicted in the book of Revelations, finds that 'the beaſt with ſeven heads and ten horns' means the civil power, as far as it was connected with the eccleſiaſtical, of the weſtern diviſion of the Roman empire in Europe. The woman, repreſented as ſeated on the wild beaſt, is the apoſtate church, ſupported by the civil power. The two witneſſes, who were to propheſy in ſackcloth during 1260 days, are ſymbolical perſons, the principles of civil and religious freedom, who remained in a ſtate of degradation, and uttered their voices without being heeded for 1260 years, from the year 325, when Conſtantine preſided in the Council of Nice, to the year 1585, when the Dutch maintained their independence, civil and religious, againſt Spain. Theſe witneſſes, having power to ſhut up heaven that it rain not, and over the waters to turn them into blood, and to ſmite the earth with any plague as often as they will, repreſent the miſchiefs, temporal and ſpiritual, reſulting from the neglect of the genuine principles of government and true religion. The wild beaſt, which aſcends out of the bottomleſs pit, and makes war againſt theſe witneſſes, and overcomes and kills them, repreſents the combined powers of the European weſtern empire united to reſtore deſpotiſm and ſuperſtition, and conſequently to extirpate every trace of liberty. . The dead bodies of theſe witneſſes, lying in the ſtreets of the great city which ſpiritually is called Sodom, and Egypt, where alſo our Lord was crucified, are theſe ſymbolical perſons embodied in the new conſtitution, which now lies a dead carcaſe in France. Their remaining unburied for three days and a half denotes that the French conſtitution ſhall continue in a lifeleſs ſtate for three years and a half, during which all memorial of truth and liberty is attempted to be obliterated. By theſe witneſſes riſing from the dead, and aſcending up to heaven, is expreſſed the eſtabliſhment of civil and religious liberty at the termination of the preſent war, attended by the univerſal conſternation of the foes of freedom. The great earthquake which enſued, and in which the tenth part of the city fell, and of the *names* of men ſeven thouſand were ſlain, predicts a violent political commotion, in which the apoſtate church of France ſhall fall, and large bodies or orders of men ſhall loſe their privileges and titles. Laſtly, the affright of the remnant, who gave glory to the God of heaven, indicates the alarm which ſhall be taken at the progreſs of Atheiſm, and the ſubſequent deiſtical adoration of the Eternal.

What impreſſion the preceding miniature of the outline here publiſhed will make on our readers, we cannot predict: but for our parts we honeſtly confeſs that it appears to prove nothing more than the ingenuity, or credulity, or perhaps both, of the writer. It is not by ſuch fanciful applications of the obſcure language of the book of Revelations, that the edifice of our holy religion is to be ſupported. As to Mr. Evanſon's ingenious notion of ſeveral intervals, of 1260 years each, between an incroachment and an improvement on goſpel liberty, we cannot ſuppoſe that it will have much weight in the judgment of any one, who recollects how often liberty has been invaded and tyranny reſiſted, ſince the commencement of the Chriſtian era.

Art. 29. *The Signs of the Times:* Part the Second. With an Addreſs to the People of Great Britain. By J. Bicheno. 8vo. pp. 71. 1s. 6d. Parſons. 1794.

Mr. Bicheno agrees with Mr. Evanſon, and the anonymous author of the commentary noticed in the preceding article, in underſtanding by Antichriſt all that civil and eccleſiaſtical power, which has oppoſed itſelf to the ſpiritual kingdom of Chriſt, and in interpreting ſeveral of the prophecies in revelation as predictions of the ſpeedy downfall of ſpiritual and civil tyranny:—but in the application of the propheſies to hiſtorical facts he differs in ſeveral particulars from theſe writers. The deſtruction of the witneſſes by the ſecond beaſt, Rev. xi. 7. he chiefly applies to the perſecution of the witneſſes for religious truth and civil liberty under Louis XIV. after the repeal of the edict of Nantz. By the death of the witneſſes during three years and a half, he underſtands their political death during a period of a hundred and five years, and fixes their revival in the year 1789, when the French Conſtituent Aſſembly declared for civil and religious liberty. His reaſons for this interpretation, together with a commentary on other parts of theſe prophecies, are given in the firſt part of this work, (briefly noticed in our Rev. for July 1793,) of which a third edition conſiderably enlarged is now alſo before us. In this ſecond publication the author purſues his reſearches into the meaning of this myſterious book, and endeavours to prove that the judgments of the ſeventh trumpet, which are to bring the triumphs of popery, idolatry, oppreſſion, and wickedneſs to an end, and to introduce the kingdom of Chriſt, are already begun, and will be ſhortly completed. Underſtanding by the word thunder, in the language of propheſy, war, Mr. B. finds that, according to the propheſy (chap. x. ver. 2.) of ſeven thunders, there have been exactly ſeven periods of war, ſince the termination of the ſixth trumpet in 1697. The ſlaughter of ſeven thouſand names of men, Mr. B. with the commentator in the laſt article, explains by the abolition of titles and the deſtruction of privileged orders in France.

Some obſervations are added on the prophecies which predict the overthrow of the Turkiſh empire, on the reſtoration of the Jews to Jeruſalem, and on the ſigns of the times which indicate the ſpeedy accompliſhment of theſe prophecies. To confirm the expectation reſpecting the reſtoration of the Jews, Mr. B. quotes an account given in the Aſiatic Reſearches, vol. ii. and tranſcribed in the Monthly Review enlarged, vol. x. p. 502, from which it appears probable that the Afghans are deſcended from the Jews, and are the remains of the ten tribes of Iſrael, and of which we have not heard for many generations.

Not to purſue farther Mr. B.'s inveſtigations, which, after all, we apprehend, will leave the generality of his readers in a conſiderable degree of uncertainty reſpecting the true meaning of theſe prophecies, we ſhall only remark that the work bears ſtrong marks of an ingenuous diſpoſition, and of a zealous attachment to truth and liberty. The author is a decided enemy to the preſent war, and apprehends, from other grounds beſides thoſe of propheſy, that moſt ſerious calamities are to be dreaded from its continuance.

Art. 30. *A Letter to Thomas Paine,* Author of the Age of Reaſon. By George Burges, B. A. Curate of Whittleſea, Iſle of Ely. 8vo. 1s. Evans.

The old ſaying, " Truth is not to be ſpoken at all times," may ſtand as a fit motto to this letter to Thomas Paine; which is not an examination of the contents of "the Age of Reaſon," but a general condemnation of it on the ground of its being an impolitic and ill-timed publication. Mr. Burges, though an advocate for the Rights of Man, is nearly of the ſame way of thinking with Mr. Burke on the ſubject of eſtabliſhments; he would pay a high deference to prejudice, *as prejudice*; and, whatever were his private thoughts, he would not diſcloſe opinions which were ſubverſive of antient inſtitutions. As a clergyman, he makes rather a ſingular aſſertion and confeſſion, when he ſays 'that it matters not, politically ſpeaking, whether their religion be true or falſe,' and 'that there is no religion to which fraud does not in ſome meaſure attach.' Conſiſtently with ſuch data, he contends that 'whether Chriſtianity be a matter of fraud, a matter of doubt, or a matter of fact, Mr. Paine has not conſulted the welfare of mankind in attacking it at the time and in the manner that he has done:' yet, in ſpite of all his rhetoric againſt Mr. P. as unkind to his fellow-creatures by publiſhing his deiſtical religious opinions, Mr. Burges, when he comes to ſpeak of Chriſtianity as a truth, ſo far forgets the ground of his cenſure on the author of the Age of Reaſon, as to hope that its *memory will periſh for ever* if it will not ſtand the teſt, and to declare that, if he thought it a fraud, he would obliterate it from his own mind as a *nuiſance,* and endeavour *gradually* to extirpate it from the minds of others.

Mr. B. may lay ſtreſs on the word *gradually:* but if the circumſtance of its being a fraud makes it a *nuiſance,* the force of his former reaſoning is taken away. He probably means well, but his pamphlet is an injudicious publication; and Mr. Paine may fairly retort on him the very cenſure with which he is attacked on the ſcore of an indiſcreet avowal of opinions. To tell the people that, politically, it matters not whether their religion be true or falſe is a moſt effectual mode of leſſening its influence on the common mind. Such may be the language of the politician, but it ought not to be that of the miniſters of the goſpel.

Art. 31. *Eſſays on the moſt eſſential Theological Subjects,* particularly the Divine Humanity of the Lord—Man's Self-derived Intelligence—the Importance of Divine Things—and the ſpiritual Liberty of Man, &c. &c. Together with an Introductory Preface. Deſigned for the Promotion of the New Jeruſalem Church, announced by Emanuel Swedenborg, Meſſenger of the ſecond Advent of our only Lord and Saviour Jeſus Chriſt. By George Nicholſon. 8vo. pp. 148. 2s. Boards. Sibly. 1794=38.

Fanaticiſm, though charged on many religious ſects by others, is a character which no ſect is willing to take to itſelf. Perhaps few religious profeſſors have given ſtronger indications of this quality than the followers of Swedenborg, whoſe claim to credit as the founder of a new church reſts on pretenſions to ſupernatural illuminations, and an intercourſe with angels and ſpirits; the wonderful and ſublime relation and diſcoveries of whoſe ſpiritual experience his diſciples receive with implicit confidence; and whoſe doctrines have never yet been explained in ſuch a manner as to bring them within the comprehenſion of logicians and philoſophers. Yet the preſent writer ſpeaks of his maſter not only as the illuminated and inſpired, but as the truly rational Swedenborg: he publiſhes theſe Eſſays, that the divine truths which are now revealed from the Lord, may be rationally underſtood and perceived; and he calls on his readers to think and judge for themſelves, and not to take their creed on his authority, but on that of their Great Leader, the illuſtrious Meſſenger of the New Diſpenſation; adding, as an admitted maxim, that only that converſion to the truth can be of permanent and effectual uſe, which ſprings from the impartial inveſtigation of evidences.

After theſe profeſſions, we might ſeem authorized to expect ſuch a plain ſtatement of the principles of Swedenborgianiſm, and of the grounds on which they reſt, that every candid inquirer might at once judge of the validity of this new prophet's pretenſions, and of the reaſonableneſs of adopting his ſyſtem. All this, however, we have in vain ſought in the preſent publication. No evidence is adduced in proof of Swedenborg's divine illumination, except his own *ipſe dixit*; and as to doctrine, as delivered in theſe Eſſays, we meet with miſts of obſcurity in every page, which our unenlightened intellects are incapable of diſperſing. When we are told that Jeſus Chriſt is the only true God, the Jehovah, the Everlaſting Father; that the divine *eſſe*, hitherto worſhipped under the name of Jehovah, cannot be ſeen even by the ſpiritual eye of faith, but that the New Church worſhips a viſible God, in whom is the inviſible, and whoſe *divine human* is the only proper object of which we have a ſpiritual idea;—when we are told that, though the common fiction of three divine and eternal perſons in the Godhead is a flagrant abomination, nevertheleſs there is in the perſon of Chriſt a divine trinity, of which his *eſſential divine* is the Father, his *divine human* is the Son, and his *divine operation* is the Holy Spirit;—when we are told that regeneration is a divine influx, by which man is made ſpiritual, and endued with a true perception of the Lord Jeſus, whoſe divine *eſſence conſiſts* in goodneſs and truth;—when we receive theſe, and other ſimilar propoſitions, as the doctrine of the New Jeruſalem Church, we find ourſelves in a thick wood of words, and aſk in vain for clear definitions and legitimate proofs. Mr. Hindmarſh tells us, with indignation againſt Dr. Prieſtley for having made the ſuppoſition, that Swedenborgianiſm is not Unitarianiſm. Neither Mr. Nicholſon nor any of the Swedenborgian teachers plainly tell what this new doctrine is. What is to be inferred from all this, but that it is a hopeleſs undertaking to bring enthuſiaſm to the ſtandard of common ſenſe, and that, in religion at leaſt, it is impoſſible *inſanire cum ratione?*

We are at a loſs what to make of the author's date in his title-page, 1794=38. He cannot mean to call on his readers for ſo great a ſtretch of faith as to believe, which the characters, algebraically read, aſſert, that 1794 is equal to 38: perhaps the number 38 may be intended to mark the year for the commencement of the New Jeruſalem Church.

POETRY *and* DRAMATIC.

Art. 32. *Llangunnor-Hill*: a Loco-deſcriptive Poem, with Notes. Humbly dedicated by the Author to the Public at large. 8vo. 2s. Printed at Caermarthen.

It ſeems a pity that this poem was not printed in, and confined to, the Welſh tongue; as it will, we ſuppoſe, be chiefly intereſting to Welſh readers, and as the author is, perhaps, more intimately acquainted with the Cambro-Britiſh than with the Engliſh language. That he is not ſo perfectly and critically ſkilled in the latter, as will fully juſtify his attempting to write and publiſh *poetry* in it, may be juſtly inferred from ſeveral miſtakes which we marked in reading this performance; ſome of which ſeem to manifeſt not only poetical defect, but even a miſ-uſe of words, of which we ſhould ſuppoſe a competent Engliſh writer, either in verſe or proſe, would have been incapable.

With regard to poetic imperfection, for inſtance, we may produce the following lines:

V. 33. ‘ With penſive contemplation *fir'd!*’

Who ever before heard of the mind being *fired* with *penſive* contemplation?

— 101. ‘ What *charming beauties* ſtrike your *ſight!*’

What reader will be *charmed* with ſo glaring a pleonaſm as this redundant epithet?

— 248. ‘ And various *other* ſorts *beſide*—’

More *pleonaſm* here!

— 294. ‘ That villa, beautiful and *new*—’

To ſay that a building is new is not very ‘ loco-deſcriptive;’ any more than the epithet in the next quotation:

— 301. ‘ How green the fir-trees ſtanding near!’

The greenneſs of the firs does not, according to our taſte, much improve the view of ‘ Penlan Manſion-houſe.’

We are now to take a view of Caermarthen Bridge:

— 436. ‘ Which ſerves to join each ſever'd ſhore,
And waft the paſſing trav'ler o'er.’

Here we have one of thoſe improprieties which ſeem to indicate the writer's incomplete acquaintance with our language. What idea can we form of a traveller being *wafted* over a bridge? If ſuch a mode of croſſing a river ever occurred, it muſt have happened by the extraordinary operation of a prodigious high wind; or in conſequence of the bridge being overflowed by a ſudden and tremendous inundation!

Another reaſon for our thinking that *Llangunnor-Hill* ſhould have been only printed in the Welſh language, is, that none but Welſhmen can read and pronounce it: witneſs the following lines:

‘ And *Pen'ralltfawr* amongſt the reſt.’
‘ There *Alt-y Gôg* appears in ſight.’——
‘ See white-waſh'd *Dan-yr-Alt* appear.’——
‘ From *Park-yr-Eglwys*’ brow deſcend.’——
‘ Thence *Llwyn-y-Gwragedd* hill appears.’——
‘ Till *Erw Frâu* you ſlowly gain.’——

With many others, too tedious, indeed, to mention.

Although we could not overlook the glaring defects of this writer's verſification, we acknowlege, with pleaſure, his merit in a higher reſpect. If his work cannot claim a compariſon with the *Cooper's Hill* of Denham, the *Windſor Foreſt* of Pope, or the *Grongar Hill* of Dyer; if he be not an excellent poet; he appears to be a very good man. We honour his piety, and we eſteem his benevolence. He is the feeling advocate of the poor; and his humanity is amiably extended even to the brute creation. Among other paſſages which have given riſe to this remark, we were not the leaſt pleaſed with the compaſſionate manner in which, after having glanced at the flinty hearts of our *ſportſmen*, he laments the hard fate of the timid and inoffenſive Hare. With this proof of the poet's tenderneſs and ſenſibility, we ſhall conclude our remarks:

'Thence Llwyn-y-Gwragedd Hill appears,
Where oft his hounds the huntſman cheers,
When early in the bluſhing morn,
He ſweetly winds his bugle horn,
And caſts his dogs round yonder brakes,
To which the hare for ſhelter makes,
Whene'er ſtern winter's ſhiv'ring ſtorm
Requires a refuge ſnug and warm.
Yet what avails this cloſe retreat?
For then the hounds approach her ſeat,
Directed by the well-known trail,
And with loud notes her ears aſſail.
(Muſic to ſportſmen ever dear,
Who love ſuch harmony to hear,
But to the fearful panting hare,
Productive only of deſpair!)
Yet though by foes encompaſs'd round,
She cautious quits the dang'rous ground,
And flies o'er diſtant hills and fields,
Till, wholly ſpent, her life ſhe yields
With piteous ſqueakings, which impart
No pleaſure to the tender heart:
But ſportſmen's hearts reſemble ſteel,
And rarely ſoft compaſſion feel
For the four-footed timid race,
The harmleſs objects of the chace:
Thus the poor hare unpitied dies,
And uſeleſs are her piercing cries.'

Art. 33. *The Golden Age*, a Poetical Epiſtle from Eraſmus D——n, M.D. to Thomas Beddoes, M.D. 4to. 1s. Rivingtons. 1794.

Some poet, of conſiderable talents for ridicule, but of whoſe identity we have no conception, has choſen for his preſent ſubject whatever is new, ſingular, or, in his apprehenſion, abſurd, in the philoſophy of the Doctors Darwin and Beddoes. We are ſorry to ſee the powers of ſatire (an inſtrument which may be uſefully employed,) ſo ill applied in the preſent inſtance. If men of genius, of fancy, and of invention, had always been thus checked in their flights, they would never, perhaps, have ſoared to the ſublime heights which they frequently attained; and the world might have been deprived of many an IMPORTANT, many a GLORIOUS diſcovery!—If in their excurſions into the boundleſs regions of imagination, ſuch men have ſometimes failed of bringing home any thing of the high value or utility which they *expected* and *ſought*, the diſappointment was to *themſelves*, and the public ſuſtained no *loſs*. On the other hand, when in only one, out of many, aerial voyages of diſcovery in ſcience, they have returned laden with the GOLDEN FRUITS, how richly have mankind been benefited by the labours of thoſe whom, perhaps, they once turned into ridicule, under the indiſcriminating names of *innovators* or *projectors?* Thoſe diſtinguiſhed adventurers, who, at their own expence and riſk, thus nobly embark in the ſervice of mankind, ſhould never be *obſtructed*. Why ſhould we put an extinguiſher on the light of the human mind, inſtead of carefully trimming the lamp that is bounteouſly provided by Heaven for our guidance!

Art. 34. *A Poetical Epiſtle addreſſed to Miſs Wollſtonecraft*, occaſioned by reading her celebrated Eſſay on the *Rights of Woman*, and her *Hiſtorical and moral View of the French Revolution.* By John Henry Colls. 4to. 1s. Vernor, &c.

The main deſign of this publication, if we miſtake not, is to pave the way for a ſubſcription to two vols. of poems, by the author, and Mr. William Dyke. Of the poetry of this laſt named writer, we have here no ſample: but the epiſtle to Miſs W. may be conſidered as an ample ſpecimen of the talents of Mr. Colls. In the *dedication* of this work he profeſſes his very high admiration of the lady's abilities, but he diſſents from her political principles, particularly reſpecting the French revolution. His verſes are not inelegant, but we ſee nothing in the poem that we can extract, with any great appearance of advantage to the author.

Art. 35. *Sonnets: By a Lady.* 4to. pp. 24. 2s. 6d. Debrett. 1793.

The ſonnet is not improperly claſſed among the moſt difficult and artful of the ſmaller poetical compoſitions, as it requires the utmoſt accuracy, and a concluſion containing ſome ingenious thought exhibited with peculiar neatneſs and felicity. If we could convict the compoſitions before us of ſome inaccuracies and violations of preſcribed rules, we muſt alſo acknowlege that, on the whole, they are extremely pleaſing; and we might extract ſeveral paſſages from them which are replete with tender and refined ſentiment, evidently the production of an elegant and reflecting mind. Of theſe, we ſhall tranſcribe only the following, to juſtify our commendation:

From the Sonnet entitled *the Yew-tree*.

'With eye ſerene—a parent mark'd the ſpot
"And here, my child, when Nature's fine is paid"——
The words ſunk deep—nor diſtant was his lot,
For ſoon below theſe boughs I ſaw him laid.

'Scarce could revolving Spring one garland ſpare
To deck (all wet with tears) his much-lov'd tomb,
'Ere its faſt-grated doors prepare
To give another mournful tenant room.'

Theſe lines are too pathetic not to be felt by all who have ſhared in ſimilar griefs.

The two following ſtanzas, in the Sonnet entitled *Change of Fortune*, are truly deſcriptive of the ſordid paſſions of a baſe world:

'Once fortune ſmil'd—and plenty crown'd my board,
The cluſt'ring vine obſcur'd the noon-tide glare,
My loaded trees ſupply'd the winter's hoard,
And friends would flock my garden's ſweets to ſhare.

'Revers'd the ſcene!—my native woods adieu!
No longer flowers bloom, or friends enquire;
The ſmooth civilities to ſhew are due;
And cordial warmth with fortune's gifts expire.'

From the Sonnet on *the Sea.*

‘ To gain Hygeia's gifts—I ſought the briny wave*,
The diſtant view appall'd my trembling ſight :
O how far leſs can hardy vet'rans brave
The ocean's ſtorms, or 'tempt the mountains height.
‘ Prais'd be that fate, our weaker ſex decreed
Serene to glide life's narrow peaceful ſphere :
To deck the bow'r—or tune the vocal reed,
On gentle ſtreams a little bark to ſteer.’

The praiſe of the critic is ſeldom unallayed ; and, by the mind which is deſirous of improvement, indiſcriminate commendation is not to be wiſhed. We conſider the mind of the preſent writer as of this deſcription. Regarding our court rather as a phyſical college than as an inquiſitorial tribunal, ſhe may look for ſome ſalutary advice ; and, as thoſe who lay their caſe before the faculty are extremely diſſatisfied if they refuſe to preſcribe for them, hence concluding either that their caſe is deſperate, or that they are deemed unworthy of attention, we ſhall, in our phyſico-critical capacity, recommend to the muſe a few gentle alteratives, as all that her caſe requires.

In the 3d ſtanza of the ſonnet entitled the CHANGE OF FORTUNE *claim* is made to rhime to *gain.* In that entitled MORNING, the laſt line of the 3d ſtanza is proſaic and inelegant :

‘ And chearful ſteal thro' life thy gifts *without.*

As we have before obſerved that it is required of the ſonnet to cloſe with a peculiar grace, we muſt point out the concluſion to the ſonnet on *the pain of unpleaſant converſation* as very defective, as well as ungrammatical :

‘ For reaſon ever muſt our ſouls attach,
Her poliſh'd charm*s* embelliſh*es* a thatch.’

Theſe imperfections, however, not being of ſufficient number and magnitude to affect materially the general merit, we would preſent the fair writer with a ſprig of laurel, and apply to her penſive and pathetic ſtrains Milton's deſcription of the nightingale's ſong—— ‘‘ Moſt muſical,—moſt melancholy.”

Art. 36. *Ode ſur la Guerre. Par B. Frere Cherenſi, Auteur du Heros Moderne,* &c.† 8vo. pp. 16.

The ode-writers of the French nation ſeem never to have ſtudied any other maſter than Horace, and accordingly they have excelled in the frolicſome but never in the ſublime ode. Allegorical perſonifications, with their regular claſſical emblems, gods and goddeſſes, from the Roman mythology, Victory and Mars, Peace and Ceres,—parade in unvarying proceſſion through their ſtanzas ; which indeed often contain moral maxims neatly expreſſed, and ingenious alluſions. We by no means wiſh to impute to the author before us an exceſſive leaning to the hacknied manner of his nation : on the contrary, we have peruſed his ode with as much gratification as we have ever received from the ſimilar compoſitions of J. B. Rouſſeau ; and we have no doubt that it would be admired in Paris. The four lines

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* This line is too long.

† See Rev. vol. vii. p. 107. and x. p. 346.

> '*D'un pole à l'autre que la foudre*
> *Tonne & fracaſſe l'univers,*
> *Et que ſur les ſoleils en poudre*
> *Le Chaos maitriſe les airs, &c.*'

contain imagery highly ſublime : and many others will be found of great beauty. The poem is neatly printed, and is dedicated to Earl Stanhope.

Art. 37. *The Adventures of Timothy Twig, Eſq.* in a Series of Poetical Epiſtles. By Joſeph Moſer, Author of Lucifer and Mammon, Turkiſh Tales, &c. 12mo. 2 Vols. 7s. Boards. Williams. 1794.

Mr. Anſtey ſucceeded ſo well in the application of the cantering kind of verſe, called by Grammarians Anapeſtic, to the humorous exhibition of manners, that he has ſince had a numerous train of imitators :—but it is much eaſier to copy the verſification of the Bath Guide, than to borrow the lively vein of humour and pleaſantry to which that poem has been chiefly indebted for its ſucceſs. We cannot compliment Mr. Moſer with the praiſe of being a ſucceſsful rival of Mr. Anſtey : but he writes ſomething like Anſteyan verſe, with eaſe, and executes his deſign of ſketching the varieties of faſhion and manner in dreſs, diet, public amuſement, gaming, &c. with tolerable ſucceſs. The hero, Tim. Twig, comes up to town, a raw and ſtaring lad, and, after a courſe of experiments in the ſcience of *life*, returns to his Welſh mountains, a gooſe ſtripped of his feathers.

Timothy, though the hero, is not the only perſon who figures in this tale ; beſides his man John, who is a very honeſt fellow, we are introduced to Tim.'s mother, ſiſter, uncle, and couſin, and a pretty long ſtring of friends and acquaintance. Some of the party talk ſentimentally, and carry on a tender tale, in different kinds of verſe :—but, in proportion as the author becomes grave, the ſtory is dull, and the reader haſtens to return to his friend Tim.

NOVELS.

Art. 38. *The Necromancer :* or the Tale of the Black Foreſt : founded on Facts. Tranſlated from the German of Lawrence Flammenberg, by Peter Teuthold. 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

In the mind of man there is a prediſpoſition to credulity, which too often renders the very means adopted as a remedy, a proximate cauſe of new diſeaſe. The Platonic idea of influencing dæmons or diſembodied ſpirits by human rites and adjurations, of learning ſecret phænomena from their revelation, and of accompliſhing by their intervention important purpoſes of this world, had ſcarcely been mentioned, much leſs credited, ſince the time of the old Alchemiſts and Roſicruſians, until ſome modern noveliſts choſe once more to familiarize the ſuperſtition ; partly in order to expoſe it, and partly in order to extract from it new ſources of the terrible. The opinion itſelf now ſeems again creeping into repute; it is mentioned even by philoſophers without a ſneer; and it is becoming the corner-ſtone of a ſpreading ſect of viſionaries, whoſe favoured or impudent proſelytes are ſaid to behold by day, and in the very ſtreets of this metropolis, the wandering ſouls of holy men of other times. It requires perhaps ſome leaning towards theſe and the like notions, or at leaſt a ſufficient reſpect for them not to laugh at but to ſympathize with the curioſity and apprehenſions of thoſe imbued with them, in order to be pleaſed with this novel. In Germany, no doubt, ſuch doctrines have made a wider impreſſion and progreſs than in our country; ſince *raiſing ghoſts* is an operation of frequent recurrence in The Necromancer; although the ſcene of adventure be laid in a frequented part of the country in our own half-century, and among the informed claſſes of the people. The prevailing ſpirit of the fable would beſt be manifeſted by extracts: but for theſe we cannot ſpare room.

The extraordinary events, which occupy the firſt volume, are, in the ſecond, not very dexterouſly unravelled. They chiefly reſult from a confederacy of banditti; the leaders of which are ſeized, tried, and executed for their crimes, and die becomingly penitent; leaving behind them the neceſſary confeſſions.

Of the ſtyle of this novel, we have only to obſerve that it is not improperly adapted to a work which, we doubt not, will eagerly be peruſed by thoſe who are ever on the watch for ſomething new and ſtrange.

Art. 39. *The Pariſian*; or Genuine Anecdotes of diſtinguiſhed and noble Characters. 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

Whether the promiſe of this title-page, to entertain the public with genuine anecdotes of diſtinguiſhed and noble characters, be made good in the volumes, or whether it be nothing more than a lure thrown out to meet the faſhionable humour of the day, we ſhall not determine. In peruſing the ſtory, we have been led to recollect a celebrated French preceptreſs, whoſe writings have deſervedly obtained a conſiderable ſhare of reputation, and who ſome time ago reſided in England with ſome of the younger part of the family of a nobleman whoſe memory is conſigned to infamy: but we cannot aſſert that any of the particulars of the ſtory are grounded on fact. We can only treat the work as an ordinary novel; and under that character we find little, either in the fable, ſentiments, or language, to entitle it to any high degree of commendation. Its chief merit conſiſts in the lively exhibition of ſome of the frivolities of high life. Several of the characters are ſtrongly marked with the negligent gaiety of faſhionable manners. The ſtory, conſidered as an entire plot, produces little effect: but ſome of the incidents are not unamuſing, and the piece, all together, may afford a tolerable *lounge*.

Art. 40. *Count Roderic's Caſtle*: or Gothic Times. 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

In works of fiction, fertility of invention is unqueſtionably the firſt excellence; and this excellence the author of the romantic tale now before us certainly poſſeſſes. The ſtory at its firſt opening ſeizes irreſiſtibly on the reader's fancy, and through the whole of the firſt volume rivets his attention to a crowded ſucceſſion of incidents full of ſurprize and terror; and though, in the ſecond volume, the mind is ſomewhat relieved from the uninterrupted ſuſpenſe and agitation in which it has been kept, its intereſting emotions are never ſuffered to flag; they are only turned into a different channel, in which curioſity and ſympathy unite to afford him new pleaſure.

Of a performance of this kind, which is throughout narrative, and the effect of which almoſt entirely depends on novelty, the *leaſt that can be ſaid,* in the way of information, or of ſuch particular criticiſm as ſuppoſes an acquaintance with the ſtory, we dare ſay our readers will be of opinion *will be ſaying enough.* We ſhall therefore only remark that this tale is conceived with originality, and elegantly written, and that thoſe readers who can find pleaſure in things new, ſtrange, and terrible, will be much gratified by a viſit to Count Roderic's Caſtle.

MODERN PROPHECY.

Art. 41. *The Age of Prophecy!* or further Teſtimony of the Miſſion of Richard Brothers. By a *Convert.* 8vo. 1s. Parſons, &c.

This *pretended* convert attacks Mr. Brothers in ſo thin a maſk, that he who runs may ſee through it. He does not at all, like moſt other writers on the ſubject, conſider the Prophet as (moſt probably) a lunatic. He regards him merely as an impoſtor, but not as one ſkilled in the buſineſs: he rather treats him as a bungler at *ſoothſaying.*

Although we have not much commendation to beſtow on this pamphlet, yet, on the author's ſuppoſition of diſhoneſty and miſchievous intention in Brothers, we cannot pronounce it to be altogether a bad publication.

Art. 42. *Further Teſtimonies on the Authenticity of the Prophecies of Richard Brothers,* aſtrologically accounted for, &c. 8vo. 6d. Pugh, &c.

Nonſenſe, collected from the aſtrological jargon of the old almanacs, with additions from the proper ſtock of the author;—who ſtyles himſelf *divine, capromancer, augurer, ſoothſayer, chiromancer,* and *cozen* of Richard Brothers. If, however, there really be, at this time, or has lately been, a demand for this ſort of nonſenſe, who can blame the pamphlet-manufacturers, or other dealers in ſuch commodities, for carrying their wares to market? and if, (as Pope expreſſes it,) hence " the poor are cloath'd—the hungry fed," what good-natured reader can object to it?

Art. 43. *Recent and remarkable Predictions,* of many great and aſtoniſhing Events that are to happen before and at the Cloſe of the preſent Century, relative to the Revolution in France, the Fall of Popery and Mahometiſm, the approaching general Converſion to Chriſtianity, and the glorious Effects that will ariſe to the whole World, from the preſent moſt eventful and important Period. By *a Gentleman of known Piety and Veracity.* 8vo. 6d. Chapman.

Brothers is here out-done, in his myſtic occupation, as far as *numbers* have the odds againſt *one.* There are, it ſeems, ſeven or eight inſpired men at Avignon, French, Engliſh, German, Italian, &c. and *more,* ' aſſociated under like impreſſions, in different parts of Europe, to the number of ſeventy; who *know* that they ſhall be inſtrumental in the great events which they foretell. Among theſe wonderous events, is the deſtruction of the Turkiſh empire, by the inſtrumentality of a boy *now at Rome.* The prophets declare that they are not diſciples of E. Swedenburg.' It may be of no conſequence whoſe diſciples the *ſeventy* are, provided they do not themſelves, in theſe diſtracted times, gain diſciples enough to become formidable to the nations of Europe, by attempting to *act on their own predictions.*

Art. 44. *Another Witneſs!* or a further Teſtimony in favour of Richard Brothers: with a few modeſt Hints to modern Phariſees, and Reverend Unbelievers. By S. Whitchurch. 8vo. 6d. Wright, &c.

Mr. S. Whitchurch, like the reſt of the fautors of the prophet of Paddington, is violent in his diſapprobation of the French war, and in his cenſures of the clergy, thoſe 'pretended miniſters of the PRINCE of PEACE,' who ſo frequently 'ſound the war-whoop from the pulpit,' and like the lying prophets of Ahab ſay "*Go up to battle and proſper:*" p. 14.—Whence this remarkable connection of modern prophecy with modern politics? Let the curious inquirer into the nature and ſpecies of enthuſiaſm determine.

Art. 45. *The Lying Prophet examined,* and his falſe Predictions diſcovered; being a Diſſection of the Prophecies of Richard Brothers. By William Huntington, S. S. Miniſter of the Goſpel at Providence Chapel, Little Titchfield-ſtreet, and at Monkwell-ſtreet Meeting. 8vo. 1s. 6d. Terry, &c.

Mr. Huntington ſeems to be a plain, uneducated man*, who has ſtudied the Scripture prophecies with attention ſufficient to juſtify his exhortation to his readers, 'Pay no regard to the dreams nor to the pretended revelations of Mr. Brothers; for the whole of them contradict the word of God, and are nothing but lying vanities.'

Art. 46. *The Age of Credulity:* in a Letter to N. B. Halhed, Eſq. M. P. in Anſwer to his Teſtimony in favour of Richard Brothers; with an Appendix in Vindication of the Scripture Prophecies. By the Author of "The Age of Infidelity." 8vo. 1s. Button. 1795.

It ſeems rather hard on the preſent age that its general character ſhould be affected by every new occurrence which happens to engage the public attention, and that a freſh name ſhould be impoſed on it, whenever the writer of a pamphlet inclines to treat the public with a new *touch on the times.* Thus, Thomas Paine ſits down to manufacture a few pages of infidelity, and, concluding that he ſhall make a great number of converts, compliments the age with the title of "The Age of REASON."—In oppoſition to Mr. Paine, comes the author of the tract before us; and big, as it ſhould ſeem, with fearful apprehenſion that Tom's purpoſe was in a great meaſure already anſwered, he at once ſtigmatizes the age with the opprobrium of INFIDELITY. Of that performance we gave ſome account in the laſt vol. of our Review, p. 342.—Having, it is preſumed, been victorious over the ſturdy champion of unbelief, and done away the reproach of the times, he now, perhaps, ſees things in a new light, and, behold! we neither live in the age of *Reaſon*, nor in the age of *Infidelity*, but in the age of *Credulity* * !—Whence this ſudden change in the character of the exiſting generation? Why—a viſionary man [not to repeat the worſt things that have been ſaid relative to him,] one Richard Brothers, pretends to have received the gift of prophecy; and ſome few other viſionaries are thought to have really credited his pretenſions. *Is this all?* Have not all ages, and almoſt all countries, afforded ſimilar inſtances? why, then, is the *preſent* age to be thus libelled by degrading epithets?

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* He ſays of himſelf, in his dedication to Mr. Halhed, 'I am no gentleman, ſir, nor ſcholar; I never had learning enough to qualify me to read a chapter in the Bible with propriety. In my younger days I was ſeverely exerciſed with much internal diſtreſs, through a conſciouſneſs of ſin, the perpetual ſears of death, and the dreadful apprehenſions of divine judgments to come.' This pamphlet, however, is not ill-written; and we cannot but admire the uncommon humility of the author.

This writer conſiders R. B. as an artful impoſtor; and, accordingly, he expoſtulates with Mr. H. for countenancing ſuch a character. He alſo takes up, very ſeriouſly, the ſubjects of TRUE and of *Falſe* prophecy, in order to aſſert the credit of the former, and to refute not only the pretenſions of R. Brothers, but to overthrow the interpretations of Mr. Halhed. In this undertaking our author, who is undoubtedly a man of ſenſe, could hardly fail of ſucceeding.

Art. 47. *Letters to Nathaniel Braſſy Halhed, Eſq.* M. P. in Anſwer to his "Teſtimony to the Authenticity of the Prophecies of Richard Brothers," and his pretended Miſſion to recal the Jews. By David Levi, Author of *Lingua Sacra*, Letters to Dr. Prieſtley, &c. 8vo. 1s. Johnſon, &c.

Mr. Levi treats the gentleman, to whom he addreſſes theſe letters, with ſeverity, and with a degree of harſhneſs, mingled with courteſy and the appearance of reſpect.—Mr. H.'s ſcheme of interpretation of Daniel's beaſts, &c. is denounced as ænigmatical, fallacious, abſurd, and ridiculous; for all of which, as well as for other parts of his famous pamphlet, he, ſometimes ſeriouſly, at other times rather ludicrouſly, reprehends and admoniſhes him; and alſo for the ſupport which the learned ſenator has afforded to the '*impoſtor, Brothers*.' On the other hand, Mr. L. has here given us his own expoſition of Daniel's predictions, and of their accompliſhment; with which we confeſs that we are much better ſatisfied than with the Halhedian explanation.—This reſpectable writer refers occaſionally to his "Diſſertations on the Prophecies," of which he obſerves, in a note, the firſt vol. is already publiſhed; the ſecond, he ſays, is now in the preſs; and we are given to underſtand that *more* volumes of this work are intended: but the exact number is not ſpecified.

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* He endeavours, indeed, p. 9. to reconcile this ſeeming contradiction, and to prove that the preſent age 'ſeems likely to bear the impreſſion of two characters, *apparently* inconſiſtent—credulity and unbelief.'

MISCELLANEOUS.

Art. 48. *The Letters of Themiſtocles.* 12mo. pp. 294. 3s. 6d. Hookham. 1795.

Of theſe letters it is not neceſſary that we ſhould ſay much; for, though this is the firſt time of their appearance in the form of a book, they have been long known to the public, having been originally printed in one of the London newſpapers. They are now acknowleged by Lord Mountmorres, in a dedication to Lord Orford. They were written on various ſubjects, highly intereſting in their day, but now of leſs importance to the world; ſuch as the regency, the revolution in Auſtrian Flanders which preceded that of France; the eſtabliſhment of the hempen manufacture of Ireland; comments on the 8th article of the treaty of Utrecht, and on the queſtion of our diſpute with Spain relative to the fiſhery of the antipodes at Nootka Sound; the corporate rights of the city of Dublin; the abatement of an impeachment by a diſſolution of parliament, &c. &c.

By the preſent publication, and others which the noble author has ſent into the world, he ſhews that he is extremely well calculated for that kind of literary purſuit which requires deep reſearch, laborious inveſtigation, an acquaintance with old records and hiſtorical events, &c. The flowery paths of ſcience his Lordſhip leaves to others, whoſe parts, without perhaps being as ſolid as his, are more brilliant and ſhewy. The noble Lord ſeems to know his own *forte*, and therefore undertakes ſuch things only as are ſuited to his ſtrength and capacity; conſequently, he very rarely fails in his undertakings.

Lord M. thinks that he has cauſe for complaint againſt the miniſter; to whom, during the important queſtion of the regency, he had rendered no ſmall ſervice by his conduct both in and out of parliament, and who nevertheleſs was ſo ungrateful as totally to overlook him in the diſtribution of honours and court favours. On this ſubject, the noble Lord appears to feel ſore; and his concluding expreſſion is ſevere in the extreme. 'The miniſter, (he ſays,) having quitted that country (Ireland) with general diſlike, from a ſimilar conduct in other matters, the author from peculiar and delicate circumſtances, declined all perſonal altercation either in or out of parliament; not thinking it creditable or expedient for a man of honour to tread upon a degraded character.' It will not be expected that we ſhould ſuggeſt who that miniſter was: but we will take the liberty of adviſing his Lordſhip to look to other rewards, for the rectitude of his intentions and the zeal of his actions, than the favours of *any* miniſter of ſtate;—to the approbation of his own heart and the applauſe of his fellow men.

In a preface to this collection, Lord M. more than inſinuates that the eſtabliſhment of the ſouthern whale fiſhery had not ſo much for its object the acquiſition of oil, ſpermaceti, and whalebone, as the emancipation of South America from the dominion of Spain; and that the ſettlement at Nootka Sound was intended more for political than commercial purpoſes. The man, from whom he appears to have derived his intelligence on this head, was the celebrated General de Miranda, a native of Curaſſoa in Mexico; to whoſe character the noble author bears a much more honourable teſtimony than others who have ſpoken of this extraordinary man, who, it would ſeem, had formed a plan for eſtabliſhing the independence of South America, and enabling England to participate in the commerce of that immenſe country now monopolized by Spain. ‘ This project, (ſays Lord M.) it is ſuppoſed, was communicated to our miniſters, and ſo far patronized by them as to generate the queſtion about the whale fiſhery, and the eſtabliſhment at Nootka Sound.’ With due deference, we preſume to think that Lord M. ought to have ſtated better authority than *ſuppoſition* for ſo very important a piece of information: it would appear, indeed, that he had received it from Miranda himſelf, who felt authorized to complain of our miniſters, from whom he conceived he had reaſon to expect a penſion, but who diſappointed him.

In the Appendix, our author gives the characters of three perſons eminently diſtinguiſhed in the political or literary world, namely, Dr. Franklin, Mr. Flood, and Mr. Malone the votary of Shakeſpeare. In his delineations he diſplays diſcrimination, judgment, and powers; and his ſtyle is much more remarkable for clearneſs and ſimplicity, than for elegance and ornament. He ſometimes uſes words which, though very expreſſive in other languages, have not yet been adopted into ours, and are unintelligible to ſuch readers as do not underſtand French: of this we will quote one inſtance in the word *Journalier*. Lord M. ſays, in his character of Mr. Flood, ‘ it ſhould be remembered, that the abilities of men, like the beauties of women, are often *journaliers*, uncertain and varying from day to day:’ as the periphraſis that follows the word ‘ journaliers’ very well conveys the idea which the French annex to it, there was the leſs occaſion for making uſe of a term which is by no means Engliſh.

Art. 49. *A Tour through the Iſle of Thanet, and ſome other Parts of Eaſt Kent*; including a particular Deſcription of the Churches in that extenſive Diſtrict, and Copies of the Monumental Inſcriptions, &c. 4to. pp. 507. 16s. Boards. Nichols. 1793.

On the peruſal of ſuch a volume as this, we could not but exclaim, *Cui bono?* It may, however, in ſome inſtances, furniſh amuſement, perhaps utility; particularly, as the collector ſuppoſes, ‘ to thoſe who have made the drawing out of pedigrees their buſineſs or amuſement: but, (he adds,) as the number of ſuch is very ſmall, theſe ſheets will ſtand or ſink, in proportion as their general readers approve or diſapprove of ſuch legendary lore.’—*Legendary* lore is, we think, a phraſe employed commonly to intimate what is unauthenticated, or at leaſt ſuſpicious: but this meaning we ſhall not here apply, for we doubt not the veracity of theſe collections, nor the fidelity of the editor in regard to the tranſcripts. Nor need he deſpair of indulgence, ‘ if in the courſe of his perambulations he has ventured to enliven the *tædium* of funereal detail, or to ſuggeſt occaſionally a moral reflection.’ —We cannot ſay that we have remarked very much of an *enlivening* kind in paſſing through the work: but the writer's induſtry in procuring materials for his compilation is conſpicuous; inſcriptions and epitaphs are indeed numerous, and the pages of a different kind are comparatively few.

Margate and its environs occupy the largeſt ſpace: the ſeat of the late Lord Holland at Kingſgate is remarkable: a liſt is given of the antiques and curioſities which embelliſhed the *ſalon*, and which, it ſeems, are ſoon to be diſperſed.—Two or three coins are mentioned, found at Margate in 1791: among them we are told of ' a coin, in good preſervation, of *Helena*, the firſt wiſe of *Conſtantius*;'—it is added, ' ſhe was the Queen of England, and daughter of King *Coel*:' for which we are referred to Reynolds' Chronicle, 1571.—A writer of more knowlege and leſs confidence would have avoided aſſerting ſo roundly a doubtful fact. Good hiſtorians think it neceſſary to ſay ' that this at beſt is only conjecture.' *

The journey, and the country about Margate, Canterbury, and other parts of Eaſt Kent, are at times deſcribed, and ſome pleaſant views are pointed out: but, as to the chief object of the volume,—mere *inſcriptions*,—they cannot poſſibly be intereſting to general readers; and it is ſeldom that epitaphs are worth preſerving. Reflections on mortality preſent themſelves at all times and places, and may be uſefully purſued:—but a grave-ſtone often affords diverſion rather than improvement:—who can with-hold a ſmile when he reads concerning a man and wife,

> " ——— Both ſet down, when angels gather
> Their gueſts in heaven, at *Boorde with Iſaac's Father*."

When this writer takes his leave at the church of *Reculver*, (ſo repeatedly mentioned,) he intimates a deſign of extending his labours to all the remaining churches in the dioceſe of Canterbury.—The name of this collector is concealed, but it is ſaid that his youth might plead an excuſe for inaccuracies.

Art. 50. *A Chronological Account and brief Hiſtory of the Events of the French Revolution*, from the taking of the Baſtile, 1789, to the Conqueſt of Holland in 1795, including a Period of nearly ſix Years. By J. Talma, a Native of Paris, and now a Dentiſt in Cheſter. 8vo. 5s. Boards. Sael.

This brief, and we think impartially written, ſeries of all the remarkable events and principal circumſtances attending the public proceedings in France, during the period above mentioned, muſt be very acceptable, particularly for occaſional reference, to many readers. The induſtrious compiler may reaſonably claim our indulgence for any ſlight imperfections in his language, on account of his being an ' alien both to the manners and language of this kingdom.' We have obſerved, in peruſing a few pages of this neatly printed volume, [it could not be expected that we ſhould read *the whole* of a book of this kind,] no material error beſides thoſe that are pointed out in the table of errata.

As many circumſtances are here neceſſarily detailed from the public prints, which have been corrected by ſubſequent accounts, this compilement muſt conſequently need a careful reviſal, in caſe of a ſecond edition.

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* Gibbon aſſerts that ſhe was the daughter of an inn-keeper at Drepanum, a town in the Gulph of Nicomedia: but he defends her from the charge of having been the *concubine* of Conſtantius.

FAST SERMONS, *Feb.* 25, 1795.

[*Continued from our laſt Month's Review.*]

Art. 51. Preached at Stockton-upon-Tees, by the Rev. Samuel Clapham, M. A. 4to. 1s. Johnſon, &c.

Exhortations to piety, to loyalty, to a repentance of our ſins, and a due amendment of our lives, are uſually, and properly, the general heads of ſermons compoſed for the ſervice of public days appointed by government for the obſervance of what is called a National *Faſt*;—in courſe, there can be no material difference in the compoſitions adapted to theſe ſolemn occaſions, except what muſt neceſſarily ariſe from the reſpective abilities of the ſeveral compoſers.—To ſay that Mr. Clapham's diſcourſe is zealous, plain, pious, and practical, is barely doing juſtice to its merit: it alſo breathes the ſpirit of *loyalty* with uncommon fervour and zeal.

Art. 52. Preached on the 8th of Feb. 1782, a Day of national Humiliation; and again (by the Aſſiſtant Miniſter) Feb. 25, 1795, to a Congregation of Proteſtant Diſſenters in St. Saviourgate, York. Now publiſhed by Newcome Cappe. 8vo. 1s. Johnſon, &c.

To this publication an advertiſement is prefixed, importing that 'Though the following diſcourſe was compoſed thirteen years ago, the author has been induced to lay it before the public, apprehending, that if the ſtate of this country was at that time alarming, it is not leſs ſo *now*;—and that, ſhould it be the means of awakening any to a ſerious examination of themſelves, and of their ſituation, he will feel the leſs regret that he has long been diſabled, by ſevere illneſs, from continuing his accuſtomed labours as a miniſter of the goſpel.'

'*York, Mar.* 2, 1795.'

The divines of the laſt age had a peculiar name for pulpit diſcourſes of a certain deſcription: they were called "*Awakening* Sermons."—Mr. Cappe's performance is one of that kind; and a powerful one too! He muſt, indeed, be a ſlumbering, incorrigible, and heavy-laden ſinner who is not to be rouzed by the ſound of an alarm bell, ſuch as this, which has been twice rung at St. Saviourgate, York.

Mr. Cappe is a preacher of *peace*, as well as of righteouſneſs, in every moral and Chriſtian ſenſe of the term; and we do not think that he can juſtly be brought under the cenſure denounced by the author of the preceding diſcourſe: "As ambaſſadors, (ſays Mr. Clapham,) of the goſpel of peace, we eſteem it not our indiſpenſible duty—whatever the tongue of reproach may have uttered againſt us—to join indiſcriminately in the clamorous cry of peace, peace, dictated, it might ſeem, by miſtaken humanity, narrow policy, factious oppoſition, or ſordid intereſt, &c. &c."

The author of the preſent diſcourſe, whoſe general character is confirmed by the internal evidence of his publiſhed compoſitions, appears to be a man of a very different ſtamp from that which Mr. Clapham has exhibited, of a preacher who *clamours* for peace. There can, indeed, be no doubt of the "Godly ſincerity" of many, we would hope *all*, of the clergy, of whatever denomination, who, like Mr. Cappe, have with earneſtneſs and ardor pleaded for what they unqueſtionably apprehend to be the higheſt and moſt important intereſts of their country, and of their Chriſtian brethren,—with regard both to this world, and to a better.

Art. 53. *The Watchman's Report and Advice.* Preached at Old Gravel-lane. By N. Hill. 8vo. 1s. Johnſon.

Conceived much in the unornamented but truly pious ſtrain of the good old ſermons which uſed to edify our grandfathers, and which ought not to be deſpiſed by their grandchildren. There was a mixture of energy with ſimplicity in the pulpit compoſitions of Richard Baxter's time, which we greatly prefer to the dainty whipt-ſillabub of thoſe poliſhed divines " Who ſcorn to mention *hell* to ears polite."

Mr. Hill dilates on the protracted baneful effects of the war, and the fruitleſs formality of our *ſolemn appointments*. He ſees, as yet, no ſign of true repentance and amendment among us, notwithſtanding the frequent returns of our periodical faſt-days: but he does not content himſelf with the mere arraignment of ſin *in the abſtract*; he comes to cloſe quarters with his hearers, and readers; and particularizes the more prominent characteriſtic vices of the age: 'That prevailing want of principle; omiſſion of great and eſſential [*religious*] duties; careleſſneſs and negligence with which duties not wholly laid aſide are diſcharged;—that Pride, Earthly-mindedneſs, Senſuality, Diſſipation and love of Pleaſure, which, O Britain! are now thy diſgrace and danger.'

Towards the winding up of the diſcourſe, Mr. Hill modeſtly offers a few hints to our *ſpiritual guides*, with reſpect to the 'nature of their office and duty;' and in his concluding paragraph, he thus takes leave of his audience,—after having again and again reminded them of the neceſſity of an effectual reformation of life and manners, without which all formal pretences to national humiliation are but a ſolemn mockery: 'What an idle, ſenſeleſs boaſt is *love of country*, and attachment to the *Britiſh conſtitution*, in thoſe who are devoted to pleaſure, or live in a ſtate of open or ſecret rebellion againſt the great Lord of heaven and earth! *They* are the enemies from whom Britain has moſt to fear. Their ſins are pregnant with every national evil. They diſtract our councils, ſow the ſeeds of inteſtine diviſion,—undermine the conſtitution, ſhake the pillars of the ſtate, and put every thing to dreadful hazard.' The pious author enlarges a little on this very ſerious idea, but we have given a ſufficient ſpecimen.

Art. 54. Before the Lords Spiritual and Temporal, in the Abbey Church of Weſtminſter. By Henry Reginald, Lord Biſhop of Briſtol. 4to. 1s. 6d. Robſon.

This is a very rational and well-written diſcourſe, adapted with propriety to the occaſion, and to the audience before which it was delivered. Its contents are judiciouſly calculated to afford general inſtruction and improvement; without the intervention of a ſentiment, or even of a word, that can reaſonably give offence to any of our various ſectaries, or denominations of Chriſtians whatever.

Art. 55. *War the Stumbling-block of a Chriſtian*; or, *the Abſurdity of defending Religion by the Sword.* By the Rev. J. H. Williams, LL.B.

LL. B. Vicar of Wellſbourn, Warwickſhire. 8vo. 1s. Robinſons.

The title of this diſcourſe ſufficiently indicates its caſt and complexion. As a CHRISTIAN, Mr. W. is certainly right in his abhorrence of war; as a *Citizen*, the multitude (eſpecially in their preſent inflamed ſtate of mind,) will be apt to *gainſay* him.

In the 14th volume of our New Series, p. 355, we gave an account of two faſt ſermons by this powerful preacher. The character of the preſent diſcourſe is very ſimilar. 'It has,' ſays he, in the performance before us, 'been openly declared, both by *Chriſtian orators* in their ſenate, and by *Chriſtian prelates* in their pulpits, that the WAR in which the nation has been ſo unhappily engaged, has, for one of its principal objects, the DEFENCE OF RELIGION. It is with the baſhfulneſs of ſingularity ſurmounted by the boldneſs of conviction, that I ſhall venture to propoſe ſome plain and ſcriptural arguments to oppoſe a doctrine which is a ſtumbling-block to the Chriſtian mind; which tends to corrupt the religious opinions of mankind; which, to my underſtanding, directly oppoſes the whole ſcope and tenor of the goſpel; which is engendered in *fallacy*, nurtured by *Prejudice*, and productive of nothing but *blind fanaticiſm* or *Phariſaic inſolence*.'

In ſupport of his pacific principles, Mr. W. writes with animation and force; and we muſt acknowlege that his reaſoning, aided by the reſiſtleſs weight of the ſacred writings, has made a greater impreſſion on our minds, than has always been the caſe when we have riſen from the peruſal of diſcourſes of the ſame kind.—The author may not be rewarded with a biſhoprick, but he may obtain what is of ſtill greater value.

Art. 56. Preached at the Pariſh Churches of *Burgh*, *Thurlton*, and *Thorpe*, in the County of Norfolk;—and diſtributed among the Pariſhioners by the officiating Miniſter. 8vo. Yarmouth printed.

Well adapted to the apprehenſions of thoſe perſons who uſually make up the bulk of a country congregation; people of plain, uncultivated underſtandings, of general good intention, and honeſt though ſometimes miſtaken meaning. The principles here maintained are thoſe which are common to every zealous miniſter of our eſtabliſhed church. We hope that the pious author is miſtaken in his idea of thoſe of our brother proteſtants and fellow Chriſtians, at whom he glances when he ſpeaks of 'Our ſecret *and internal enemies*;—who preclude themſelves from the benefit of our church liturgy;—they forget that they are tolerated, and they want to rule,' &c. &c.—Such a general ſtigma cannot but give offence to ſuch of our ſectaries as may be conſcious that they do not deſerve it.

Art. 57. *At the Pariſh Church of Aſhborne, Derbyſhire.* By the Rev. W. Leigh, LL.B. Rector of Little Plumſtead, and Aſſiſtant Miniſter of Aſhborne. 8vo. 1s. Robſon, &c.

Mr. Leigh takes a very proper view of the exiſting circumſtances of the times, the war, and its ill ſucceſs; and judiciouſly applies them to the ſolemn occaſion of the day. He alſo, with good effect, introduces the ſubject of prophecy, antient and modern, with a due

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cenſure of the recent and ſtrange pretenſions of the latter. In a word, this diſcourſe does ample credit to the abilities of the preacher.

Art. 58. *The Example of our Enemies a Leſſon of national Abaſement and Reformation to ourſelves*,—at Yeovil, by George Beaver, B.D. Rector of Trent, in the County of Somerſet; and Weſt Stratford, *cum* Frome Billet, Dorſet. 4to. 1s. Baldwin.

We meet with ſo many indications of narrowneſs of mind, and of bigotry of ſentiment, in our faſt-day ſermons, that when we turn over the pages of a diſcourſe that is free from imperfections of that diſgraceful kind, we are ready to exclaim, " Well done! thou that haſt done no ill!"—In Mr. B.'s diſcourſe, we ſee nothing reprehenſible; on the contrary, there is ample room for commendation; particularly where the preacher cautions his hearers againſt depending on a '*formal* deprecating of God's wrath, &c.' and takes notice of the apparently little effect of thoſe *periodical* ſolemnities, which ſeem to be too generally regarded as ' an eaſy method of entering into a *compoſition* with the Almighty for the ſins of a whole nation, &c.'

Art. 59. *The Times*, &c. *preparatory* to the Public Faſt.—By W. Gilbank, M.A. Rector of St. Ethelburga, London. 4to. 1s. Robſon, &c.

Mr. Gilbank's faſt ſermon is to be chiefly regarded as a zealous philippic againſt the French; the honeſt preacher, however, does not forget his own countrymen, but tells them, as the vulgar phraſe goes, " *a little of their own*."

' Faſts,' ſays he, ' have been proclaimed with all the devotion that could ſanctify the occaſion: the people have been called to meet in ſolemn aſſembly, to humble themſelves before God, and to acknowlege their errors: but has there afterward been ſeen any ſign of true repentance? Is there any where leſs anxiety ſhewn in the purſuit of wealth? Is the intemperate thirſt after diſtinction and pre-eminence at all abated? Is expenſive or criminal pleaſures become leſs an object than before? Have the obligations of conjugal fidelity been better obſerved? Has the extravagant rage for diſſipation at all ſubſided? Has there in any claſs of people appeared a greater regard for religion, or a ſtricter attendance on religious worſhip? In ſhort, have we much reaſon to ſuppoſe that we are not, by our multiplied tranſgreſſions of commiſſion and omiſſion, almoſt as much the objects of Divine vengeance as our neighbours?'

Every reader, who is in any tolerable degree a competent obſerver of the " ſigns of the times," will be ready, without much heſitation, to give a proper anſwer to the foregoing *home-put* queſtions.

Art. 60. —at Henley on Thames. By the Rev. Edward Barry, M.D. 4to. 1s. Parſons, &c.

There is a peculiarity of caſt in this diſcourſe, (ſomewhat difficult to deſcribe,) in which the preacher carefully avoids the common ſtyle of declamation reſpecting the *war*, and the *wickedneſs of the French*; confining himſelf chiefly to ſuch notice as he thinks proper to take of our national and private iniquities. There are many good things in his remarks and admonitions; though, as we muſt be free to add, we have met with nothing equal, in point of excellence, to the 3d, 4th, 5th, and 6th verſes of the lviii. chapter of Iſaiah, with which Mr. Barry's diſcourſe is very properly introduced by way of *text.*

CORRESPONDENCE.

‘ *To the* EDITOR *of the* MONTHLY REVIEW.

‘ SIR, ‘ Framlingham, April 8, 1795.

‘ IN your Review (February, p. 191,) of the *Marquis de Caſaux* on *the Effects of Taxes*, you quote him as affirming that, towards the cloſe of the laſt century, viz. from 1688 to 1697, wheat was ſome few pence more than 50s. a quarter; and adducing it, (with the amount of the whole produce of England and the price of labour in that period, compared with the price of corn and produce of the land from 1744 to 1780,) as an irrefragable proof of the benefit of taxes, and that the united enjoyments of the land owners and labourers have actually increaſed very conſiderably in the latter period.

‘ Had his affirmation ſet forth a real fact, the inference drawn from it would not, in my apprehenſion, neceſſarily follow; for the high or low price of wheat at any given period may be entirely owing to the *ſeaſon* and conſequent ſtate of the crop, the farmer being better able in a plentiful year to ſell his grain for a ſmall price, than after ſuch a harveſt as the laſt for more than double the ſame ſum, when the average quantity of wheat, (at leaſt in theſe parts,) appears to have fallen much below four coombs per acre.

‘ But the affirmation is, I believe, falſe and groundleſs, and the argument drawn from it in favour of taxes, and horrid war, altogether inconcluſive. I beg leave to confront with it the ſtatement of the price of wheat in that period given by that accurate obſerver, Mr. *Samuel Say* of Weſtminſter, in a letter to Dr. *Short* of Sheffield, accompanying a copy of his journal of the weather, which commenced with the year 1695. The letter is dated Feb. 174½.

‘ Mr. Say writes,—“ I think I can remember that the ſeaſons were kindly to the fruits of the earth, the latter end of the reign of K. *James*, and the beginning of K. *William*'s. I ſee under the hand of a perſon on whoſe relation I can depend, that wheat ſold for 2s. the buſhel only, by the quarter, at Yarmouth market in the year 1688.” [Mr. *Say* had in his poſſeſſion the books and papers of his uncle, Mr. *N. Carter*, a conſiderable merchant in that place.] “ The ſpring was very mild and forward the year 1690, and wheat only 2s. 6d. the buſhel that year, and other proportions agreeable. From 1691 to the end of 92, I boarded at *Norwich* for 11l. per ann. in a good family; and, if I miſtake not, the following winter of 169½ was very ſevere;—” which is in general a prelude to a favourable wheat harveſt.

‘ I leave it to the Marquis, and others, to reconcile his aſſertion, that wheat was ſomewhat more than 50s. per quarter from 1688 to 1697, with Mr. *Say*'s ſtatement of the fact, that it was only from 16s. to 20s. in 1688 and 90, and that he had reaſon to think it to have been plentiful and cheap the four following years, at leaſt in 91 and 92, when he boarded in a good family in the city of Norwich for 11l. per annum.

‘ Not *taxes*, but the earth's *fruitfulneſs*, kept wheat at ſo low a price during theſe years, and a ſucceſſion of unfavourable weather in 1695 and the following years raiſed it to a much higher pitch in 1698 than ſtated by the Marquis, viz. 72s. to 80s. per. quarter; but though, from the wetneſs of the autumn in 1698, there was but half a crop ſown, yet in 1699, from the heat and ſeaſonableneſs of the ſummer, wheat fell to a reaſonable price, and continued ſo for ſeveral years.

'From this account, it ſeems juſt to conclude that the Marquis's ſtatement of the price of wheat, at the firſt period mentioned, muſt be materially erroneous, and that the great increaſe of it in 1698 was entirely owing to a remarkable badneſs of the ſeaſon. In the other period, the variation in price in different years was nearly as great, according to the *ſeaſons*, and not as influenced by the *taxes*. His arguments in favour of them may be ſpecious, but they are too contrary to the common ſenſe and feelings of mankind to prove convincing.

'S. S. TOMS.'

'*To the* EDITOR *of the* MONTHLY REVIEW.

'SIR,

'HAVING ſeen in your Correſpondence of laſt month that Mr. T. G. in juſtification of his having omitted my name, as the original author, in his tranſlation of the *Tour to the Pennine Alps* and *Deſcription of Nice*, acquaints you that he purchaſed theſe works of me, four years ago, I muſt requeſt you, in order to clear this matter to the public, to inſert in your next publication, that when T.G. applied to me for the purchaſe of the plates belonging to thoſe books, he aſſured me that they were merely to be coloured and framed for exportation; and as T. G. did not introduce himſelf to me as either author or bookſeller, on theſe conditions only I parted with them.

'The preſent being a true ſtate of the caſe, I defy T. G. to prove, that he ever purchaſed of me the copy right, although it is certain, that at the time I parted with the plates, I made him a preſent of a few of the remaining copies, looking on them as uſeleſs; intending, as the introduction to my deſcription of Nice (which he has likewiſe omitted) formed the public, to enlarge that deſcription with a ſequel of obſervations, &c. on that country at a future period, and which I have now perfectly completed in my preſent book on the Maritime Alps, &c. and which I flatter myſelf will ſoon appear before the public.

'My cauſe of complaint does not however entirely originate from the tranſlation of thoſe works; but from their having been done without my conſent or knowledge; and the ſuppreſſion of my name, which laſt omiſſion I have moſt forcibly felt, from the idea of its being particularly unjuſt, thoſe books having met with the moſt flattering indulgence from men of taſte and ſcience in this country.

'I am, Sir,

'South Molton-ſtreet, April 9, 1795.'

'Your moſt obedient humble ſervant,
ALBANIS BEAUMONT.'

‡||‡ We have received a long letter from Mr. Anſtice, in which he mentions certain practical obſervations, and cites ſome authorities, that furniſh, he preſumes, an argument or an apology for his reviving the famous controverſy about the eſtimation of mechanical force. The principles which we explained on the occaſion of examining his late pamphlet* were ſufficient, we thought, to ſatisfy every reaſonable doubt which might be entertained on that head: but the novelty of ſome of the doctrines then advanced, and the conciſeneſs at which we commonly aim, have perhaps prevented ſeveral of our readers from fully comprehending our views. We ſhall therefore reſume the ſubject, and beſtow a few reflections on the material paſſages of Mr. Anſtice's letter.—

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* See Review, vol. xv. p. 465.

It is now very generally admitted by philoſophers, that the noted controverſy about the force of moving bodies was at bottom a diſpute of words. The looſe and undefined acceptation of the terms *action, effect, performance,* &c. in mechanics, proved the ſource of endleſs debate. A queſtion in reality ſo nugatory affords not a ſingle concluſion applicable to practice. Both parties agreed on the fundamental principle of dynamics: but the followers of Leibnitz were guilty of inconſiſtency in ſuperadding an arbitrary propoſition.

To ſhew that the Newtonian doctrine does not anſwer, ſo well as the Leibnitzian, the purpoſe of the practical mechanic, Mr. Anſtice deſcribes the machine uſed in founderies for breaking caſt-iron, &c.

'It conſiſts of a ball of iron of one hundred weight, which is raiſed by manual labour to the height of 64 feet, where it is diſengaged and ſuffered to fall on a pig or bar of that brittle metal, which by its velocity it is juſt ſufficient to break. Now this ball is raiſed to the above height by the exact ſame muſcular labour and in the ſame *time*, as would be requiſite to raiſe a ball of 4 cwt. 16 feet by uſing any of the mechanic powers. But what will be the efforts in this caſe to break the iron? In the former, the velocity at the moment of percuſſion will be as 8, in the latter 4, which, according to the Newtonian doctrine, will produce a momentum in the one as 8 by 1=8, in the other as 4 by 4=16, with this advantage attending the latter, that, although it be raiſed by the ſame power in the ſame time, it will fall when diſengaged in half the time which the former will require. Therefore, by the Newtonian account, there will be great waſte of labour, unleſs the weight of the ball be altered to the greateſt, and the height through which it is raiſed to the leaſt, which the given power, as to exertion and time, will admit of.'

It is to be obſerved that neither the Leibnitzian nor the Newtonian doctrine is adequate to the explanation of the fact here mentioned. According to the former, for inſtance, the *effect* of the ſtroke would be the ſame if 64 cwt. fell from the height of one foot:—but Mr. Anſtice, and every perſon acquainted with practical mechanics, will readily acknowlege that the ſubſtitution of this ſlow ponderous maſs will not produce the end deſired. The true explication muſt be derived from the principle which we formerly ſtated. The rapidity of the deſcending body is ſuch as to concentrate the whole action of the ſtroke on the contiguous portion of the obſtacle, without allowing time for the motion to diffuſe itſelf through the maſs. Hence the fracture is commenced, and is continued by the general tremor which enſues. A ſimilar conſideration will obviate another objection which Mr. Anſtice proceeds to make. 'If a ſhip break from her moorings by the action of a current moving with the velocity 1, and it be found that a chain of brittle metal be juſt ſufficient to ſtop her: if the velocity of the current were 2, it would by the Newtonian doctrine require 2 ſuch chains, and by the Leibnitzian 4 ſuch, to ſtop her motion; and as the effects in both caſes would at laſt appear to be inſtantaneous, it would be in vain to urge that the *times* of action, during the ſeparation of the metal in thoſe inſtances, were different.' The aſſertion at the cloſe of this quotation is very haſty and inaccurate. Our ſenſes are not ſufficiently delicate for philoſophical obſervation. Motions, whether extremely rapid or extremely ſlow, elude their diſcrimination. In theſe caſes, it is reaſon or the analogy of facts that muſt direct our deciſions. Were ropes ſubſtituted for the metallic chains, the progreſſive ſtraining of their fibres, which terminates in rupture, would render the interval of time apparent; yet the only difference in the effects conſiſts in degree. *Inſtantaneous* in the ſtrict acceptation is abſolutely inconceivable; in ordinary language, it denotes a celerity which outſtrips the current of our ſenſations. *All motion is performed in time:* this axiom, although often neglected, is of moſt important application in natural philoſophy.

We advanced that all the modifications of force may be reſolved into *preſſure*. To this doctrine Mr. Anſtice urges the objection 'that one *hard* body may preſs, by its gravity, &c. on or againſt another, during a hundred days, without producing more effect (as to any mechanical purpoſe) than in one; although, by the above poſition, the force exerted be a hundred degrees more in one caſe than in the other; therefore, cauſes and effects cannot here be equal.' We would only obſerve that abſolute hardneſs is a mere fiction of theory. All ſubſtances are condenſible, and differ only in the degree of that quality. The incumbent body will occaſion ſuch a compreſſion as to form a repulſion equal to the weight; and theſe two oppoſite forces will maintain perpetual balance. If the weight reſted on a ſpring, Mr. Anſtice could be at no loſs to conceive our meaning.

What has confuſed or miſled our author, and many others who are not exerciſed in metaphyſical diſcuſſion, is the crude doctrine delivered in the common books on Natural Philoſophy. The treatiſes written in the Engliſh language are particularly defective. We are ſorry to confeſs that mathematical learning has long been on the decline in Great Britain. The memory of paſt glories has nouriſhed our vanity and damped our exertions. Supinely proud of our imagined ſuperiority, we have ceaſed to cheriſh the ardent impetuous ſpirit of reſearch.

⁎ JOINHERIA, and XYZ, muſt excuſe our non-compliance with their requeſts. We really have not time to anſwer all the applications for literary advice, &c. which are continually made to us.

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†‡† The letter ſigned 'An Old Woman' is received. We do not queſtion the Lady's veracity.

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‡‡‡ W. D.—Clericus of Leiceſterſhire,—J. W. &c. &c. are under conſideration.

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‡§‡ Several ſmall tracts have been tranſmitted to us from certain of the North country Preſſes, [Whitehaven, Carliſle, Penrith, &c.] but are unſuitable to our purpoſe; ſome are of a date too remote; others are not of ſufficient conſequence.

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§||§ The late Mr. STUART's *Antiquities of Athens*, Vol. III. will appear in our next Review.

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APPENDIX

TO THE

SIXTEENTH VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

Art. I. *Voyages de M. P. S.* Pallas, *&c. i. e.* Travels of Profeſſor Pallas in different Provinces of the Empire of Ruſſia, and in Northern Aſia; tranſlated from the German, by M. Gauthier de la Peyronie, Secretary for Foreign Affairs. 4to. 5 Vols. with another of Maps and Plates. Paris. 1789—1793. 7l. 17s. 6d. De Boffe, London.

The truly imperial deſign ſet on foot by the magnificent Catherine, for obtaining an exact account of the inhabitants and the natural and artificial productions of her vaſt empire, in which ſome of the ableſt men in Europe were for many years employed, has already diffuſed much copious and uſeful information among the learned in general:—but the works at large of the travellers themſelves, having been ſhut up in the German language, long remained inacceſſible to the greater part of readers throughout Europe. The publication before us offers, in the vehicle of a language which may almoſt be termed univerſal, the principal of theſe works,—that of the celebrated Profeſſor Pallas; ſo well known for his accurate, various, and extenſive knowlege*.

The tour, of which this is a detail, commencing in the ſummer of 1768, did not terminate till July 1774. Its general courſe was ſouth-eaſtward, comprizing the provinces of Kaſan and Orenburg, the borders of the Caſpian Sea, the provinces of Onfa and Permia, Tobolſk, the courſe of the Irtiſh, the government of Kolivan, the lake Baikal, and as far eaſt as the banks of the river Amour. The principal objects of his reſearches were the manners and cuſtoms, religions, languages and antiquities, of the ſeveral tribes and nations which he viſited; the natural productions of the countries, eſpecially in the vegetable and mineral kingdoms; with the working of mines, and preparation of metals. On all theſe topics, we find many curious details in his voluminous narration, related with minute exactneſs, but generally in a manner better ſuited to inſtruction than entertainment. We ſhall extract a few of thoſe articles which we think will prove moſt agreeable to our readers; and, as only the laſt three volumes can now be conſidered as a recent publication, we ſhall confine ourſelves to the matter which they afford. They take up the writer at Tcheliabinſk, whence he proceeds eaſtward to the Altaiſk mountains, and the river Irtiſh.

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* See Review, vols. lxiii. lxix. and lxxi.

In the neighbourhood of this river, M. PALLAS procured a remarkable bird, the white crane, called *Sterk* by the Ruſſians; which he thus deſcribes:

' Theſe cranes are more crafty than the common ſpecies. As ſoon as they perceive a man, even at the greateſt diſtance, they immediately riſe into the air and give the alarm: their cry reſembles that of the ſwan. They are nearly five feet in height when they ſtretch themſelves out, ſo that they ſee a great way. The leaſt noiſe in the ruſhes ſcares them, and the fowlers are obliged to take the opportunity of approaching while they are buſy in watching for the little fiſh on which they feed. They fear dogs leſs than men; inſomuch that when they ſee dogs on the banks, they run on them, and attack them with fury; forgetting that at the ſame time they expoſe themſelves to the fowler. They attack men with equal rage while they have young, if any one approaches their neſts. In that caſe, they do not riſe into the air, but defend their retreat with obſtinacy; and their bulk, and very ſharp cutting beak, render them dangerous. They make their neſts on little eminences covered with reeds in the midſt of the ruſhy marſhes, and weave them with ſmall ruſhes. The male and female ſit and take care of their young alternately. They never lay more than two eggs; which are of the ſize of that of a gooſe, and are of a greeniſh yellow, ſpotted with brown. The young arrive nearly at their bulk in the firſt year, during which their feathers are of an ochre yellow, ſomewhat white beneath; the head a little black near the bill. In the ſecond year, they become white, having only the quill-feathers black. The head is red where diveſted of feathers, that is, as far as beneath the eyes; and it has little hairs of the ſame colour. The ſkin, bill, and feet become red; the neck alone preſerving ſomewhat of a fiery yellow. This ſhade is loſt as they grow old, when they acquire all over the dazzling whiteneſs of the ſwan. Theſe birds are found from the Uralſk mountains to the Obi, but moſt frequently near the extenſive lakes and ſolitary moraſſes of the heaths of Iſchimi and Barabini. They reſort to the ſouthern diſtricts every ſpring; at which period they have alſo been ſeen to croſs the Caſpian Sea, but in ſmall numbers; and it is to be preſumed that they paſs one by one, and riſe very high in the air, ſince they are ſcarcely perceived. They are no where ſeen in flocks ſo numerous as thoſe of the common crane. It appears that the former travellers through Siberia have taken this bird for the white ſtork, on account of the affinity of the Ruſſian name, *ſterk*: but it has been through the want of examining them with attention. The white ſtork is not found in Siberia, but in Bukaria, where they build on roofs and chimnies as in Europe. Young *ſterks* may be reared with common cranes, and live well with them; yet, though tame, they are apt to be miſchievous, and readily attack children, to whom they are dangerous.'

The veſtiges of the works of that antient and unknown people, the *Tſhudes*, at the rich mineral mountain of Schlangenberg, in the hilly country between the Obi and Irtiſh, form a curious object of ſpeculation. They are thus deſcribed:

' The antient labours of this nation in the Altaiſk mountains prove what an induſtrious race they were. It appears that the Tſhudes knew how to make a diſtinction between the upper and the lower ores of the Schlangenberg. They have wrought the rich and tender ores of ochre, and the clays of the ſurface of the ſoil, by deep rakes, and pits which they have carried more than five fathoms in depth. They were deſtitute of means and tools to penetrate into the ſolid minerals. In the ſtill exiſting upper works, an excavation is found which has been filled up; a proof that they made an attempt to pierce into the hard ſpar, and ſucceeded ſo far as to make a tunnel-ſhaped cavity. This fact may be certified, ſince their tools have been found buried in the minerals of the new works. All their mining inſtruments are of copper. Laſt year, one of their pick-axes of the ſame metal was found at the depth of ten fathoms. As a proof that they were ignorant of iron, all the knives, poniards, points of arrows, and inſtruments, buried in the antient ſepulchres of the Tſhudes, exiſting near the chain of mountains and in the heath waſhed by the Irtiſh, are of copper. Inſtead of a hatchet, they made uſe of very hard ſtones of an oval figure, round which they hollowed a groove, which doubtleſs ſerved for fixing a thong, in order to uſe them more eaſily. Several of theſe ſtone hatchets have been dug up. Some years ago, the entire ſkeleton of an old miner, half mineralized, was found among the ores. He had, without doubt, been buried by the falling in of the earth. A leathern ſack filled with very rich ochre was found near the ſkeleton. All the marks that have been diſcovered prove that theſe antient miners dug the ochres only in order to procure the gold which they contain. Between the mouth of the ſhaft of Nadeſda and the ſtamping-mill near Zmiieſka, the ruins of their works have been found, extending more than 100 fathoms along the ſtream. This proves that they here waſhed the ſhlick of gold which they got from the pounded ochres and tender ores. Theſe ruins have been found ſtill to contain metal enough to deſerve being again ſtamped and ſubmitted to waſhing.

' All theſe labours throw no light on the origin of the Tſhudes, called *Tſhudaki* by the Siberian Ruſſians. They would ſeem to have deſcended neither from the Mongols nor the Tartars, ſince theſe people have at all times known the preparation and ſmelting of iron, whereas they are ſtill ignorant of that of copper, and the fine metals, and even of working their ores. It may be preſumed that this nation has been driven from its antient ſettlement along the mountains of Siberia, and has been entirely extinguiſhed by the migrations of the Mongols and Tartars. The magnificent tombs, furniſhed with gold and precious materials, which they poſſeſſed in great number in the pleaſant mountains on the Yeniſſey, prove that their principal reſidence was there. The tools and ornaments found near that river are richer and better wrought than thoſe on the Irtiſh. The latter are clumſy, ill-made, and without ornament; and in this place very few rich tombs are found, moſt of them being only formed by heaping up ſtones or earth without order. The ſepulchres ſurrounded by ſlabs are as rare here, as they are common near the Yeniſſey. No traces are found of ſtone buildings, the origin of which can be attributed to this nation; whence it appears that they led a wandering life, which was likewiſe moſt proper for their mineral reſearches; and very few places of this country ſeem to have eſcaped their ſcrupulous examination.

'It is worth obſerving that the timber, found in the antient works of the Tſhudes among the minerals at three or four fathoms depth, was very brittle, and entirely mineralized. It had become impregnated with copper and ſilver. Several pieces were covered with native copper and gold, which formed a fine duſt like ſhlick, and a beautiful ſuperficial cruſt of pyrites.'

The obſervations on the Oſtiaks and Samoyedes, chiefly made by M. Soujef, whom Profeſſor Pallas detached on a ſeparate expedition to the mouth of the Obi and the adjacent tracts, contain ſome new and curious particulars of thoſe wretched people; though ſuch as cannot but excite diſguſt in all who feel for human nature, under its worſt ſtate of degradation. The following fact, however, is too intereſting to the moral and phyſiological hiſtory of our ſpecies, not to deſerve ſelection:

'It is remarkable that the magicians, and a great number of the Samoyedes, have ſomewhat frightful in their appearance: which is owing to the tenſion and extraordinary ſenſibility of their fibres, proceeding from the climate, their mode of life, their imagination and prejudices. Perſons worthy of credit have aſſured me, that ſimilar figures are found among the Tonguſes and Kamtſhadales; Major *Iſlenief* tells me that they exiſt alſo among the Jakutſki, and I have ſeen them among the Buriats and the Tartars of the Yeniſſey, but leſs frightful. If they be touched ever ſo ſlightly in the flanks, or any other ſenſible part, or alarmed with a ſudden cry or whiſtle, a dream, &c. the wretched creatures are thrown beſide themſelves, and fall into a kind of frenzy. This riſes to ſuch a pitch among the Samoyedes and Jakutſki, whoſe nervous ſyſtem and fibres are extremely ſenſible, that in the paroxyſm they ſeize knife, hatchet, or whatever comes in their way, in order to maſſacre the perſon who has occaſioned it, or any other whom they may meet; and they can only be maſtered by forcibly diſarming them. When prevented from ſatiating their rage, they ſtrike with the hands and feet, howl, roll on the ground, &c. The Samoyedes and Oſtiaks have an excellent method of curing theſe maniacs; they kindle a bit of raindeer's ſkin, or a tuft of its hair, and make them inhale the ſmoke through their noſtrils. The patient immediately falls into a drowſineſs and laſſitude, which uſually laſts twenty-four hours, when he entirely recovers his ſenſes. This remedy throws more light than any thing elſe on the cauſe of the malady. M. Souʟᴇꜰ ſaw near the Obi a female ſchaman or magician, whom age had obliged to quit her profeſſion. The leaſt whiſtling, even that of the wind through a crevice, terrified her. He ſaw, among thoſe Samoyedes who accompanied him to the Frozen Ocean, a woman almoſt as eaſily frightened. He met with a young Samoyede magician in his journey this year through Mangazeia. As ſoon as this perſon perceived him, he was thrown into confuſion, thinking they were going to ſtrike him. When the end of a finger was preſented to him, he ſeized it with both his hands to defend himſelf, and then fled as faſt as he could run. He reſumed courage as ſoon as the interpreter told him that he had nothing to fear. After having mollified him with careſſes, they ſuddenly put a black glove on one of his hands. He contemplated it with haggard eyes, and then fell into ſuch a fit of frenzy, that the conſequence might have been fatal to thoſe who were near him, if they had not inſtantly taken away the hatchet that hung at his ſide. Not being able to accompliſh his violent intention, he began to run, howling at the ſame time, and ſhaking his hand to get rid of the glove, which he took for a bear's paw, and durſt not touch with the other hand. He ſtruggled much, but they ſecured him by force, and took off the glove; when he gradually became compoſed.'

The ſubſequent journey of M. Pᴀʟʟᴀs eaſtward to the remote country called *Daouria*, beyond the lake Baikal, affords a variety of curious matter, from which we ſhall extract ſome zoological obſervations:

' A ſurprizing circumſtance is the abundance of field-rats in all the level plains between the Ingoda and Argun. The blackiſh ſpecies, of which I give the deſcription in Append. No. 4. under the name of *Mus Oeconomus*, is particularly remarked. It is alſo found near the Yeniſſey, and in the heaths of Barabinſki and Iſchimi; but it is leſs abundant in theſe diſtricts. This animal makes itſelf wide burrows under the turf, with galleries which communicate with other holes. The latter ſerve for magazines to ſtore the roots that are to ſupport it during the winter. It takes care to clean them well before it lays them up. Theſe rats commonly live by pairs, and it is rare to find more together in winter. It is ſcarcely to be conceived how two little animals can draw ſuch a great quantity of roots beneath the turf, which is very compact, and can accumulate ſuch heaps in their burrows. One of their magazines often contains eight or ten pounds of clean roots; and ſeveral burrows have five magazines. The rats often forage at a conſiderable diſtance. In the places of their frequent reſort, holes are ſeen in the turf, which indicate whence they have dug up their roots. They take off the earth and the fibres on the ſpot, and then carry them to their burrows, marching backwards. In order to facilitate this conveyance, the little animals have bored holes every where in the turf, which communicate with their burrows. The roots which compoſe their harveſt are thoſe of the common burnet, viviparous knot-graſs, and a kind of chervil, *Chærophyllum temulum*. The latter is a narcotic poiſon, and the Tonguſes aſſert, that the rat collects them only for the purpoſe of getting intoxicated with them. It certainly eats them as well as the reſt. In the more elevated ſtepps or deſarts of Daouria, another kind of rat, of a bright grey, is found, *(Mus ſocialis an mus gregarius, Linn.)* which I had already ſeen near the Jaik. Its manners are nearly the ſame. Its burrow is eaſy to be diſcovered, from the ground appearing newly ſtirred. It alſo makes proviſion againſt the winter, which conſiſts of the roots of the ſarana lily, *(lilium pomponium)*, and of a little taſteleſs garlic which grows in the ſand. Near the Jaik it is particularly fond of the bulbs of the tulip.

' The idolatrous people of Daouria, and of ſeveral eaſtern countries of Siberia, who do not employ themſelves in agriculture, take advantage of the induſtry of theſe ſmall animals. The Tonguſes eſpecially ſearch out their burrows for the ſake of their magazines; for they ſometimes ſupport themſelves during a whole winter on theſe roots. They chuſe for this purpoſe the autumn, the ſeaſon in which the rats have filled their burrows, called by them *ourgan*. When the Tonguſes think that they have found one, they feel with the foot or ſpade whether the turf gives way; in which caſe they remove it, and lay open the burrow, which is lined with ſoft herbs, or its magazine. They eaſily diſtinguiſh the forſaken burrows, when the little paths which lead to them are not newly hollowed, are not in good condition, and have not near them the marks of dug-up roots. When they find a good burrow, they immediately take away the roots, carefully ſeparating thoſe of the chervil. Theſe are of the ſame form with the roots of the burnet, but whiter and more coriaceous; conſequently eaſy to diſtinguiſh from the ſecond ſort, which are black. The Tonguſes eat the burnet roots as a legume, and alſo drink an infuſion of them like tea. The poor rats have ſcarcely time to ſave their lives by flight when their magazines are thus plundered; and they are not always lucky enough to do this, when invaded by the wild boars, who are as greedy after theſe roots as the Tonguſes, and hunt for the burrows that contain them. They often devour the little induſtrious animals and their magazines together.

' *Hunting the antelope* is the principal amuſement of the Tonguſes who inhabit the heaths of Daouria. They chuſe for this purpoſe the level and open tracts, ſituated near a mountain, a river, or a foreſt. In autumn, the ſeaſon in which their horſes are in the greateſt vigour, they form companies of 150 or 200 hunters, all on horſeback, with led horſes beſides. Each has a trained dog; and they are armed with bows and arrows. This chaſe commonly laſts ſeveral days. When arrived at the rendezvous, they ſend before three or four ſharp-ſighted huntſmen to get a view of the game from the heights or mountains; who ſtop to wait for their companions as ſoon as they perceive the antelopes. When the troop comes in ſight, the ſcouts make ſignals to them, or by ſome evolution of their horſes ſignify the place in which the antelopes feed, and the courſe that muſt be taken in order to come up with them. The troop then breaks into ſeveral diviſions, and the hunters ſeparate to the diſtance of ſixty or eighty fathoms from each other, in order to form a great ring. Thoſe on the wings advance towards the paſturage of the herd, and endeavour to conceal themſelves behind the heights till the animals are ſurrounded. The ring then cloſes. When the antelopes, at the approach of the hunters, attempt to eſcape, the men ruſh on them, chace them from one party to another, terrifying them with their ſhouts, and the whiſtling of their arrows, which, for that purpoſe, are furniſhed with a button of bone, perforated beneath the head. In this manner they kill all that they can reach. The people who inhabit the Daourian heaths are excellent hunters, from their experience, and their ſkill in ſhooting at a mark. The chaſe is more ſucceſsful when it is carried on in the vicinity of a river, or a wooded mountain. Theſe antelopes or heath-goats never enter the water, though furiouſly purſued by men and dogs; they rather attempt to ſave themſelves by leaps and bounds, in order to paſs between the hunters. *Meſſerſchmid*, therefore, did not deſerve blame in giving this animal the name of *capra hydrophobos*, the hydrophobic goat. *Gmelin* aſſerts that they ſometimes croſs rivers of their own accord in order to ſeek new paſtures, or from other inſtinctive movements, but never when hunted. The Daourian antelopes have the ſame diſlike to foreſts. When they are chaſed in the woods, they are ſo confounded that they ſtrike their heads againſt the trees, entirely loſe their wind, and ſuffer themſelves to be taken after having run 200 yards. Hence they have a good deal of difficulty in eſcaping from the hunters in all caſes. In theſe chaſes, wolves and other carnivorous animals are often taken, which are ſurrounded along with the antelopes. If the chaſe be carried on in a country entirely open and void of ſhelter, the hunters in the rear are obliged to conceal themſelves till thoſe in the wings have well incloſed the antelopes, and forced them to fall back on the centre, by puſhing them cloſer, or ſhooting their whiſtling arrows among them.

‘On May 23d the Tonguſes brought me a conſiderable number of theſe antelopes, among which were old, young, males, and females. I employed the evening and the next morning in diſſecting them. One remarkable thing in theſe animals, and which is obſerved in no other ſpecies of antelope, is that the buck has very long horns; its larynx is of ſo extraordinary a ſize, that the old males ſeem to have an enormous goitre. Under the belly, near the cheſt, they have a great oval bag which has a particular orifice, and perfectly reſembles that of the muſk-animal, except that it is empty. It is perhaps filled with ſome ſubſtance in the rutting ſeaſon, which is in the end of autumn. The female brings forth in the month of June, during the flowering of the Sarana lily. Theſe young antelopes, as well as the Saiga of the Volga, become very tame when brought up by men. I have ſeen them run about the cabins of the Tonguſes, who ſuffer them to roam freely in the fields, as they return every evening to their ſtable. When purſued by the dogs, they run for protection to any perſon whom they ſee. The wild antelopes readily mingle with the herds of cows and calves, and I have ſeen them paſs quietly among them without ſhewing any fear. Yet when they are on the open heaths, they take great care not to ſuffer a hunter to come near them. They are ſaid to ſurpaſs the Saiga in ſwiftneſs.'——

'In the ſtepps watered by the Tarei is ſometimes ſeen the wild horſe called by the Mongols *Dſhiggetei* (long-ear). They are ſaid to be in numerous herds in Mongolia, and eſpecially in the vaſt heath of Gobea, which is without water. In theſe coumtries, ſince the eſtabliſhment of the numerous poſts which defend the frontiers of Ruſſia, they are rarely ſeen, as elſewhere, in troops, conducted by an old ſtallion, Theſe troops generally conſiſted of from 10 to 30 mares, or more. They now only appear ſingle.

'The Dſhiggetei is neither horſe nor aſs; his conformation proves that he is a particular ſpecies between the two, like the mule. On this account, *Meſſerſchmid*, who firſt made the animal known, called it a fertile mule. It is not to be conſidered as androgynous. Many parts in its ſtructure are peculiar to it. Its form is handſomer than that of the common mule. We are not to confound it with the aſs of the ſtepps, called *Koulan* by the weſtern Kirguis; which, as I am convinced from various details that I have procured, was the wild aſs or onager of the antients. The Koulan keeps in herds in the mountainous heaths of weſtern Tartary, as the Dſhiggetei does in the deſarts of Mongolia. The latter has beauties not found in the Koulan. He is very ſlender and light; has fine limbs, a wild and lively air, and a well-furniſhed coat of hair. His ears are better proportioned and ſtraiter than thoſe of the mule. His head is ſomewhat heavy, and his hoof reſembles that of the aſs. He has alſo two other imperfections which disfigure him; a long and ſquare back, and a tail like that of a cow. He has the ſtrength of our poney, which is ſomewhat more vigorous than a ſmall-ſized mule. His head is rather large, his breaſt broad and ſquare below, and his cheſt ſomewhat contracted. The ſpine of his back is not ſlender like that of a horſe, but a little concave and round; not ſo ſtraight and ſquare as that of an aſs, but curved outwards, low and uneven. His ears are longer than thoſe of the horſe, and ſhorter than thoſe of the common mule. His ſhort and frizzled mane reſembles that of the aſs. His ſhoulders are narrow, and, as well as the breaſt, leſs fleſhy than thoſe of the horſe. His rump is more ſlender. All his limbs are very thin, and yet pretty high. The hair is a brown yellow, tolerably bright. The noſe and interior part of the limbs are of a ruſſet yellow; the mane and tail blackiſh The ſpine of the back is marked in its whole length with a pretty band or ſtripe of black brown, which ſpreads a little at the ſmall of the back, and contracts a good deal towards the tail. When the Dſhiggetei is on his legs, he carries his head very ſtraight; and, when he runs, his noſe is quite in the air. That which I diſſected was a mare three years old; it had been killed on the heath, where it was alone. The Tonguſes, a few days before, had killed two young ſtallions and eaten them, preferring their fleſh to that of any other game. Theſe animals had already quitted their long frizzled winter coat, which is a little more on the ruſſet, and had their new one, which is ſhort, very ſmooth, and ſhining. It is unanimouſly aſſerted that the Dſhiggetei ſurpaſſes all other animals in the courſe, and that the beſt horſe is not a match for him. He can be taken no otherwiſe than by ſtratagem. The hunter is obliged to get the wind of him, and to hide himſelf till he comes near enough to ſhoot. When a troop of them perceives danger, or diſcovers a huntſman lying on the ground, or walking double, the conducting ſtallion immediately begins to leap three times round towards the object of alarm, and then flies off with the reſt. On this account, a ſtallion is much more eaſily killed than a mare. If he be knocked down, the troop diſperſes; and it is then probable that ſome of the ſtray mares will be taken in the country. This animal has never yet been tamed. A Koſack of Nerſhinſk, having taken one of the foals, kept it ſeveral months, and tried to tame it; but it reſiſted all his efforts, and finally killed itſelf with kicking and ſtruggling.'——

'The lake Baikal yields a fiſh which is entirely peculiar to it. The Ruſſian inhabitants of the borders of the lake call it *Solomjianka.* It has only been known within theſe few years; though probably the knowlege of it had previouſly exiſted, and been loſt by negligence. This fiſh perfectly reſembles a lump of fat. When put on the gridiron, the oily fat with which it is filled melts ſo as to leave nothing but the bones. It is never taken in nets, and has never been ſeen alive. It is with probability ſuppoſed to reſide only in the gulphs of the Baikal. It exiſts in the centre of the lake, and in ſeveral places of the ſteep banks to the North; where lines of 300 or 400 fathoms have failed to reach the bottom. It would be difficult to aſſign the cauſes which throw theſe fiſh to the ſurface. It happens commonly in ſummer, during the high winds which come from the mountains, or the hurricanes from the north. At thoſe ſeaſons, theſe fiſh are thrown on the banks, eſpecially on the coaſts of Poſolſkoi, or towards the mouth of the river of that name. When the lake has been agitated by tempeſts, they are found floating on the water in ſuch quantities as in ſome years to form a parapet on the ſhore. This proves a rich harveſt for the inhabitants, who extract an oil from them, which they ſell to the Chineſe. This year, they only appeared in the month of June, immediately after a hurricane; and the quantity was not conſiderable. They were twice ſent to me to Poſolſk, ſome dried, others preſerved in ſpirits of wine. They appeared the ſecond time on June 24. When theſe fiſh are thrown on ſhore, they are not devoured by the gulls and crows, which are probably diſguſted with their oily fat. They ſcarcely remain two hours on the bank before a ſlight preſſure with the hands makes them melt to oil.'

We ſhall terminate theſe zoological remarks on this part of Siberia, with an extraordinary proof of its cold, ſhewn by the congelation of mercury expoſed ſimply to the open air. M. PALLAS was then at Kraſnojarſk, between 56 and 57 degrees of latitude.

'Winter was felt early; from the beginning of December the cold was exceſſive. On the 6th and 7th of that month it ſurpaſſed what had been remembered in Siberia. The air was calm, and at the ſame time, as it were, condenſed; ſo that, although the weather was very fine, the ſun appeared as through a cloud. I obſerved, on the 6th in the morning, that the mercury of an excellent thermometer which I had remaining, fell into the ball and condenſed there; which I had never before remarked in my obſervations on this inſtrument for eight years. I carried it from the gallery, where it was, into a chamber, moderately warmed with a ſtove. In this temperature, the column of mercury that had condenſed in the tube, immediately fell into the ball: but that of the ball gradually recovered its fluidity in about half a minute. I repeated this experiment ſeveral times, and always with the ſame ſucceſs, ſo that each time there remained in the tube only ſome little particles of mercury, and often one alone. In order to obſerve the progreſſion of the phænomena, I gently warmed the ball of the thermometer by applying my fingers on it, and remarked the aſcent of the mercury. I clearly ſaw that the condenſed and frozen columns made a conſiderable reſiſtance before they were puſhed upwards. During this interval I expoſed about a quarter of a pound of mercury, which had been well waſhed in vinegar, ſtrained through leather, and carefully dried, in an open ſaucer, placed on the northern ſide of the gallery of my houſe. In leſs than an hour the edges of the ſurface of the mercury were frozen; and, in a few minutes afterward, all was condenſed by the cold into a ſoft maſs perfectly reſembling tin. The inſide, however, being ſtill fluid, the frozen ſurface preſented different ramified wrinkles; yet the greater part of it was tolerably ſmooth I obſerved the ſame thing in a larger quantity of mercury, which I expoſed to the air in like manner. This maſs of frozen mercury bent more eaſily than lead, and by a ſudden flexure it became more brittle than tin; on flattening, it appeared ſomewhat grumous. I placed it under the hammer, but, not being quite cold, the quickſilver fell from it drop by drop. The ſame circumſtance occurred in touching it with the finger, the end of which was benumbed by the touch. I placed it in a chamber temperately warmed by a ſtove; there the maſs thawed, and became like wax before the fire: the drops ſeparated from the ſurface, and it did not melt all at once. On breaking it in the cold, the pieces attached themſelves to each other, as well as to the ſaucer in which I placed them. The cold ſeemed to diminiſh towards night, yet the frozen mercury preſerved its condenſation; and the other experiments which I tried with the thermometer had the ſame reſults. I made ſimilar obſervations on the 7th. Some hours before ſun-ſet, the wind turned north-weſt, and the thermometer roſe to 215 degrees (Deliſle's), and then the maſſes of mercury began to melt.'

M. Pallas was informed that at Irkoutſk (lat. 52.) the mercury in the thermometers and barometers froze on the 9th of the ſame month.

In ſeveral parts of his tour, M Pallas met with coloniſts; ſome of them voluntary ſettlers, others compelled, and in very different ſtates as to comfort. The following paragraph will ſhew how dangerous it is, in theſe caſes, to entruſt an arbitrary power of ſelection to a ſet of men rendered incapable, by ſituation or intereſt, of ſympathiſing in the welfare of thoſe over whom they exerciſe authority.

'The colony eſtabliſhed in the territory of Tomſk is of all the moſt miſerable and ill peopled. I am ignorant of the cauſe. Theſe colonies in general want women; whence the greater part of the young people, being unable to marry, give themſelves up to debauchery. It muſt be confeſſed that the choice of perſons deſtined to people Siberia is extremely faulty. Thoſe to whom it is committed are the Ruſſian provincial gentry. I have ſeen, among the wretched peaſants on whom the lot fell, infirm and diſabled perſons, men long married, without having had any children, and old men abſolutely unfit for population. What is ſtill more ſhocking, is, that lords are found, who, from a ſordid diſpoſition, have the inhumanity to ſend away married men, when arrived at an age in which they can do them little more ſervice. By theſe means, they ſeparate them from their wives and numerous families, and ſend them to periſh with grief and diſtreſs in theſe inhoſpitable regions. Hence it happens that theſe poor wretches, in order to obtain a companion and helpmate, forget in courſe of time that they have left a wife and children in their own country, and contract marriage with the firſt female whom they meet in their new ſettlement. Many have told me, with tears in their eyes, how afflicted they were at being obliged to abandon their families, with whom they could have lived perfectly happy, had they been permitted to carry them along with them into Siberia; in which caſe, far from complaining, they would have bleſt the hand which had delivered them from the tyrannical yoke of the lords under whom they formerly lived.'

The German colonies on the Volga afford an intereſting article to thoſe who ſpeculate on the means of improving an uncultivated country. The ſoil and climate, however, are but moderately favourable to the farmer; and the induſtrious artiſans, of whom there are a conſiderable number and variety, do not ſeem yet to have acquired an adequate market for their goods.

Many of the deſart tracts in the neighbourhood of the Caſpian ſea contain ſalt-ſprings and lakes. Of theſe, one of the moſt conſiderable is that commonly called the lake of *Elton*, properly the *Altan-Nor*, (golden lake,) ſituated in the government of Saratof, not far from the Volga. We ſhall tranſlate part of the deſcription of this lake, which ſupplies the ſurrounding country with ſalt:

'The Altan-Nor may be regarded as inexhauſtible in ſalt, and it is not difficult to diſcover the cauſe of its riches. The brine collected in this lake, from the ſalt ſtreams which run into it, has a ſurface more than ſufficient for evaporation; and the ſalt remains, and forms year after year new layers. It is poſſible that wet years may ſometimes increaſe the brine, but the diminution of ſalt can ſcarcely become

come ſenſible in compariſon to the whole maſs. The ſalt has hitherto been obtained at three different places on the bank: but what has been taken is ſcarcely any thing compared to the whole quantity, and even this loſs is repaired in a very few years. The depth of the bed of ſalt which covers the bottom of the lake has not been yet ſounded. When they work it, they begin with taking away the firſt cruſt which has been formed during the year: this ſalt, having not yet acquired its perfect ſolidity and maturity, is laid aſide. The ſecond layer, formed in the preceding year, is then taken off. Theſe layers are ſeparated from each other by a ſlight interpoſition of black mud. When come to the fifth layer; they find between it and the fourth a ſimilar mud four ſpans in depth. Under it are other layers of ſalt, thinner and more compact than the upper. It is not poſſible to ſound deeper, on account of the mud, which becomes too fluid. The layer which they were now working was of an extraordinary thickneſs, owing to the great dryneſs of the ſummer. The year's ſalt formed a bed nearly five fingers thick, and it was ſtill augmenting. The eaſt winds having cauſed the ſalt waters of the bank to retire, the manner of formation of the ſalt was diſtinctly ſhewn. It was ſpread in clots, thin, but of the ſize of a ſpan. When the weather is calm, theſe form at the ſurface of the brine in pellicles, or ſmall very thin cruſts; which, acquiring a certain weight, fall to the bottom, and accumulate layer on layer. The little intermediate ſpaces fill up by the formation of new ſalt, ſo that the whole heap becomes one maſs. When theſe clots are detached, they preſent, below the cubes and on the ſurface, very fine needles of Glauber's ſalt, which have a beautiful appearance. Theſe cubes and needles are principally formed in the cool ſeaſon of autumn, whence the ſummer's ſalt is always the beſt, being leſs adulterated by the bitter ſalt. It is in this reſpect that the ſal gem of Ilezki is much ſuperior to the ſalt of Elton.

'The ſprings which ariſe from the bed of the lake make themſelves a paſſage acroſs the ſalt, and form canals. If, after the retreat of the waters, a perſon wiſhes to croſs the lake on foot, he muſt take care of theſe channels, becauſe he would run the riſk of plunging into the black mud with which they are filled. The ſalt water of theſe ſprings has commonly a reddiſh appearance, and a ſtrong ſmell of rotten eggs. There forms on it a fat various-coloured pellicle ſwimming on the ſurface. When the ſalt waters of the lake are conſiderably high, and the ſun ſhines on them, they appear quite red from a diſtance. When I was witneſs of this phænomenon, the brine had ſomewhat of a fire colour. The year's ſalt which forms the upper layer, and which has not yet acquired all its conſiſtence, does not become white, and only hardens at the ſurface; on breaking it, its colour is a deep red. It has at the ſame time that violet or ſtrawberry ſmell which is remarked in all the red ſalts, and preſerves it a long time. In ſome places it takes a greeniſh hue.'

Having thus given our readers a few ſpecimens of the information and amuſement which they may expect from this great and valuable work, we ſhall only add that each volume is terminated by an appendix, containing a deſcription, in Latin, of the various new or uncommon objects of natural hiſtory mentioned in the tour; and that to the fifth volume are annexed additions and explanations relative to various points, taken from the writings of *Gmelin*, *Lepechin*, and other travellers through the ſame countries.

The plates and maps are important companions. The former contain chiefly repreſentations of ſubjects of natural hiſtory; alſo portraits of men and women, of different tribes, &c. &c.

ART. II. The Marquis DE CASAUX's *Conſiderations on the Effects of Taxes.*

[*Article concluded from the Review for February.*]

THE meaſure which this profound writer principally and forcibly recommends, in his principles of taxation, is—to ſpare the Poor, not by forbearing to tax the neceſſaries of life, for they are every where either directly or indirectly taxed, but by allowing the people an increaſe of wages proportioned to the amount of their taxes; or rather by leaving it to labour, and indeed to every article that is bought or uſed by man, to find its own level; abandoning the abſurd practice of raiſing the price of commodities, and at the ſame time beating down as low as poſſible the wages of the working part of the public. Every ſtateſman, of every country, he obſerves, has always profeſſed a deſire to ſpare the *poor working man:* but theſe profeſſions were deluſive and never realized.

‘ In England, (ſays he,) where they are as loud as in any other part of the world in their *expreſſions* of pity for the lot of the *poor man*, malt, beer, ſpirits, candles, coals, &c. are taxed, as if *he* never uſed any of them. It is true that they begin by ſaying, with reſpect to beer and ſpirits, that the object of the duty laid on them was to prevent exceſſes equally prejudicial to morals and to health: but who could not ſee through the hypocriſy of ſuch a declaration, when the miniſter was always taking credit for the progreſſive produce of this very duty, as much as for that of all the others? who could be blind to the real object of this tax, when it was ſeen that all others, which, like this, bore equally on the poor and on the rich, were the moſt productive, the moſt certain, and the moſt eaſy to be collected?

‘ In my plan, I will be as cautious and circumſpect as they are in England, where it is not the barley, the wheat, nor any other ſort of grain, that is taxed, for that would be dreadful as they ſay; they only tax the malt, which cannot be made without a prodigious quantity of barley; the beer, that cannot be made without malt; and ſpirits, which can be diſtilled only from wheat and other grain of which great quantities are annually conſumed in diſtilleries. How much would government find itſelf embarraſſed, were the poor working people to renounce and abſtain from theſe very precious and productive immoralities!’

The author comes at laſt to his plan for raiſing the immenſe ſum of 500 millions of livres a-year, by means of one ſingle tax, but a tax which would bear at once and in the faireſt proportion on every claſs of men—a *tax on wheat and ſuch other grain as is uſed in France in making bread.*

He eſtimates the quantity of wheat neceſſary for feeding 24 millions of people at 48 millions of ſeptiers [*].

A duty of 11 livres 10 ſous [†] *per* ſeptier, on 16 millions of ſeptiers of wheat uſed by the working part of the community, would produce - - -	184,000,000
Ditto of 8 livres 5 ſous *per* ſeptier on 16 millions of ſeptiers of every other ſort of grain uſed by the ſame - - - - - -	132,000,000
Total of the duty on what is conſumed by the laborious and induſtrious parts of the nation -	316,000,000
A duty of 11 livres 10 ſous *per* ſeptier on the 16 millions of ſeptiers of wheat conſumed by the remaining third of the people - -	184,000,000
Total of the produce of the new duty on the different ſorts of grain neceſſary for the uſe of 24 millions of inhabitants - - -	500,000,000

The author next proceeds to anſwer, with great ability, the objections that might be ſtarted againſt this tax: he obſerves that of the ſum of 316 millions to be raiſed on the 16 millions of working people, one half would be paid by thoſe who cultivate the earth, the other by thoſe who are employed in trades and manufactures. Of the former he ſpeaks firſt. The ſhare which they muſt bear of this new tax amounts to 158 millions: but this is not all; for the tax muſt neceſſarily raiſe the price of all the articles which they conſume;—he eſtimates the riſe at 11 *per cent.*; ſo that what coſt them, before the tax, 833 millions 333 thouſand 333 livres, will coſt, after it is laid on,

additionally - - - - -	91,666,666
which, added to their ſhare of the tax, viz. -	158,000,000
would make the whole of the additional burden amount to - - - - -	249,666,666
this, added to the whole of their former earnings or wages, which produced annually -	833,333,333
would make - - - - -	1,082,999,999

and thus they would find themſelves not only enabled to bear their proportion of this additional burden, without being deprived of any one comfort that they enjoyed before, but actually to add ſomething to their former ſtock, as appears from the following ſtatement:

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[*] The *ſeptier* is a French meaſure containing about twelve Engliſh buſhels.

[†] In the original we find '11 livres 10 ſhillings:' but it is evident, from caſting up the ſum, that this muſt be an error of the preſs.

The total produce of the land amounted, before the tax, as has been already obſerved, to	2,500,000,000
A riſe of 11 *per cent.* on it, amounting to	275,000,000
would make the whole	2,775,000,000
from which deduct the ſum which the farmers muſt pay either to or in conſequence of the tax, viz.	1,082,999,999
there will remain in their pockets	1,692,000,001
Before the tax, they had	1,666,666,666
The difference therefore in their favour will be	25,333,335

that is to ſay, ſomething more than 10 *per cent.*—of which they muſt pay about one half to thoſe who may be ſuppoſed to have lent them the 249,666,666 which the riſe of the price of labour would oblige them to advance to their labourers, and which advance could not be withholden from them conſiſtently with juſtice any more than with ſound policy; it being a truth, as our author contends, that the conſumption of the articles which they uſe cannot be diminiſhed, without occaſioning a proportional diminution in the reproduction, and conſequently a loſs to the community at large.

After having repelled a great variety of objections to the tax, which are too long to be detailed, and cannot well be abridged, (two only excepted, which we ſhall mention preſently,) the Marquis ſhews that, by being made payable at the mill where and when the corn was ground, it would not only be eaſily collected, and at very little expence, but would alſo be attended with this advantage, that it might be paid every week, and ſo be conſtantly arriving at the exchequer to anſwer the public exigencies. It would alſo be extremely beneficial in this reſpect, that, though producing the largeſt revenue ever raiſed in any part of the world on any one article, it would fall lightly on individuals; for a man poſſeſſing 100 thouſand livres a year would not have to pay more towards it than 1500 livres; a man who had 20,000 not more than 300; and a man who had 1000 only 15; it would not increaſe the price of articles produced by manufactures and agriculture more than one and a half *per cent.* and the burden of this increaſe would not fall on a ſingle working man in the community.

We now come to the two objections to which we have juſt alluded; and which cannot but have weight in a commercial country. One is, that the tax would raiſe the price of labour, and conſequently injure the export trade, by making our manufactures too dear for thoſe who could afford to purchaſe them at their former value. The other, that a diminution of the balance of trade, without which (it is thought) a commercial nation could not thrive, would be a neceſſary conſequence of a contraction of our exports. To the former, the author's anſwer is, that the price of labour has within the preſent century been raiſed from 12 to 15 *per cent.* in England, and yet, ſo far from having experienced any falling off in her export trade, ſhe has had the ſatisfaction of ſeeing it trebled during that period. The other objection he meets in the following manner:

' Nothing can be more capable of making a man implicitly follow an opinion adopted in France than that he ſhould ſee it eſtabliſhed in England, and reſpected throughout the reſt of Europe, though it were obvious that it was the intereſt of the reſt of Europe to take the moſt vigorous ſteps to prevent itſelf from being involved in the fatal conſequences of ſuch an opinion if well founded, or to overturn and deſtroy it, if not eſtabliſhed on an uninterrupted ſeries of undiſputed facts.—I will confine myſelf here to ſome obſervations on theſe undiſputed facts:—from which I think an inference may be drawn diametrically oppoſite to this generally received opinion.

' England, it is ſaid, has an annual balance in her favour, of 4 millions ſterling; and France of 70 millions of livres, or about 3 millions ſterl.; conſequently, there muſt be every year a balance of 7 millions to ſatisfy the voracity of theſe two monſters.

' Now it muſt be obſerved that it was a common ſaying in France that the fall of that kingdom would begin, when its balance of 70 millions of livres ſhould begin to decline; and that it was a generally received opinion in England that, when *her* balance ſhould ſink to between 2 and 3 millions ſterling, ſhe muſt neceſſarily become bankrupt.

' It muſt alſo be obſerved that the annual importation of gold and ſilver from America (almoſt the only country from which theſe precious metals are drawn,) does not exceed, if it amounts to, 6 millions ſterling: of this ſum we may ſuppoſe the Spaniards and Portugueſe, who extract it from their mines in America, keep a ſixth for their own wants. The reſt of Europe muſt contrive as well as it can to club or make up the two millions ſterling, which would obviouſly be wanting to complete the annual balance required by the voracity of England and France. Where does Europe find them? where has ſhe found them even for the laſt twenty years, not to go farther back? I am ſure I cannot tell: but you will find the pretenſions and wants of France, on this head, made out and eſtabliſhed in M. *Necker's* juſtly eſteemed work on the finances of that kingdom; and the very exact ſtatements made by Sir *Charles Whitworth* of all the balances of England with the reſt of Europe, particularly from 1752 to 1773, ſhew an annual balance in favour of England amounting to 4,180,000l. ſterling.

' You will farther obſerve, from theſe ſtatements, that her trade with Pruſſia is the only one in Europe that does not yield a balance in her favour; and that there is not one other country in Europe to which ſhe does not export three times the quantity of goods which ſhe exported at the beginning of the century; and that ſhe imports in preciſely the ſame proportion from every ſtate in Europe with which ſhe has any dealings, France only excepted, which lies at her door.

'Hence it follows that, if England has in the ſpace of a century trebled her commerce, the other countries with which ſhe trades have trebled the means by which they feed the trade that they carry on with her.—If theſe obſervations be founded in fact, it unqueſtionably follows alſo, that theſe countries muſt have been gainers as well as England, or they would not have continued and even extended their commercial dealings with her.

'Thirty years ago, the ſpecie in circulation in England amounted to at leaſt 25 millions ſterl.: if to theſe we were to add 4 millions 180 thouſand pounds a-year for thirty years, which ſhe is ſuppoſed to clear annually by her balance, ſhe ought to have now in ſpecie full 150 millions ſterling; whereas in point of fact ſhe has not at the very moſt above 30 millions.

'Now if England and France have really received yearly 7 millions ſterling from Spain, Portugal, and other countries, of which theſe two nations pretend they have annually ſtripped the reſt of Europe, as the reſt of Europe thinks it really has been ſtripped of it, it is evident that the money has only paſſed and repaſſed through their hands to the places in which it was wanted, leaving every where behind it, to thoſe who carry on this trade, the profit, as juſt as it is neceſſary, which they ought to find in it.'

We cannot follow our author in his detail of the manner by which he explains this myſtery of the balance of trade; we refer our readers to the work itſelf, p. 262, &c.

We would here cloſe our account of this elaborate performance, if we did not think it of importance to take ſome notice of the laſt chapter; in which the author ſpeaks of the preſent war, and urges the ſtrongeſt reaſons to perſuade the allied powers, if they wiſh well to themſelves, to reſolve to proſecute it with redoubled vigour. This ſeems, indeed, to be conceived in the true ſpirit of a French emigrant, againſt which we ought ever to be on our guard, even when manifeſted by the very beſt characters among them;—in the number of whom we ſtrongly incline to rank the Marquis DE CASAUX. Speaking of the objects of former wars and of the preſent, he thus emphatically expreſſes himſelf:

'In the wars to which I have alluded, and which, with their ſuſpenſions and interruptions, were lengthened out to a period of ten centuries, the champions fought for the honour and advantage of reigning over laborious, brave, and wealthy men: but in our days it is a monſtrous convention that carries on the war, a convention that has promiſed to over-run all Europe, and leave it inhabited only by villains, and ſpiritleſs wretches, and every where to mark its progreſs by heaps of ruins. Its conduct wherever it has been able to get a footing, or even to penetrate for a few moments, has proved that it meant to leave behind it only ſuch ruins as might be neceſſary to inform poſterity that, at the cloſe of the 18th century, Europe was inhabited by ten poliſhed, induſtrious, rich, and powerful nations; but that they were not able to maintain their ground for more than a ſmall number of years, after a monſtrous convention had ſignified to them an order to diſappear and return to the chaos, into which it was reſolved once more to plunge ſociety *.

'It would ſeem as if Europe were beginning to ſuſpect the poſſibility of this dreadful cataſtrophe; and if ſhe has, throughout her whole extent, been ſufficiently chaſtened courageouſly to adopt all the means capable of warding off ſuch a calamity not only for the preſent, but for ever, it appears as if, at leaſt in the ſouthern parts of this quarter of the globe, the nations were beginning to feel the neceſſity of ſuſpending and ſincerely adjourning all private projects of conqueſt and dominion,' (has the horrid caſe of Poland eſcaped our author's attention?) 'when her ſtates are obviouſly reduced to the neceſſity of fighting even for mere exiſtence, when it is evident that they muſt either ceaſe to exiſt, or immediately deſtroy this monſtrous convention, which promiſes to deſtroy every thing that it cannot throw into confuſion; and which would not renounce for the preſent ſo atrocious a project, if it were not for the purpoſe of making greater preparations for it, and rendering the ſucceſs more certain. Perhaps England was the firſt to open her eyes, and diſcover the neceſſity of this ſtrange alternative. She might, it may be ſaid, have prevented this neceſſity, by offering her mediation at *the moment* in which the then rulers (who were for war, only that they might by means of it deſtroy royalty in France, and afterwards make uſe of France as an inſtrument for effacing even the name of King from the reſt of Europe,) forced the unfortunate Louis XVI. to declare war. At that moment, no doubt, the internal movements of the kingdom, the reſult of the real ſentiments of the people, which revolutionary armies that did not yet exiſt could not then have ſtifled, would have ſhewn to the handful of men of blood that forced from him that fatal declaration, the weight of ſo powerful a mediation as that of England, who alone poſſeſſed the means of moving the reſt of Europe, and who might nevertheleſs offer to France, as well as to Auſtria and Pruſſia, ſuch explanations as ſhould ſatisfy them, and ſuch propoſitions as might reconcile all parties.—If England has loſt this occaſion of immortalizing herſelf in the nobleſt way; if ſhe has liſtened perhaps too much to the voice of a reſentment, natural enough it is true, but the conſequences of which are ſtill far from being ſettled, and the effects of which it becomes daily more and more difficult to foreſee or to calculate; ſhew me the power in Europe, whoſe views have been ſo juſt, whoſe intentions ſo pure, whoſe conduct ſo free and open, whoſe meaſures ſo vigorous, and at the ſame time ſo wiſe, as that it might venture to reproach England with this want of greatneſs, delicacy, precaution, and foreſight!'

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* It ſhould not be forgotten that the Marquis wrote this work while terror, deſtruction, and barbarity, formed the ſyſtem of the temporary rulers in France.

Our author ſuppoſes, (would that his ſuppoſition ſhewed us the full extent of the expenditure!) that the war ſhall have coſt us 30 millions ſterling, and that, with the loſs of that ſum, peace and order may be ſo eſtabliſhed in Europe, that the powers may be able to *diſarm*, without any danger to their governments or property. He then ſays that, were we to renounce what he calls the abſurd and uſeleſs plan of employing a million annually in reducing the national debt, we might find in that ſum a fund for nearly the whole of the intereſt of the 30 millions expended on this war: but, ſuppoſing that new taxes to the amount of 1,500,000 l. annually ſhould be neceſſary for the purpoſe of ſafely and honourably terminating it, he aſks what would be the effects of them on the different articles of conſumption? In anſwering this queſtion, he ſays that he proceeds not on theory, but on the experience of a whole century:

'The American war,' ſays he, 'has loaded the Engliſh nation with a debt of, I will not ſay 100 millions ſterling, which is ſometimes really worth 90 millions, ſometimes 95, ſometimes 60, and ſometimes 70; but I will ſay it has loaded the people of England with 5 millions a-year in taxes. Soon after they were laid on, the price of every thing was raiſed, thanks to the freedom left to every claſs of men to balance their various intereſts, and to the very reaſonable efforts that each of theſe intereſts made to ſuffer as little as poſſible by the general advance in the price. If we may judge of the riſe on every article connected either with manufactures or agriculture, by that which took place on wheat, it will appear that, on the whole, the riſe was from 12 to 15 per cent.; for, at the beginning of the American war, the average price of wheat was at 40 ſhillings per quarter; it roſe ſoon afterward, and has for ſix or ſeven years continued at between 44 and 46 ſhillings. I had foretold that it would not exceed 44, for my foreſight did not go ſo far as to ſuppoſe a perſeverance in the ſyſtem of annually ſacrificing a million ſterling to that idol—the reduction of the national debt.

'Now let us obſerve that, if, while the price of every article produced by huſbandry and manufactures was raiſed, the price of labour had ſtill continued the ſame, the unfortunate claſs of men who live by their induſtry would have loſt one-half of their enjoyments, and their employers would have loſt the profits which they make every year on this conſiderable part of their ſales, amounting, perhaps, to a *third*:—but in England people calculate too well to be complaiſant or unjuſt for any length of time. From Mr. Young's Annals of Agriculture, it appears that the price of labour in that line has increaſed on an average from 12 to 15 per cent.; and every maſter manufacturer knows that the wages of journeymen have increaſed in the ſame proportion.

'Remark, alſo, that the taxes were laid only on luxuries and manufactures, but that did not prevent the different articles ſold by the farmer, and the other neceſſaries of life, from becoming juſt as dear as if they had been taxed directly.

'What difference is there, then, between the preſent condition of the Engliſh, and that in which they ſtood before the mightily diſaſtrous American war, a war which increaſed their imports and exports above 20 per cent.? The only difference that I ſee is, that they now ſell, buy, and enjoy under the number 112 or 115, inſtead of ſelling, buying, and enjoying under the number 100, as they did before the war.

'Now, 5 millions a year produced by additional taxes having raiſed the prices of the different articles of agriculture and manufactures no more than 12 or 15 per cent., notwithſtanding a ſyſtem of taxation three times more expenſive than that which I have propoſed, how-much may they be raiſed when new taxes to the amount of 1,500,000l. a-year are laid on?—About 4 per cent.; and after this operation, all the pecuniary evils of the preſent war, as far as they affect the Engliſh nation, will be at an end, and they will enjoy every thing under the number 116 or 119 inſtead of the number 112 or 115, as they did before this *horrid** war. The ſeptier of wheat will, on an average, coſt a ſhilling and ſome pence more than it coſts at preſent: but what is that to the labouring or working man, if his wages be raiſed in proportion? It is equally certain that the national debt will be increaſed: but what ſignifies that to the nation, ſince the value of every article is neceſſarily increaſed in the ſame proportion? Indeed the people would think leſs about this debt, if they would pleaſe to obſerve that it has been clearly proved that it would be equally abſurd and uſeleſs to pay it off.'

When the author ſays that the value of every thing increaſes with the taxes, he may be right enough with reſpect to moſt things: but we would wiſh to know how thoſe, whoſe whole ſubſiſtence ariſes from rent-charges on eſtates, which they can never raiſe, or from the intereſt of certain ſums placed in the precarious public funds, or from lands or houſes let on long leaſes, or from annuities payable on account of the national debt, or otherwiſe, can increaſe their incomes, and make them keep pace with the growing demands of the ſtate? A working man may demand and obtain higher wages, and ſo may enable himſelf to pay the additional taxes: but the above-named deſcriptions of men cannot reimburſe themſelves, and may therefore be driven to very great diſtreſs without a hope of indemnity.

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* In uſing this *ironical* epithet, the Marquis does not ſeem to have taken into the account of the expence of war, the value of the great number of brave men who always periſh in that TRULY *horrid* buſineſs! Politicians are generally, and, we fear, juſtly conſidered as cold-blooded men, who, in eſtimating the expences of war, conſider only the *money*, not the *lives* that it will coſt; who deem very lightly of butchering their fellow-mortals, and ſhedding torrents of human blood, in order to accompliſh their deſigns. Humanity, religion, (the CHRISTIAN religion!) would view ſuch *purpoſes*, and their *conſequences*, in a different light; and would be apt to exclaim, "Periſh! —for ever Periſh! theſe alledged *advantages!* advantages only to *ſurvivors*, which are to be purchaſed by the ſlaughter of hundreds of thouſands of our fellow-creatures!"' Including both ſides, 150,000 are computed to have fallen in the unhappy conteſt with our colonial brethren; and how has that number been already doubled and trebled in the preſent war! What *advantage*, what *recompence*, have the SLAIN?

To conclude. It muſt on the whole be admitted that this work diſplays a profound knowlege of mankind, of finances, agriculture, manufactures, and of their different bearings on each other; united with manlineſs of ſentiment, energy of diction, and force of argument. With reſpect to the Marquis's various poſitions, various opinions will probably be entertained; and readers of different political ſentiments will judge differently concerning his very ſtrong ideas and expreſſions relative to his own country. That France *is* his own country, however, will account for his dwelling on her affairs; and that he is an exile from it will prevent our wondering at the acuteneſs of his feelings.*

ART. III. *Atti della Società Patriotica di Milano, &c. i. e.* Tranſactions of the Patriotic Society of Milan, directed to the Advancement of Agriculture and the Arts. Vol. III. 4to. Milan. 1793.

THIS very reſpectable ſociety begins the preſent volume of its Memoirs with a tribute of praiſe to the memory of ſome of its deceaſed members, which is followed by extracts from its truly patriotic regiſters, divided into ſeveral heads of brief information reſpecting objects of economy and the arts. Then ſucceeds the ſecond part, conſiſting of thoſe papers which they have thought worthy of giving to the public, either entire, or in an abridged form. Theſe are, two memoirs on the cultivation of vines, being anſwers to queſtions propoſed by the ſociety on that head;—a memoir concerning the beſt method of making and preſerving the wines of Auſtrian Lombardy;—a memoir on the beſt method of preparing leather and ſkins;—two memoirs in reply to queries propoſed concerning artificial dry meadows;—a ſupplementary memoir on the plants of watered meadows;—a memoir on the exiſtence of olive plantations in ſome places in Lombardy, from the fourth to the tenth century;—deſcription of a moveable tablet for the uſe of engravers;—on microſcopic lenſes, and a new machine for making them;—obſervations on an inedited antient Milaneſe monument;—on ſome new inſtruments for engrafting.

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* By turning to the *Correſpondence* at the end of the Review for April, the reader will find a letter ſigned S. S. Toms, contraverting ſome of the Marquis's aſſertions.

Theſe pieces, many of them of great local utility, are not of a kind to afford much amuſement or inſtruction to the generality of our readers. We ſhall, however, ſelect a paſſage from one of the papers on the culture of vines, written by DON GIULIO BRAMIERI, (a patrician of Placentia,) the reaſonings and facts of which may, we conceive, admit of extenſive and uſeful application. It is in reply to the query, "Why, in certain diſtricts, are the vines buried under ground in the winter? and why, in the ſame parts, do the vines trained on trees and trelliſes reſiſt the cold, though not buried?"

'Vines are buried in order ſolely to preſerve them from being frozen, in thoſe places in which, by experience, they are found ſubject to this accident. By cutting off the communication with the external air by this contrivance, a ſtop is generally put to the moſt powerful cauſe of freezing. Long and repeated obſervations have ſufficiently ſhewn that it is ſeldom an intenſe and laſting cold increaſing by degrees, but often a ſudden cold wind, which acts on the vine when wet or full of juice, that damages it by ſtrongly freezing it. Cold ſeems, indeed, the direct cauſe of froſt, yet it does not operate ſolely in proportion to its force, but in correſpondence with concurrent cauſes which determine its effects. A very penetrating wind, and a preceding moiſture, are the cauſes which render it fatal; as appears, 1ſt. becauſe the vine, either buried, or ſimply defended by an intermediate body, reſiſts the cold equal to that in which an open and expoſed vine periſhes; 2. becauſe a dry one reſiſts better than a wet or juicy one.

'Vegetables ſuffer from froſt, becauſe their organs are either injured or broken, and the veſſels neceſſary to vegetation deranged; and, indeed, lividneſs of the buds or eyes, and cracks in the trunk and branches, are the common effects of froſt. Theſe conſtant appearances ſufficiently indicate that moiſture is the miniſter of the total or partial death of the tree. A fluid, when conſolidated into ice, occupies a greater ſpace than before; and no other reaſon can be given for the cracks, than this internal force; nor for the lividneſs of the tender ſubſtance of the eyes, than a mortification proceeding from the contact and preſſure of the congealed moiſture.

'Vines eaſily receive humidity, and cannot eaſily part with it, becauſe of their penetrable and pliant texture. The eyes, ſcarcely defended by very thin ſcales, encloſe a ſoft and downy ſubſtance, in the centre of which the germ is nouriſhed. The twigs of the laſt ſhoot, cloathed with a thin bark, and a ſlight ſcarf-ſkin, include, under few and rare ligneous ſtrata, a delicate heart, and an abundant pith; and in the mature wood of the ſtem and branches, which, however, is always pliant and lax, the exterior bark remains irregularly dried, and disjoined by cracks, with a ſpungy and abſorbent dead matter hanging all round it. Such is the aptitude of the vine to receive and retain moiſture; which, though uſeful to its growth, and the nutriment of its fruit, is a fatal cauſe of its propenſity to be injured by the froſt.

'Low lands, in ſoils either naturally rich, or rendered ſo by culture, and which are expoſed to moiſt vapours, are peculiarly liable to the evils of humidity. Such lands, even in the depth of winter, exhale vapours much more than the barren; and others fall on it, which attach themſelves in great quantity to vegetables. Commonly, in cold weather, vapours either riſe little, or, if raiſed, ſoon fall down again. How often do we not ſee them whirling in a thick miſt on the ſurface of the earth, unable to aſcend? The vineyards and rows of vines elevated little above the ſoil, and all immerſed in theſe exhalations, muſt be much more moiſtened than thoſe which run up the trees, or are ſupported on trelliſes. It is eaſy to comprehend that the vapours, externally collected about vines, will ſoon, on account of their ſpungy and lax ſtructure, paſs into their veſſels, to the untimely increaſe and dilution of their juices. Nor in theſe circumſtances will the lowly-placed vines imbibe more than the high by their trunks and branches alone, but alſo by their roots.

'I am not of the opinion that moiſture, attenuated into vapour, can alone penetrate into roots; I rather believe that it may enter them in a leſs rarefied form; yet it cannot be denied that vapour is eaſily capable of being imbibed by roots;—and when, as during the winter, the ſtrong tranſpiration of plants is ſtopt by the loſs of the organs deſtined to promote it, the denſer juices may be hindered from aſcending through the root into the tree, while the ſubtle and more active vapour may be capable of inſinuating itſelf. The farther, therefore, the limbs of the vine are removed from the ſeat of the vapour, the leſs, on account of their ſluggiſhneſs in the winter ſeaſon, will they be attacked by it, and the leſs will it be ſucked in by the roots; and only its lighter and more active parts will riſe in any conſiderable portion into the high branches. Nor for theſe reaſons alone, but alſo on account of the different aptitude of the organs, and the difference of the ſurrounding atmoſphere, will the abſorption of highly-ſeated vines be different from that of the low. The latter, already moiſtened by the ſurrounding exhalations, ſoftened by their warmth, and having their juices put in motion by the afflux of new fluid, can offer little or no reſiſtance to their invaſion; while the former, reared above the ſenſible exhalations, hardened in their ſtructure by dryneſs, and defended by the cold air which ſurrounds them, will be able internally to reſiſt the ſluggiſh and phlegmatic juice, and to keep it down at the bottom of the ſtem, only appropriating to themſelves the ſcanty vivid matter of nutrition.

'The winds themſelves, which ſometimes are deſtructive to vines in froſts, are rather ſerviceable, if gentle, to thoſe on trees and trelliſes. When they are wetted by rains or miſts, ſprinkled with ſnow, or incruſted with hoar froſt, a dry wind ſucceeding ſoons ſhakes off and carries away the moiſture: while the low and creeping vines, ſheltered by buſhes and mutually by each other, enjoy this ſalutary influence in a leſs degree, and remain longer ſubject to be ſurprized by the froſt while in a wet condition.

'It may be concluded, from theſe brief remarks, that the different aptitude of vines to reſiſt or to contract humidity, and their greater or leſs expoſure to the free air, will be the meaſure of their diſpoſition to ſuffer in froſts, and that the loweſt are in the moſt frequent danger. There are, however, circumſtances in which all equally, or rather the higher more than the lower, ſuffer from freezing. I ſhall touch on two caſes in which this takes place. 1. When the low vines, during a very ſevere cold, are all buried in ſnow; while the high are left naked, or are only ſprinkled with ſnow in the forks and curvatures, which melts at noon, wetting the branches, and is frozen again at night. 2. When, after long rains and warm winds, very ſevere winds ſucceed, prevailing rather in the upper than the lower regions of the air. The chance of vines, whatever be their poſition, is equal, 1. when the froſt proceeds from an obſtinate augmentation of the cold; 2. when the ice ſurprizes both the high and the low in a wet and unſheltered ſtate.

' The winter between the years 1785 and 1786 verified this laſt caſe, to the grievous injury of the Placentine country. The examination, as well of the extraordinary courſe of the ſeaſon, as of the effects of the froſt on the vines, may ſerve to corroborate my remarks concerning the concurrence of cauſes which diſpoſe theſe plants to be injured.

' Rains fell, almoſt continually, during the autumn and the beginning of winter, in 1785, and the ſouth wind conſtantly reigned, keeping a kind of warmth in the air. Hence the trees preſerved a good deal of juice, and were thoroughly wetted from the bottom to the top. A light ſnow, which fell on Dec. 24th, ſoon melted, and only ſerved to increaſe the ſoaking of the earth and vegetables. In this ſituation, a ſudden eaſt wind on Jan. 4th greatly cooled the air, and brought a quantity of ſnow, which, however, was not deep enough, except in the mountains, to bury the Placentine vines planted in rows. It was thought that its duration would be ſhort, becauſe it fell on bodies extremely moiſt: but the cold ſuddenly increaſed, and froze the ſnow and the ground beneath ſo ſtrongly that they bore the trampling of horſes and the wheels of carriages. However, neither the Po, nor the great torrents which deſcend from the mountains, were frozen over. After four days, the cold remitted, and never again became ſo ſevere during the remainder of the winter.

' Let us now ſee the effects of this extraordinary weather on the vines. All thoſe that were buried, that is, thoſe of the greater part of the plain in the dutchy; thoſe immerſed in the ſnow among the mountains; and the few on the trelliſes on the weſtern ſide of any wall; were preſerved entirely uninjured, and produced abundance of fruit. The vines attached to trees, and thoſe that grew ſpontaneouſly along the hedges, as well as on the trelliſes, facing the eaſt, almoſt all ſuffered grievouſly and equally. The vines in rows of that portion of the Placentine plain which is neareſt to the hills, where, as alſo on the hills, the cuſtom of burying is not uſed; thoſe of the wide vallies bordering the great torrents among the hills; and thoſe placed on the ridges of hills towards the eaſt, were all very greatly damaged, and always more in the richeſt fields, and thoſe leaſt protected from the eaſt. On the contrary, on the hills facing the weſt; in narrow and ſheltered vallies; in poor and chalky fields; the effects of this cruel froſt were much leſs, and ſcarcely perceptible.

'The diſaſter was ſoon rendered manifeſt by the lividneſs of the eyes, and the clefts in the limbs, of the vines raiſed above the ſnow; and when, ſomewhat beyond the middle of January, the ſnow was melted, all that portion of the tree appeared unhurt which, detached from the pole, was lying on the ground, although it had ſprung from the injured lower limbs, and had been for ſeveral days immerſed in a hard ice. Theſe very branches, however, thus preſerved on the lower ſhoots damaged by the froſt, in germinating bore very few grapes, and for the moſt part made ſcanty ſhoots; and in general they totally periſhed during the ſucceeding ſummer, and the following winter, though a mild one. Was this becauſe theſe branches alſo ſuffered ſome ſecret harm while buried in the ice, by which their organs were deranged or mortified in ſome manner imperceptible to human ſight? I am convinced of the contrary; and the general ſafety and fecundity of the limbs lying, in a ſimilar ſituation, beneath vines not leſs damaged, confirm my opinion. We muſt then attribute their inactivity and ſucceſſive death to the defect contracted from the lower limbs. It is known that diſeaſed wood uſually communicates a torpidity to the ſurrounding limbs, and eſpecially to thoſe which are partially produced from it. This languor of vegetation is moſt ſenſible in delicate plants. The clefts in the ſlender bodies of vines are not a ſlight diſeaſe, as they might be in the cheſnut or oak. The free courſe of the ſap impeded by the dry lips of the cleft, acceſs given to the air now cold, now hot, and a lodgment afforded to the water in the cracks themſelves, are ſufficient cauſes for the premature death of a ſhrub ſo weakly formed. It may alſo happen that the mortification of the eyes, and the clefts in the wood, are not the only effects of the froſt, though the only apparent conſequences.

'M. *Duhamel* enumerates, among the conſequences of froſt to trees, the injury of the alburnum. This not entirely ſolid portion of the wood muſt, indeed, be more penetrable to the cold than the mature and hardened part. It may alſo be reflected that, after having frozen, if a branch be cut acroſs, a manifeſt lividneſs is ſeen between the wood and the bark. Hence it is eaſy to conclude that the inner bark has been injured by the froſt: but, in proportion to the different nature of the country, and the total or partial attack of the branch (for wood is often frozen only on one ſide,) the effect of the froſt may be rapid or ſlow, recoverable or mortal, juſt as we ſee happen to animals, in proportion to the unequal vitiation of the fluids, or laceration of the organs. The injury of the alburnum or inner bark, not ſo ſoon perceivable, may have been able, either of itſelf, or in concurrence with other cauſes, to occaſion the withering of the vine. Without ſtopping, however, to diſcuſs this matter more fully, I ſhall ſatisfy myſelf with having demonſtrated what are the principal circumſtances which promote the effects of froſt on vines, and with having proved that, in many ſituations, the precaution of burying them is well founded.

'I am not ignorant that many are of opinion that it is beſt to leave the vines expoſed, in order to avoid ſome danger in breaking, as well as the expence attendant on their interment; and they are perſuaded that, in ſuch a ſituation, they will accuſtom themſelves ſo well to reſiſt the cold, that they will at length ſuffer no detriment from it:—but I may obſerve that the fig, the laurel, the pomegranate, the olive, by being always expoſed, are yet not ſo well inured to the cold as not to periſh in Lombardy in certain rigorous ſeaſons, and much more readily in the fertile plains; and I can diſcover no reaſon why vines ſhould become better accuſtomed to it.

'I ſhall here take the liberty of deviating from the limits of the queſtion, by ſuggeſting that the only expedient for recovering vines, which have been much injured by the froſt, is to cut them down to the trunk, in the ſame manner as when they have periſhed by the hail. It is vain to expect a ſtrong and fruitful plant from the mere relics of an ill-diſpoſed vegetation, when the injured limbs are preſerved. The deceitful hope of reaping ſome product in the very ſame year, and of ſooner reſtoring the vine by preſerving its branches, has too often deluded our unwary and greedy farmers; while thoſe who have cut down their vines to the quick have ſoon had them ſpring up again fruitful and thriving. I readily admit, however, that, for a ſlight freezing in winter or ſpring, when an untimely hoar-froſt will ſometimes chill the moving bud and the ſtill herbaceous germs of the vines, it is ſufficient to prune cloſer, and to cut off a few more ſhoots than uſual: but this rule is not to be extended to the caſe of a ſtrong froſt, which has done material injury. In the firſt caſe, the maſter-bud and the tender extremities alone commonly ſuffer. The counter-bud, more tardy, and often contributing nothing to the happy product of the maſter, ſupplies its place when that is loſt. In the ſecond caſe, it is either itſelf injured, or ſubſiſts on limbs become unfit for properly nouriſhing the product. A remainder of life, ſeconded by the mild influence of the ſpring, may indeed promote the germination of the buds: but the germs, being ſituated on unſound and diſeaſed wood, will be weak and ſteril, and will often periſh by the death of the branch from which they proceed.'

Since the ſymptoms of froſt in trees proceed from the ſlighteſt to the moſt important, by minute degrees, the danger of an erroneous judgment will always be great; nevertheleſs, if, on cutting acroſs a ſhoot in the ſpring the natural colour between the wood and bark appears manifeſtly altered, and if in the trunk and branches of the vine deep cracks ſhew themſelves, the author is of opinion that it ought, without heſitation, to be cut down to the ſtem. Theſe two marks he conſiders as ſigns of a diſeaſe that is, for the moſt part, irreparable.

ART. IV. *Sejour de Dix-Mois en France, &c. i.e.* Ten Months' Reſidence in France, by an Emigrant who could not get away from Toulon in December 1793, and who did not eſcape from France till the Priſoners confined in Paris were enlarged in Auguſt 1794. By the Comte DE C* * *. 8vo. Parts I. and II. 2s. each. De Boffe, London.

THIS little performance ſeems to belong to that claſs of ſerious romances in which, though truth may be the foundation,

tion, the embelliſhments and epiſodes appear to be ſupplied by fiction. The hero of the piece, like other heroes of romance, gives an account of his family, education, and firſt love.

Having been bred to the naval ſervice of his country, he was at Toulon when that city opened her port to the Britiſh fleet, and put herſelf under its protection. His deſcription of the evacuation of that place by the allies is as impreſſive and affecting, as his picture of the barbarities committed by the victorious French on entering Toulon is ſhocking. He eſcaped the general carnage by mixing with and having been taken for one of the galley ſlaves, the only body of men who experienced mercy from the conquerors. He ſays that 200 of the inhabitants, who were the warmeſt partiſans of the Convention, went out to congratulate their friends on the expulſion of the Engliſh, and the return of Toulon to the dominion of France: but Toulon had been declared infamous; and therefore its inhabitants, whether friends or foes, muſt not expect any quarter. Accordingly, theſe 200 men were put to death, and the ſoldiers, having cut off their ears, fixed them in their hats over their cockades, and thus made their entrance into the town. During three days, they glutted themſelves with the blood of the Toulonefe, and fraternized only with the galley ſlaves.

Having mixed with the ſlaves, the Count pretended that he was a Swiſs, who had been ſentenced to the gallies for ſmuggling; he was immediately liberated, and obtained a paſſport and ſome money to return to his own country. He departed with that view: but an obſtacle occurred near the frontier, which made him change his mind, and bend his courſe towards the interior part of France. He arrived at Lyons, where he remained during the ſiege. This event he deſcribes in the ſtyle of a maſter; and he ſhews that the Convention at Paris might well have trembled for itſelf, for there were aſſembled, at one dinner given at Lyons, deputies from 52 out of the 83 departments of France, making a majority of 21, confederated for the purpoſe of reſiſting the authority of the new rulers of the Convention. He tells us that there were alſo deputies from 14 cities and towns, and from 400 ſurrounding villages.

On the point of eſcaping from Lyons after it was taken by the troops of the Convention, the Count was ſtopped by a whimſical accident; he was carried, diſguiſed as a female, before a police magiſtrate; and, juſt as he was going to be diſmiſſed, was diſcovered to be a man, and a royaliſt; as ſuch he was condemned to death: but by ſome unknown influence he was ſuffered to eſcape from priſon. He travelled through Lower Languedoc, Gevaudan, and the Cevennes, as a drover in the ſervice of a dealer in cattle. He afterward became acquainted with a ſociety of determined royaliſts under the maſk of the moſt decided republicans. In the accounts which he gives of their plans, their views, and their intentions, he takes occaſion to expreſs his own opinions of the internal ſtate of France, and would have his readers believe that, in the midſt of thoſe who bellow loudeſt for a republic, the moſt zealous champions for monarchy are to be found.—No doubt of this! Is not every public cauſe, good or bad, liable to dangers attending the treachery of pretended friends, whoſe *employment* is to deceive and betray?

In the ſecond part of this work, we have the ſequel of the Count's adventures. He tells us that he at length reached the army of royaliſts commanded by *Charette*, with whom he had previouſly lived in the ſtricteſt friendſhip, and under whoſe banners he engaged to fight. Here he takes an opportunity of giving a hiſtory of the war in la Vendée, both before and after his arrival. The country known, ſince the revolution, by the name of la Vendée, lies on the ſouth of the Loire, in the province which was formerly called Poitou, and which was united to the crown of England by the marriage of our Henry II. with Eleanor of Acquitaine. It is an uneven country, full of natural faſtneſſes, covered with thick foreſts, and interſperſed with bogs or ſwamps. It is remarkable that its appearance has undergone little or no change ſince the days of Julius Cæſar; who, in his Commentaries, acknowleges that it was a diſtrict which, on account of the obſtacles oppoſed to him by nature and the obſtinate reſiſtance of the inhabitants, he never could completely ſubdue. This may be conſidered as an apology for the republican generals lately ſent againſt it, and for the leaders of the Convention, who propoſed an amneſty as means much more effectual than arms, to reclaim the people of that country. The name of la Vendée, which it received from the Conſtituent Aſſembly, when it was made one of the 83 departments of France, was taken from a muddy little river till then ſcarcely known beyond its own marſhy banks. The firſt who raiſed the ſtandard of royalty in that quarter was *Charette*, a young gentleman only 28 years of age, who, on the 10th of March 1792, at Machecould in the neighbourhood of Nantz, his native place, proclaimed Louis XVII. He was originally brought up to the ſea, and, at the time of the revolution, was a lieutenant in the royal navy. His example was ſoon followed by *Stofflet*, who had been a private in the Swiſs guards; and about the ſame time *Catineau*, the ſacriſtan of the church of Beaupreau, appeared at the head of a third body of royaliſts, and declared for the ſame cauſe. The laſt two ſoon ſubmitted to be commanded by men of higher rank, ſuch as Monſ. *D'Elbée*, an experienced general, whom all acknowleged as commander in chief, *Bonchamp*, *Leſcure*, *Fleuriot*, and *La Roche-Jacquelin*: but theſe having ſince fallen in battle, it appears that *Stofflet* became again the leader of his party.

When the forces of the royaliſts were organized, they were divided into three armies: one aſſembled in the weſt to make head againſt Nantz and Olonne: the ſecond was formed in the ſouth to keep in check Lucon and Fontenay-le-Comte; while the third, which was the moſt numerous of the whole, and had the greateſt number of enemies to combat, was ſtationed to the eaſt to watch the motions of the people of Saumur and its environs. The author ſays that the firſt was the weakeſt of the three, that it acted diſtinctly and ſeparately from the other two, and was always commanded by *Charette*. The Loire was the bulwark of la Vendée to the north. Their firſt movements were almoſt irreſiſtible: they took Fontenay, Thouars, and Saumur. The capture of this laſt city was the conſequence of a bloody battle and a deciſive victory. At Thouars 4000 regulars were made priſoners by the royaliſts. When they laid ſiege to Saumur they were 50,000 ſtrong: but they could muſter no more than 18,000 when they marched to beſiege Nantz, great numbers of the peaſantry having returned home to get in their harveſt. In the fight at Vrine bridge, 5000 royaliſts put 25,000 republicans to flight with dreadful ſlaughter. Some few days afterward they did more: for with 6000 men they had the boldneſs to attack 40,000, and defeated them, taking a part of their artillery and baggage: this was at the famous battle of Coron. Soon afterward, fortune began to change ſides; the republicans made themſelves maſters of Mortagne,(the place which, if we miſtake not, gave the title of Earl to our King John before he came to the crown,) Chollet, Tiffauge, and Beaupreau, recovered their cannon and priſoners, deſtroyed the magazines collected by the royaliſts, and penetrated at laſt to the borders of the woods and marſhes of la Vendée. Thus 90,000 men were left without homes, and almoſt without food or ammunition, on the banks of the Loire; while, to complete their misfortunes, *D'Elbée*, *Bonchamp*, and *Leſcure* were ſo badly wounded, that they could no longer take any part in the operations of the armies. Thus ſituated, ſome one propoſed that the troops ſhould croſs the Loire, and march to meet the ſuccours expected from England: the propoſition was adopted, and thus the main army was ſeparated by that river from the reſt of the Vendeans. This meaſure was the ruin of the royaliſts, and would not have been executed, if the three generals above mentioned had not been diſabled from acting or adviſing; and if *La Roche-Jacquelin* had not been abſent at the time, ſerving with a detachment. It was the departure of this army that enabled the commiſſioners to aſſure the Convention that the war of la Vendée was at an end. It was at an end for that time in la Vendée, but it was raging with greater violence in Normandy and Brittany. The royaliſts who croſſed the Loire divided themſelves into two bodies; one of which marched into Normandy and laid ſiege to Grandeville; while the other entered Brittany, and, keeping the thick foreſts of Fougères and Vière in their rear, blockaded St. Maloes, and endeavoured to penetrate towards Concale. In this poſition, they waited for intelligence from England, but not a ſail appeared on the coaſt. In the mean time, ſome gun-boats from St. Maloes forced them to retire: before this event took place, a ſingle Engliſh frigate would have compelled thoſe boats to keep in port, and, trifling as ſuch a ſuccour may appear, it might have given a turn to the affairs of Europe. The royaliſts, repulſed at Grandeville, formed a junction with thoſe who had blockaded St. Maloes: but they carried with them diſappointment and diſcomfiture; and, all being in want of proviſions, deſpair became general, and all was loſt. *Bonchamp* and *Leſcure* could not reſtore confidence to their friends, for they had died of their wounds; and *D'Elbée* had been carried for the benefit of his health to Noirmoutier, which had fallen into the hands of *Charette.* Upwards of 30,000 men had joined the royal army after it had croſſed the Loire: but they had not the docility of the firſt who declared for that party, and inſiſted on quitting a part of the country in which they had experienced nothing but diſaſters. In vain did the commanders oppoſe ſuch a meaſure; the troops began their march without orders and leaders; the officers were obliged to give way to a torrent which they could not reſiſt; and, unfortunately for their cauſe, this retrograde movement had ſcarcely taken place when the Engliſh appeared on the coaſt: ſo that had the royaliſts remained a little longer, nothing could have prevented them from receiving Lord *Moira* in their camp, with the ſuccours and ſupplies which he was carrying to them.

The Vendeans, having re-croſſed the Loire, over-ran the provinces of Maine and Anjou: the conventionaliſts were alarmed, and the tocſin was kept ringing in every pariſh as far as Orleans. The republicans kept themſelves ſtrongly entrenched to the ſouth and the eaſt behind the Loire and other rivers, while the Convention was ſending to their aid, in *carriages*, 30,000 men from Flanders, to reinforce the army of Cherbourg, which was advancing from the North: while the army of Breſt, conſiſting of 80,000 men, was approaching to ſurround them on the weſt. In this ſituation of affairs, an emiſſary diſpatched by Lord *Moira* had the good fortune to reach the royaliſts in the neighbourhood of Angers, with advice that his Lordſhip was on the coaſt. *La Roche-Jacquelin* propoſed on this occaſion a bold and deſperate meaſure, which was to puſh forwards with all poſſible diſpatch to Cherbourg, and ſeize that town, which would cover them from all attacks by land, and open to them an eaſy communication with England. The meaſure was generally approved; and the propoſer immediately ſet forwards, with the main body of his army, to carry it into execution, leaving a third of his numbers to cover his march, and collect the different corps that were ſpread over the country. The republicans followed, and, near the city of Mons, coming up with the rear of the royaliſts, a furious attack took place. The impetuoſity of the royaliſts was irreſiſtible; they carried every thing before them: but, not ſatisfied with repulſing the enemy, they purſued the flying troops a great way from the field of battle, and at laſt had the misfortune of falling in with a freſh army of republicans, whoſe onſet, in their then exhauſted ſtate, they were not able to bear; the royaliſts fled in their turn, and *Weſterman*'s cavalry made a dreadful ſlaughter of their diſperſed troops. This General, purſuing his advantages, came up with the centre, the waggons, baggage, ammunition, proviſions, the aged and the wounded; and theſe laſt were butchered without mercy. The news of this calamity ſoon reached the van of the army, which was ſeized with a panic: in vain did the brave *La Roche-Jacquelin* and the intrepid *Stofflet* ſtrive to inſpire the men with courage to face their danger; they fled in every direction; and thoſe very royaliſts, who had ſo often made the moſt gallant uſe of their arms, now baſely threw them away, that they might not impede their flight. Forty leagues of country thus became expoſed to the rage of a conquering army; and every thing was put to fire or ſword.

Another corps of royaliſts, which could not paſs the Loire above Nantz, threw themſelves into the department of Morbihan, a country very capable of being well defended on account of its great natural ſtrength: but they were cut to pieces at Savenay; and the royaliſts were no more ſeen to the north of the Loire.

Charette, in the mean time, acting ſeparately from the other armies, had made himſelf maſter of the iſland of Noirmoutier: he was at the head of 25,000 men: but, when the news of the diſcomfitures at Mons and Savenay reached his troops, he was deſerted by all except 4000 men. Theſe however were all devoted to him, and determined to defend themſelves to the laſt; and with this handful of men he withſtood the conquerors for two months: but, at length, having loſt Noirmoutier, he was obliged to take ſhelter in the woods; and as he no longer appeared in the field, he was conſidered as ruined paſt recovery. Then the monſter *Carrier*, and his aſſociates, giving themſelves up to every ſpecies of cruelty, committed acts at which nature ſhudders, and for which their own deaths on a ſcaffold have ſince but poorly atoned: by their orders, nearly 40,000 perſons periſhed at Nantz by ſuffocation or ſickneſs in priſon, or by the ſword and drowning in the Loire. Theſe horrors enabled *Charette* to raiſe a new army of 12,000 men, with whom he fell on the republicans, and every where routed them. His ranks daily began to ſwell, till at laſt he and *Stofflet* found themſelves at the head of 40,000 men, and la Vendée roſe again from its aſhes: but the country having been every where given up to fire and plunder, he had daily to apprehend the approach of famine.

We will not attempt to follow our author through his details of the diſcipline and internal œconomy of the Vendeans: but we muſt obſerve that, ſince the beginning of the war, in no part whatever have the battles been ſo dreadful as in la Vendée; the bloodieſt on the frontier were but mere ſkirmiſhes compared with theſe: ſcarcely did a ſingle action take place in which one of the contending parties was not deſtroyed, and the baggage and artillery taken by the conquerors. The battle of Mortagne coſt both ſides 30,000 men; in that of Saumur 10,000 republicans were killed, and 15,000 made priſoners; and in that of Mons the royaliſts left 15,000 dead on the field of battle, while the loſs of the republicans was not much leſs. Reports made to the Convention have ſtated that the war in la Vendée had coſt the republic 200,000 men, who fell by the ſwords of the royaliſts. The latter were humane at firſt: but, actuated either by ferocity or a ſpirit of retaliation, they afterward thought nothing of ſacrificing their enemies. They took 15,000 priſoners at Saumur, whom they ſet at liberty, after having made them take an oath never again to bear arms againſt Louis XVII.: theſe men they had afterward to fight again; for, in defiance of their oath, they re-appeared in the field, and were eaſily known, as the royaliſts had cut off their hair before they enlarged them. When the royaliſts were driven from Mortagne. Chollet, &c. and obliged to fly along the banks of the Loire, they had 12,000 republicans priſoners, who greatly incommoded their march. Many who had to bewail the loſs of a murdered father, mother, or wife, were for taking revenge on theſe priſoners and putting them all to death: but the generous *Bonchamp*, then on the brink of the grave in conſequence of a mortal wound, with tears in his eyes pleaded for the priſoners, and ſaved them; thus cloſing, by an act of humanity, a career of military glory. *Leſcure* died of his wounds, and *La Roche-Jacquelin* was killed by a muſquet ſhot, while he was reconnoitring the republican army: his miſtreſs, like a true amazon, aſſumed the command of his men, who readily ſubmitted to obey a woman who, on many occaſions, had diſplayed a reſolution that aſtoniſhed even the oldeſt ſoldiers.

The author next proceeds to give ſome account of the Chouans; who took their name from three ſons of a blackſmith of the name of *Chouan*, near Fougeres. They were at firſt no better than highway robbers: their numbers were increaſed by the ſyſtem of terror, which induced all perſons, declared to be ſuſpected by *Robeſpierre*'s government, to fly for ſafety to the woods and join the Chouans: they were at laſt ſaid to amount to nearly 30,000 men, diſperſed in different bodies through the woods of Brittany from the north to the ſouth, from Fougeres to Vannes; and they gave occupation to upwards of 80,000 republicans, who were endeavouring to encloſe them in that great extent, and ſtarve them into a ſurrender. They ſubmitted to organization and diſcipline, and, dropping the trade of robbers, declared for the king, and put themſelves under the command of officers of reputation.

The writer, having gone through the hiſtorical part of his work, returns to the romantic, and makes the Count happy at laſt in the recovery of his miſtreſs, and in the eſcape of both from imminent death, to which they had been doomed, and from which they were reſcued only by the revolution that ſent *Robeſpierre* to the ſcaffold, and releaſed the numberleſs priſoners whom he had confined.

We have applied the terms *romance* and *romantic* to this publication, becauſe the complexion of its narrative is ſuch as will warrant a ſuſpicion of the writer's ſtrict adherence to facts. We may, however, be miſtaken; for many wonderful and (properly ſpeaking,) extra-ordinary circumſtances might occur in the courſe of ſuch adventures as he deſcribes. At any rate, a peruſal of the work will give pleaſure to all who delight in pathetic deſcriptions, and in language calculated to excite, as occaſion requires, indignation, pity, and admiration.

ART. V. *In Morto di* UGO BASSVILLE *ſeguita in Roma il di* 14 *Gennaro*, 1793. 8vo. 48 Pages.

OUR readers will recollect that the French envoy at Rome, *Hugo de Baſſeville*, having rendered himſelf diſagreeable to the papal court, by protecting an officious ſpirit of proſelytiſm to the opinions then profeſſed at Paris, found on a ſudden the protection of the police inſufficient to preſerve his palace againſt the attacks of the mob; and that he himſelf was murdered during the progreſs of the riot. This popular outrage, which happened in January 1793, is here made the ſubject of a ſerious epic poem, reſembling in manner thoſe of Dante, and certainly not inferior in fanciful ſublimity. The author takes the ground of a high religious zealot, to whom the inſulted rights of his ſacred country are moſt dear. He qualifies the fury of the rabble as *diſpetto magnanimo e giuſto ſdegno*, and ſeems ambitious of canonizing the holy army which tore in pieces the ſuppoſed enemy of the church. He firſt preſents us with the ſlaughtered body of *Baſſeville*, and exhibits the ſoul as ſlowly liberating itſelf from the clay. Satan lays claim to it: but an angel of light obtains charge of it for the period deſtined to its purgation, and tranſports it through the air to France:

E ſupplicio ti ſia la viſta orrenda
Dell' empia patria tua!

The aerial journey is highly poetical. On the Sardinian ſhore they behold the fragments of ſhattered ſhips, and carcaſes of the repulſed invaders. They viſit Marſeilles only to ſhudder at the licentiouſneſs of the populace, and at the profanation of a crucifix. Next they hover over the apoſtate town of Avignon. At length, ſights of increaſing horror announce the vicinity of Paris.

The ſecond canto allegorically deſcribes the abominations of this *ſecond Babylon*: then the execution of Louis XVI. The ghoſts of *Damiens*, *Ravaillac*, *Ankarſtroem*, and of a fourth, who conceals with the hand his name written in blood on his forehead, bring fogs from the abyſs to quench all emotion of pity in the ſpectators. The ſpirits of the French martyrs who fell for their king receive his ſoul, and accompany it to Empyreum.

The third canto introduces *Baſſeville* moved by this ſcene to penitence, and aſking forgiveneſs of Louis; to whom he narrates his adventure, and who beſtows his pardon in theſe ſublime words:

Amai, potendo odiarlo, anco il nemico;
Or mè tolto il poterlo:

Now follows the triumph of the Pariſians for the death of Louis. The ghoſts of the philoſophers are repreſented as thronging greedily about the ſcaffold, to drink the blood of the king. A cherub with a flaming ſword reſtrains them. Two are thus characterized:

Capitano di mille, alto ſi vede
Uno ſpettro paſſar lungo ed arcigno
Superbamente coturnato il piede;
E coſtui di Ferney l' empio e maligno

Filoſofante, ch'or trai morti è corbo
E fu trai vivi poetando un cigno.

Again :

Vaſſene ſolo l'eloquente ed irto
Orator del Contratto, ed al par del manto
Di Sofo, ha caro l' Afrodiſio mirto.——

Theſe ſpirits, like the fallen angels of *Klopſtock*, contend which has done moſt miſchief; and the author of the *Syſtème de la Nature* obtains the prize.

Were it not that we are loth to ſee maxims of intolerance and fanaticiſm ſupported by the charms of a very bold and vigorous poetry, we ſhould be tempted to recommend, to the excellent tranſlator of Dante, this fine production of the ſame ſchool.

ART. VI. *Le Comte de Strafford: Tragédie, en cinq Actes, et en Vers. Par Le Comte* DE LALLY-TOLENDAL. 8vo. pp. 138 and 408. 12s. ſewed. Elmſley, De Boffe, &c. London. 1795.

THE literary talents of the Comte DE LALLY-TOLENDAL are already known to the public from his *Letters to his Conſtituents*, which appeared in January 1790, and contained his reaſons for relinquiſhing his office of Deputy to the Conſtituting Aſſembly of France. His eloquence is of the warm ſentimental kind, ſo common among the ſtudents of Rouſſeau; and his opinions, like thoſe of an Engliſh Whig, tended to favour in his own country the inſtitution of an ariſtocratic ſenate, and inclined to keeping a king with much parade of deference. He now offers to the public a tragedy, and ſubjoined to it a copious biography of the hero of the piece, the Earl of *Strafford*.

Of French tragedies, an Engliſhman is not commonly prediſpoſed to form an advantageous opinion; and, although they moſtly excel our own plays in plot, in propriety of ſtyle, and in the moral ſentences, maxims, or ſentiments, inſerted in the declamation, yet they ſeldom addreſs the feeling by ſo powerful a pathos; and ſtill more rarely do they intereſt the obſerver of the manners, by bringing into action characters ſo various, ſo diſtinct, and ſo completely evolved, as is common on the Engliſh theatre. *Moliere* and *Diderot* have indeed diſplayed great knowlege of human nature, both in the multiformity and conſiſtency of their delineations of character: but in *Corneille*, *Racine*, *Voltaire*, there are few and faint traces of this diſtinguiſhing excellence of *Shakſpeare*.

It is not, however, on the ſame bench with the great tragic authors of his nation that the Comte DE LALLY-TOLENDAL can claim a place. *Corneille* would have given a more coloſſal importance to the character of *Strafford*: *Racine* would have impreſſed a more exquiſite tenderneſs on the domeſtic anxiety; and *Voltaire* would have ſhortened the tedious narratives and declamations, would have ſecured a climax of intereſt, and have allotted to every ſubordinate part that preciſe proportion of attention, which its bearing towards the whole required. We ſhall not rank among the faults of this tragedy the violations of hiſtoric truth and hiſtoric probability, which are of a nature chiefly to offend an Engliſh audience: particularly as it appears, from the dedicatory epiſtle, to have been the writer's intention to dramatiſe, under the name of *Strafford*, the misfortunes and ill-uſage of his own father; and as it cannot but be ſuſpected that, under the name of Charles the Firſt, he wiſhed to delineate the well-meaning weakneſs and imbecile inconſtancy of Louis XVI. — a portrait but too ominous. Neither ſhall we complain over the degradation of the venerable [*] *Pym* into a Palais-royal rioter, and of his highly principled party into a proſcribing faction; contenting ourſelves with extracting, for the reader's information, one of the moſt ſucceſsful ſcenes.

Strafford is in the Tower, expecting the order for his execution. His wife and children have propitiated the guards, and come to ſollicit his flight:

' *Strafford.* Laiſſez-moi vous ſerrer dans mes bras,
Ma femme, mes enfans, mon Eliza, mon frère!
' *La Comteſſe.* Cher & cruel époux!
' *Sir George.* O mon frère!
' *Tous les Enfans.* O mon père!
' *Strafford.* Quel moment!
' *La Comteſſe.* C'eſt celui qui change notre ſort,
Qui va briſer tes fers, qui t'arrache à la mort.
Par des détours ſecrets, inconnus au vulgaire,
Tu peux quitter ces lieux, & ſortir d'Angleterre.
Des ſoldats juſqu'au port avec toi marcheront;
Ta femme, tes enfans, ton frère, te ſuivront;
Allons, viens.
' *Strafford.* Songez-vous au peuple, à ſa ſurie?
Au Roi?.... Savez-vous bien qu'il y va de ſa vie;
Que les Communes, Pym....
' *La Comteſſe.* Eh! que me fait à moi
Ce peuple & ſon ſénat, l'Angleterre & ſon Roi?
C'eſt toi, c'eſt mon époux, c'eſt Strafford, c'eſt leur père
Que je veux préſerver d'une main meurtrière.
Périſſent ces tyrans, & ce ſénat impur
Qui veut toujours du ſang, & du ſang le plus pur!
Tombe à jamais ce trône, où l'on vit, d'âge en âge,
Des crimes ſans pudeur, des vertus ſans courage!

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[*] The Speech of John Pym, Eſquire, touching my Lord of Strafford, publiſhed in June 1641, is a maſterpiece of argumentative eloquence.

Périſſe l'Angleterre, & ſon peuple, & ſon Roi;
Et de ce peuple entier qu'il ne reſte que toi,
Toi qu'ils n'ont ſu connaître, ou qu'ils n'ont ſu défendre,
Qui leur donnas ton ſang qu'ils brûlent de répandre!
Auſſi barbare qu'eux, veux-tu nous condamner?
Pour la ſeconde fois veux-tu m'aſſaſſiner?
Peins-toi, ſi tu le peux, cet horrible veuvage,
Ces tourmens éternels qui ſeront mon partage.
Je ne pourrai pas même, au ſein de mes douleurs,
D'un ſouvenir touchant garder quelques douceurs.
Si tu meurs aujourd'hui, volontaire victime,
Ta mort envers l'amour va devenir un crime.
C'eſt trop peu de te perdre, il faudra t'accuſer,
Pleurer ſur des liens que tu voulus briſer,
Et déteſtant le jour, & te portant envie,
Dire: S'il m'eût aimée, il eût chéri la vie.
‘ *Strafford*. Tu déchires mon cœur.
‘ *La Comteſſe*. Ne puis-je l'ébranler?
Regardes ces enfans, veux-tu les immoler?
Sans appui, ſans ſoutien, orphelins dès l'enfance,
Ils te reprocheront ta mort & leur naiſſance.
‘ *Strafford*. Arrête.
‘ *La Comteſſe*. Rends-toi donc. Ah! t'ai-je mal connu?
Peux-tu voir tous nos maux, & n'en pas être ému?
‘ *Strafford*. Je ne le ſuis que trop.
‘ *La Comteſſe*. Tu pleures! La nature
Enfin parle à ton cœur. Strafford, je t'en conjure,
Ne la repouſſe pas. Ah! réuniſſons-nous;
Mon frère, mes enfans, tombons à ſes genoux;
Demandons-lui ſa grace.
(*Ils tombent tous à ſes genoux.*)
‘ *Strafford*. O Ciel!
‘ *Sir George*. Vivez, mon frère.
‘ *Le Fils de Strafford*. Vivez pour votre fils.
‘ *Une des deux Filles*. Conſolez notre mère.
‘ *Tous Enſemble*. Grace!
‘ *Strafford*. Où ſuis-je?...Grand Dieu, dans ce cœur combattu,
Fais deſcendre ta force, affermis ma vertu,
Connais mon ſacrifice, & vois ce qu'il me coûte...
Lève-toi...levez vouz, & que chacun m'écoute.
(*Il va s'aſſeoir avec la Comteſſe ſur le banc de pierre, & il ſont environnés de leurs enfans.*)
Eliſa, non, ton cœur ne fut point abuſé,
Quand des plus tendres feux il me crut embraſé;
Et depuis que mon ame, à la tienne enchaînée,
Se rangea ſous le joug d'un ſi ſaint hyménée,
Je jure que jamais je n'ai vu naître un jour,
Qui n'accrût mes reſpects ainſi que mon amour.
J'eſpérais aujourd'hui, tranquille & ſolitaire,
Oublier parmi vous le reſte de la terre.

Le monde, ſes grandeurs s'effaçaient à mes yeux.
J'allais goûter des biens cent fois plus précieux.
Je le voulais.. .Le Ciel autrement en diſpoſe:
C'eſt à nous de ſubir la loi qu'il nous impoſe.
Crois qu'il faut, pour briſer ces liens adorés,
Des efforts.... bien cruels! des devoirs bien ſacrés:
Mais le premier de tous eſt de reſter fidèle
Aux Rois que nous donna la juſtice éternelle.
J'ai vécu, je mourrai rempli de cette foi,
Qu'on doit être martyr pour ſon DIEU, pour ſon ROI.
Dans le dernier combat j'ai pu perdre la vie:
C'eſt un autre combat qui me l'aura ravie.
Sous cet aſpect moins triſte enviſage ma mort:
Tes pleurs ſeront plus doux, tu plaindras moins mon ſort.
(A ſon Fils.)
Mon Fils, je vous remets le ſoin de ma mémoire.
Votre nom peut encore ſe porter avec gloire.
Quels que ſoient les complots tramés l'obſcurcir,
Vous lui rendrez l'éclat qu'on a voulu ternir.
Mon enfant, les tyrans ne ſont pas invincibles.
Tu trouveras des cœurs généreux & ſenſibles:
On portera tes vœux, on eſſuyera tes pleurs;
Ton ſort a ſes tourmens!.... il aura ſes douceurs.—
Il faut nous ſéparer.—Embraſſez votre père,
Mes enfans,—
(A Sir George.)
Quelquefois ſouvenez-vous d'un frère.
(A la Comteſſe)
Adieu...mon Eliza...tourne vers moi les yeux....
‘ *La Comteſſe. (Qui, depuis quelques inſtans, a les yeux fix contre la terre, & ſemble méditer quelque grand projet.)*
Non, je ne reçois point ces funeſtes adieux,
Cruel! &, malgré toi, je te ferai connaître
Que de ta vie enfin tu n'es pas le ſeul maître.
Je voulais te ſauver ſans péril, ſans combat,
Sans expoſer le trône, & ſans troubler l'Etat.
Auſſi faible que toi, j'épargnais ta patrie,
Et ce Roi pour lequel ton cœur nous ſacrifie.
Mais tu veux par du ſang qu'on rachète tes jours;
Tu ſeras ſatisfait.
‘ *Strafford.* Eliza, quels diſcours!
Vous me faites frémir.
‘ *La Comteſſe.* Allons, volons, mon frère.
Qu'on donne le ſignal. Viens défendre ton père,
Mons fils; on nous attend.
‘ *Strafford.* Où portez-vous vos pas?
Ah! mon frère, parlez, je ne vous quitte pas:
Eh! qui donc vous attend?
‘ *Sir George.* Les chefs de votre armée.
Leur amitié par vous aujourd'hui réclamée...

‘ *Strafford.* Je n'ai point demandé le ſecours de leurs bras;
J'en voulais pour témoins, & non pas pour ſoldats.—
Leur zèle cependant & me touche, & me flatte.
Ainſi donc, hautement, pour moi ce zèle éclate?
‘ *Sir George.* Ah! ſi vous aviez vu quelle était leur ardeur!
Comme ils répandaient tous des larmes de fureur!
‘ *Strafford.* Trop généreux amis! Guerriers trop magnanimes!
Réprimez leurs efforts impuiſſans & ſublimes.
‘ *Sir George.* Ils ne ſeront pas ſeuls.
‘ *Strafford.* Adieu.’

The life of *Strafford*, which fills the remainder of the volume, deſerves conſiderably higher praiſe. The French have long been too much accuſtomed to ſubſtitute eulogy for biography, and, in the lives of their celebrated men, to diſplay them only on the ſplendid ſide. The preſent account is drawn up with an induſtrious attention to documents and facts; and, although a chivalrous ſpirit of loyalty to the prince obviouſly biaſſes the whole courſe of the narrative, it contains circumſtances enough to ſupply the reader with the means of an impartial eſtimate. Poſterity will delight in comparing the Long Parliament of England with the Conſtituting Aſſembly of France, the ſimilarity of their laws, and the diſappointment of their views; *Eſſex* with *La Fayette*; and Charles I. with Louis XVI. Nor has the national vanity of Britons much reaſon to ſhrink from the compariſon. For legiſlative wiſdom, for deciſiveneſs of character, for reſpect of juſtice, of morals, and of piety, and even for ſound eloquence, the Engliſh leaders may diſpute the palm; and, if Imagination be more captivated by that ſtudious attention to the beautiful and ſyſtematic in public ceremony and inſtitution, which characterized the fathers of French liberty, Reaſon may be more ſatisfied with that honourable regard for the juſt and the practicable, which diſtinguiſhed the Engliſh innovators. On this topic our author thus expreſſes himſelf:

‘ *Le Long Parlement* d'Angleterre eſt tellement connu; on y a été ſi cruellement rapoellé pendant ces dernières années, qu'ici les détails deviennent ſuperflus.

‘ Le 3 Novembre 1640 s'ouvrit cette aſſemblée qui devait hélas! être ſurpaſſée un jour, mais qui était condamnée à donner la première un éxemple horrible. Les Preſbytériens étaient parvenus à remplir le plus grand nombre des places. Rien qu'on apprenant les élections, Charles avait du regretter avec plus d'amertume que jamais le dernier Parlement qu'il avait diſſous. En parcourant celui du jour, il n'y rencontrait plus aucun membre qui lui ſût abſolument dévoué: il voyait partout, autour de lui, ou des ennemis implacables et de criminels conſpirateurs, tels que Pym et St. Jean; ou des hommes eſtimés pour leur ſcience et pour leurs mœurs, tels que Hollis et Hampden, mais exaltés par le fanatiſme de la liberté, et capables de ſe précipiter par paſſion dans ce que les autres feraient par crime; ou, ce qui lui paraiſſait peut-être le plus redoubtable, des hommes éxempts de tout reproche, non moins diſtingués par leur raiſon que par leur vertu, amis de la monarchie et du monarque, mais amis ſévères, fatigués des convulſions que produiſaient toujours des pouvoirs indéterminés, et réſolus d'y mettre un terme en ſoumettant le ſceptre lui-même à l'empire de la loi: de ce nombre étaient Digby, Culpeper, Bagſhaw, Waller, Dearing, Palmer, ſurtout Hyde et Falkland, noms qu'on ne prononce qu'avec le recueillement du reſpect.'

It is worthy of remark that, in the defence of *Strafford*, according to Mr. Hume, theſe words occur: "Were it not for the intereſt of theſe pledges which *a ſaint in heaven left me*, I ſhould be loth," &c. This ſeems to imply the previous death of his wife: whereas, according to our author, and to truth, ſhe appears to have been alive at the time of his execution.

Nothing can be more intereſting than the opinion of a well-informed foreigner on a topic of national hiſtory. Neceſſarily free from the prejudices of the ſoil, whatever be the points of view deriving exiſtence from his political or religious habits of thinking, he will commonly be found to approach more nearly to the ultimate deciſions of poſterity, than may be hoped from any native;—and when a man of talents ſo brilliant, and of fortunes ſo celebrated, as the Comte DE LALLY-TOLENDAL, becomes himſelf the hiſtorian of a great ſtateſman in a foreign country, the offering can ſcarcely be received with too much gratitude. May he long continue, by his literary labours, to inſtruct and to caution poſterity!

ART. VII. *Hiſtoriſche Nachrichten und Politiſche Betrachtungen*, &c. i. e. *Hiſtorical Information and Political Remarks concerning the French Revolution.* By CHRISTOPHER GIRTANNER, M.D. &c. &c. 7 Vols. 8vo. Berlin. 1792-4.

DR. GIRTANNER is advantageouſly known to the literary world by a diſcuſſion concerning the antiquity of the Siphylis, and by other medical and chemical tracts: (ſee Rev. vol. xii. New Series, p. 492.) He paſſed ſome time at the Univerſity of Edinburgh, where he imbibed many of the opinions taught in Dr. Brown's *Elementa Medicinæ*.

He now enters the field as a philoſophic hiſtorian; and, although he appears deſirous of confining himſelf to the notice and ſuccinct narration of thoſe circumſtances whence important inferences are to be drawn, yet theſe have already filled ſeven volumes without reaching to the period of the notorious tenth of Auguſt. The hiſtorical account is interſperſed with numerous and often with valuable diſſertations and reflections; in which the author diſplays a ſufficient knowlege of thoſe writings of the French, which founded the chief philoſophic ſects that have become conſpicuous during the revolution. A lucid order does not pervade the arrangement of his materials, which is too anxiouſly chronological and too obviouſly deſultory. The ſources of information, to which Dr. G. has reſorted in the compoſition of the firſt four volumes, appear to have been more copious and ſatisfactory than could afterward be commanded: indeed the latter three might in all reſpects be rivalled by a ſeries of ſelections from the *Moniteur*.

In opinion, Dr. GIRTANNER appears to be ſomewhat inimical to an order of clergy, ſtudiouſly cautious and reſerved when ſpeaking of an order of nobility, a friend to royalty, and to a legiſlature of *two* branches. His political morals are reſpectably auſtere; and his declarations againſt the uſe of foul means are uniform and decided. He conſiders the French nation, from the very beginning of the revolution, as in a ſtate of progreſſive diſeaſe; he no where diſcovers the tendency to health, to amendment, to regeneration; and he makes thoſe ſymptoms of vigor and beauty, which the diſtant European ſpectator admired for a while, to reſemble that purple complexional glow, and that high pulſe, reſulting from the circulating miaſma of an imbibed contagion, which announces to the experienced eye the approach of fever, convulſive agony, and frightful declenſion.

We ſhall avoid tranſcribing the table of contents, which is very ample, as it would be found to contain little elſe than a dull chronicle of events, that have rung to ſatiety on the public ear: but we ſhall devote a few lines to each ſection or book, in order to point out ſuch paſſages as appear moſt characteriſtic, or ſuch as derive from their novelty or juſtneſs ſome claims to ſelection.

The 1ſt book is taken up with a diſcuſſion of the prediſpoſing cauſes of the revolution, which are principally theſe:

1. The profligacy and corruption of the court and nobility, the inſufficiency of the public income to provide for the ever-thickening ſwarm of paraſitical dependents on the government, and the conſequent defalcation of allegiance.

2. The ſtate of public opinion; in which is eſpecially remarkable, firſt, the unpopularity brought on the national religion by the philoſophers, and countenanced by the miniſtry for purpoſes of confiſcation, and by the monied intereſt in order the more eaſily to realize their capitals; and, ſecondly, the growth of the ſect of *economiſtes*, whom the author, after the manner of his country, very conveniently terms *phyſiocrates*, and their doctrine the *phyſiocratic* ſyſtem. This conſiſts in maintaining that *nature*, not *labor*, is the true and only productive power;

that all taxes, however named and levied, ultimately fall excluſively on the produce of the ſoil, the price of which they inhance; that it is ſimpler, cheaper, wiſer, juſter, to levy theſe taxes directly, like a tythe, on each year's crop, than to levy them indirectly on carriages, horſes, ſervants, ſtamps, ſalt, leather, &c. needleſsly ſurcharged with the maintainance of a hoſt of unproductive collectors; that every ſort of patronage or reſtriction is alike injurious to manufactures and commerce, and a certain burden to the conſumer, whoſe intereſt is chiefly to be conſulted; and that cuſtom-houſes, exciſes, patents, companies, contracts of apprenticeſhip, navigation-laws, and all kinds of privileges and reſtraints, ſhould be entirely done away, and all nations trade with all without favour or impediment, without bounties or duties. Of this ſyſtem, Dr. GIRTANNER names *Queſney* as the founder, and the Marquis *de Mirabeau*, author of *Ami des Hommes*, as the moſt diſtinguiſhed advocate. To this ſect *Turgot* belonged.

3. The ſlackneſs of the public mind in a highly civilized community, its in-irritability to common topics and events, and the conſequent neceſſity of hazardous movements, and comprehenſive operations, to agitate and delight the people. We ſhall tranſlate on this head the author's extraordinary philoſophical obſervation, p. 116.

'People in the great world, the nobles, the opulent, the diſtinguiſhed, have their feelings ſo worn out and blunted by the continual exhibition of gratifications, that only *the ſtrongeſt* of all applications can arouſe or act on them. In former times, in order to ſuperinduce this degree of impreſſion, people had recourſe to gladiators and poiſon-mixers. Now, tragedies, bull baiting, boxing, alchemy, ghoſt-ſeeing, animal magnetiſm, the convulſions of the Abbé Paris, and the celeſtial bed of Graham, theſe are the reſources attempted:—but, when this irkſome indifference, this dull and tedious debility of the general mind, this morbid craving, has arrived at its higheſt pitch, as in France, the ſtimulus required is—*Regicidiſm*. After this, nothing remains but that a nation ſhould murder one another, and make room for a ſounder, purer, and better generation.'

The IId ſection opens with anecdotes of the king and queen and M. *de Maurepas*. Here we perceive a defective inattention towards the circumſtances which introduced *Turgot* to power, and enabled him to make conditions with the court, and towards his project of *adminiſtrations provinciales*, which was eventually of ſo much influence. The account of *Necker* is very curious, and full of particulars hitherto rarely noticed; for which the author appears to have been indebted to the Marquis *de Peſay*. The hiſtory of *de Calonne*'s adminiſtration, and of the convention of notables, contains the uſual particulars. Incidentally, the author takes under his protection the character of the emperor Joſeph II. whom he ſeems inclined to ſet up as realizing the idea of a Patriot King.

Book III narrates the ſecond meeting of notables, the emiſſion of the edict for convoking the States General, the conſequent ferment, active and literary, of the French, and finally the aſſemblage at Verſailles. Among the works to which Dr. GIRTANNER aſcribes at this period a deciſive influence, are two of which we do not recollect to have ſeen Engliſh tranſlations, *Le bon Sens* by *Kerſaint*, and *Qu'eſt ce que le Tiers Etat*, by *Syeyes*. Speaking of the edict of convocation, the author breaks at page 227 into the following invective againſt the French clergy:

'This edict, which reſtored its original liberties to a people ſo long oppreſſed, paſſed with the fat and lazy prelates for *blaſphemy*;—and dared they thus expreſs themſelves at the end of the eighteenth century?—but ſuch are the fruits of an ultramontane hierarchy, ſuch are the genuine maxims of jeſuit philoſophy! blind obedience and ſtupid ſubmiſſion are preached to them from early youth. Dialectical nonſenſe they call reaſoning; a knowlege of papal bulls and decrees of councils—learning; a *hodgepodge* of holy legends and pious ſtories—information; the rule in all things to take the crooked and avoid the ſtrait path—prudence. Flattery and crouching, ſilence and bowing, they conſider as Chriſtian humility; the treacherous ſmile of refined hypocriſy as mildneſs, and the movement to embrace a man whom one would gladly ſtifle as love of one's enemies. They ſmile, when they are about to wound; are never ſo friendly as when their cabals have ſucceeded; and the politeneſs, which tickles while it ſtabs, and ſmears with honey the brim of the poiſoned chalice, they admire as the perfection of uniting the wiſdom of the ſerpent with the gentleneſs of the dove. They wanted a revolution too—but ſuch as in Brabant, where the armies take the crucifix for a ſtandard and the *immaculate* conception for a watchword. Of this obliquity of character, their education was chiefly the cauſe, which made them ſuch complete hypocrites that even the moſt cautious were frequently deceived.'

This Philippic is not only too partial for an hiſtorian, but too bitter even for an orator.

The IVth ſection contains the hiſtory of the States General, from their period of meeting until the overthrow of the Baſtille. Dr. GIRTANNER gives full credit to the wild conſpiracy aſcribed, at this early period, to the Palais-royal party; and he believes that, on the 24th June 1789, preparations were made for proclaiming the Duke of *Orleans* protector or viceroy, and even that a band of aſſaſſins was in actual waiting at Verſailles to poniard all the reſiſting nobility. The progreſs of the revolution is not favourable to this hypotheſis. A band of aſſaſſins cannot be enliſted like a band of ſoldiers. Notwithſtanding the licentious and horrible language to which multitudes were already accuſtomed, repeated inſtances of *unpuniſhed* murder muſt occur, before men will be found to undertake it without anger, familiarly, and for the trifling motive of a ſum of money. The earlier ſummary executions of the French evidently reſulted from the furious efferveſcence of an ignorant rabble: they were ſerviceable to no particular cauſe: they coincided with the views of no ſpecific party: years of anarchy were neceſſary to form and train the execrable men of the 3d of September. Had the corporation of Paris, or the aſſembly, reſolutely dragged to puniſhment the firſt murderers, aſſaſſination could never have grown into a ſyſtem.

The Vth book contains a very circumſtantial account of the confuſion, miſchief, and civil warfare, which ſignalized the 13th and 14th of July; and which (applauded as this revolt has been,) muſt have exceeded that of the 10th of Auguſt. *De la Salle* is on this occaſion mentioned with high encomium, p. 161. Parallels occur between *Necker* and *Cicero*, *La Fayette* and *Cato*, neither of which is very fortunate.

Section VI contains many conſtitutional diſcuſſions, and very properly blames the raſhneſs of the aſſembly on the 4th of Auguſt in its mode of aboliſhing the feudal ſyſtem. Dr. GIRTANNER inclines to the opinion that the declaration of rights ought wholly to have been avoided, or at leaſt poſtponed, until after the completion of the conſtitution. In p. 249, he notices the ſolitary vote of *Syeyes* againſt the ſuppreſſion of tythes without indemnity. It was, it ſeems, a point of honour with the clergy not to vote in their own cauſe; and, by this idle affectation of diſintereſtedneſs, they conferred on injuſtice the honours of almoſt unanimous approbation. A like vanity defrauded the people of the liberty of re-chooſing the members of the conſtituting aſſembly into the enſuing legiſlature.

At the cloſe of this ſection, we have an analyſis of the repreſentative body, which the author diſtributes into five parties, diſtinct in aim and opinion: 1. the royaliſts; 2. the ariſtocrates or Feuillans; 3. the democrates or Jacobins; 4. the Orleans faction; and 5. the alarmed *(die furchtſamen,)* who were conſtantly ſhifting to that ſide, which had the popular cry in its favour on the depending queſtion, and thus gave an habitual majority to out-door opinion. Dr. GIRTANNER aſcribes to the ſecond party, which comprehended *Mounier*, *Malouet*, *Lally-Tolendal*, *La Fayette*, *Clermont-Tonnerre*, *Bergaſſe*, *&c.* the excluſive praiſe of being the true friends of the people, the pure patriots. In what ſenſe does he uſe theſe equivocal phraſes? If he means to ſay that *honeſty of intention* exiſted only among theſe gentlemen, will he deny the ſame quality to *Rabaud*, to

Dupont, to *Noailles*, to *Syeyes*, and to others of the democrates? Can he believe any large party to conſiſt principally of men of diſintereſted virtue, or that the proportion of virtuous men can materially vary in different large parties? If he means to ſay that *wiſdom of purſuit* exiſted only among thoſe whom he has named, will he deny that they often differed from each other, and that the votes of each are on ſeveral occaſions open to ſound objections? Beſides, as it belongs to the ſtateſman to eſtimate juſtly the public mind, and not to purſue the impracticable, but the beſt practicable, an ultimate want of ſucceſs is ſome proof of want of prudence. Neither ought it to ſurprize us that theſe perſons, by attempting to ſubject both king and people to their peculiar will, and by alternately weakening and ſtrengthening both, in order to balance the one againſt the other, ſhould have finally loſt all uſeful influence over both.

The VIth book alſo elucidates the ſtate of Paris preliminary to the 5th and 6th of October, and the VIIth continues the deſcription of that riotous proceſſion, when 'the royal captives, who followed in the train, were ſlowly moved along amid the horrid yells, and ſhrilling ſcreams, frantic dances, infamous contumelies, and all the unutterable abominations, of the furies of hell in the abuſed ſhape of the vileſt of women.' Of this enterprize, the author, we ſuſpect, attributes too much to the conſpiracy of his Orleans faction. It is probable that very temperate friends to liberty were about this period apprehenſive that the king, become ſenſible of the progreſſive and ſyſtematic diminution of his power, wiſhed to throw himſelf into the arms of the royaliſts, to diſſolve the aſſembly, and to withdraw from Verſailles. It is probable that they conſidered the confinement of the royal family as the only adequate preventive, and that they believed this impriſonment could be accompliſhed moſt decently and moſt effectually by compelling their removal to Paris. *La Fayette*'s letter to *d'Eſtaing* is a plain proof that the various means of ſecuring the king's perſon had long been agitated in the metropolis. *Maillard*'s connection with the *Hotel de Ville*, and the order given by the municipality to *La Fayette* at the head of the national guards to protect the king's journey, are all evidences that not the murder of the monarch, (as Dr. GIRTANNER would have us believe,) but the ſecure poſſeſſion of the living king was the object of thoſe who planned theſe diſguſting 'orgies of liberty.'

Section VIII opens with a biography of *La Fayette*; in which the author ſays that, in 1781, when in America, Lord *Cornwallis* wrote home concerning him that *the boy could not eſcape him*. It terminates with the appearance of the king in the delighted aſſembly on the 4th of February, and the incomprehenſible execution of *Favras*, the Fenwick of the French revolution.

The IXth book includes an account of the preparations for the auguſt ceremony of the federation, at which the author was preſent. Thus far his work has gone through a ſecond edition, and appears to have derived great improvement from a deliberate reviſal.

The fourth volume opens with a ſecond VIIIth ſection or chapter; there having been an addition of two chapters to the new edition of the preceding volumes. It paints the magnificent ſpectacle of this national feſtival, with a glow worthy of its ſingular ſublimity. The IXth and Xth chapters proceed to the diſturbances at Nancy and the reſignation of miniſters.

From the beginning of the fifth vol. chap. XI, we ſhall extract a rhetorical paſſage, for the animadverſion of thoſe who are purſuing conſtitutional reforms:

‘ Of this threefold power (legiſlative, judicial, and executive,) into which ſovereignty branches, one is by its very nature always tending to domineer, always ſtruggling for independence. This is the legiſlative power. This alone is to be feared. This alone can become deſpotic, or dangerous to liberty. Even the executive power can never degenerate into deſpotiſm, without incroaching on the legiſlative. The legiſlative power muſt conſequently be carefully ſeparated from the executive power; and it muſt be more ſeverely limited than the executive power, becauſe it is the moſt dangerous of any.

‘ Now there are no other means of limiting the legiſlative power, than by partitioning it. Hence the eſſential inſtitution of an upper and a lower houſe; without which, or ſomething equivalent, no great ſtate can remain free. If the legiſlative power be not divided, if it conſiſt as in France only of one houſe, one body, one aſſembly,—all the laws, which it may affect to make for its own controul and limitation, will prove mere reſolutions, which a breath has formed and can diſpel, and by which it will never ſubmit to be bound. As the ſtaple of the fetters, which it may affect to put on, remains in its own hand, they can in no reſpect reſtrain its movements. The legiſlative power, not partitioned, can no more keep within bounds, than Archimedes could move the earth; and for the ſame reaſon,—it wants the ſtationary point.’

Dr. GIRTANNER then goes on to approve of making this upper houſe a court of judgment for ſtate-priſoners: an opinion which, we ſhould ſuppoſe, can only ariſe from his inattention to the hiſtory of Engliſh ſtate-trials, ſo very few of which can be admired for the equity of their termination. It is rather deſirable that the practice of impeachment (if we may uſe this word for attempting the puniſhment of crimes not previouſly defined by law,) ſhould expire; and that all culprits, even when accuſed by a committee of the repreſentative body, ſhould take their trial in the regular courts of juſtice, and before juries of the people. It is true that, in periods of ferment, the verdicts of juries will lean prejudicially towards the popular wiſh: but for this evil the remedy ſeems to be, at the petition of the priſoner and with the advice of the judge, to grant a new trial at ſome moderate diſtance of time.

At page 174 begins a ſketch of the life and death of *Mirabeau*. In conſequence of his deceaſe, a deputation from the magiſtracy of Paris waited on the aſſembly; when *Paſtoret*, in its name, ſolicited that a temple ſhould be ſet apart for the burial-place of the great men of France; that it ſhould appertain to the legiſlature to allot this ſepulchre; that to the remains of *Mirabeau* the honor be conceded; and that the building, formerly the church of Saint Genevieve, be hallowed to this uſe, and inſcribed "To patriots, by their grateful country." The legiſlature acceded to the propoſal, and thus laid the firſt ſtone of a ſpecies of canonization, which, if cautiouſly awarded, would probably have degenerated,—during the age of anti-chriſtian barbariſm and ignorance, ſo likely to reviſit France,—into a new idolatrous dæmoniſm, into the worſhip of the manes of their great men. The funeral proceſſion of *Mirabeau* was ſplendid, but leſs claſſically beautiful than that planned by David for the apotheoſis of *Voltaire*. The conſtituted authorities voluntarily adopted a mourning of eight days. When it is conſidered that the Duke *de la Rochefoucauld*, and other moſt reſpectable *Feuillans*, were foremoſt to recommend and to concur in theſe poſthumous celebrations, *Mirabeau*, and conſequently the Orleans party, of which he was the ſoul, muſt ſurely be acquitted of thoſe dark regicidical projects, which Dr. GIRTANNER aſcribes to them on the 24th of June and 6th of October.

Book XII continues the narrative to the period of the king's eſcape. Dr. GIRTANNER notices the remarkable fact that, in the year 1789, the original forms of convocation recognized in Paris more than 300,000 citizens, having ſuffrage and elegibility both for municipal and legiſlative functions; whereas, in the repreſentative conſtitution imagined by the aſſembly, only 77,371 had preſerved this privilege; ſo that no leſs than three-fourths of the people were deprived of their political liberties, and were degraded in their civil condition, by this conſtituting aſſembly. Yet, notwithſtanding its ariſtocratic precautions, diſobedience and anarchy ſeem to have been regularly progreſſive during the whole continuance of its ſway.

The XIIIth ſection relates to the flight and re-capture of the king, and of the royal family. It concludes with an account of the riots at Birmingham, accompanied by a remark which we ſhall tranſcribe, but not in the popular dialect: p. 147.

'Es iſt ſchändlich, daſs, in dem achtzehnten Jahrhunderte, England das Beiſpiel einer ſolchen Intoleranz und einer Religionſverfolgung giebt. Indeſſen erhellt doch auch hieraus, was alle Diejenigen einſtimmig geſtehen, die ſich lange genug in England aufgehalten, und nicht bloſs flüchtig beobachtet haben, was ich aus meiner eigenen langen Erfahrung beſtätigen kann: daſs nehmlich England eines der allerabergläubigſten und unaufgeklärteſten Länder in Europa iſt.'

The XIVth book begins to evolve the progreſs of the now avowed wiſh of the Pariſians to aboliſh royalty in France. Dr. GIRTANNER ſpeaks with great bitterneſs and contempt both of *Condorcet* and of *Thomas Payne*, whoſe writings, as well as thoſe of *Briſſot*, about this period came into great requeſt. *Gregoire*, *Robeſpierre*, *Pethion*, proclaimed in the aſſembly their wiſh that a national convention might be ſummoned in order to try the king. Theſe ſeditious propoſals, ſeconded by the petitions and correſpondence of the clubs, neceſſitated a formal ſeparation of thoſe friends of liberty who had hitherto acted in concert. The conſtitutional party, known by the name of *Feuillans*, at this time ſeceded from the Jacobin club, which retained almoſt all its private but only ſix of its ſenatorial members—*Pethion*, *Buzot*, *Robeſpierre*, *Roederer*, *Antoine*, and *Coroller*. An addreſs was publiſhed by the *Feuillans*, ſoliciting the provincial affiliated ſocieties to ſeparate from the republicans, and offering itſelf as a centre of union: but in vain. The Jacobins retained almoſt univerſally the adheſion of their *brethren*, and from this time every obſerver foreſaw the downfall of the conſtitutional royalty. The conqueſt of Avignon by fraternization is juſtly reprobated:—A copy of the conſtitution, as finally accepted by the king, is inſerted; and the ſeparation of the conſtituting aſſembly is related.

The XVth ſection, which occupies the whole ſeventh volume, comprehends the period intervening between the meeting of the legiſlative aſſembly and the declaration of war againſt Auſtria. It notices the inefficacy of the law againſt clubs, ſo impertinently voted on the death-bed of the preceding legiſlature:—it traces the progreſs of the Jacobins in their great plan, the ſucceſs of which the author attributes to their conſiſtency and induſtry;—and it concludes with an invective againſt democracy, inferior in eloquence, but not in bitterneſs, to thoſe of Mr. *Burke*.

As we ſhall have occaſion to reſume the conſideration of this work, whenever the remaining volumes ſhall reach us, any farther opinion of its general merits may be deferred to that period. Indeed, from the analyſis which we have given, each reader may form a judgment for himſelf.

ART. VIII. *Grammaire Italienne*; *&c. i. e. An Italian Grammar*, compoſed from the beſt Authors and Grammarians of Italy, and conformably to the moſt modern Manner of writing and ſpeaking at the preſent Time. By M. PERETTI, Profeſſor of the Italian Tongue. 12mo. pp. 400. 5s. ſewed. Elmſley, &c. London. 1795.

THE Italian grammar of *Veneroni* has ſo long enjoyed unrivalled celebrity, that it appears an arduous enterprize to attempt another. The author before us, however, after having candidly acknowleged that the grammar of his predeceſſor was the moſt ample, and the beſt, that had been written for a different country from that in which Italian is the natural idiom of the inhabitants; and that he had himſelf always propoſed it as ſuch to his ſcholars, particularly with reſpect to the verbs, which *Veneroni* has treated more fully and ſatisfactorily than his competitors;—proceeds to give his reaſons for the undertaking; and, as *Veneroni* is to be *written down*, before the fame of a new Italian grammar can *riſe*, Signor PERETTI has given twenty-five critical remarks on the errors of his formidable predeceſſor; ſome of which are perhaps diſputable. However, the greateſt number ſeem fair and well founded: but it is a great eulogium on *Veneroni*, that a century has paſſed ſince his grammar was written, before its defects were diſcovered; and that even now their number is ſmall, and their conſequence not very important.

An Engliſh edition of *Veneroni* was publiſhed by Nourſe, in 1763, which has probably long ſince been out of print. It contained 462 pages, beſides an Italian and Engliſh dictionary of 200 pages more.

Signor PERETTI has omitted the *vocabulaire portatif*, or portable dictionary in Fr. and Ital. and Ital. and Fr. inſerted in all the editions which we have ſeen of that work: but, as it was not ſufficiently ample to ſave a ſtudent the expence of a more copious dictionary, it ſeems an unneceſſary appendage to a grammar.

It is a circumſtance worthy of remark, and with which Signor PERETTI ſeems unacquainted, that *Veneroni*, who contributed ſo much to the ſtudy of Italian literature in France and England, during the laſt and the preſent century, was not a native of Italy. He was born at Verdun in Lorraine*, and his family name was *Vigneron:* but, as he had ſtudied Italian, and propoſed teaching that language at Paris, he called himſelf a Florentine, and Italianized his name.

Signor P. ſeems to have conſulted the beſt Italian grammarians, philologers, and moſt eminent writers in general, for authorities: which was not the practice of *Veneroni*, who ſeldom either cites or illuſtrates and confirms his rules from books. The author of the preſent grammar appears well acquainted with the work of the admirable *Bommattei*[*], and the notes of *Salvini*, which the Tuſcans ſtill regard as their grammatical code, though this treatiſe has been written nearly 200 years:—but, when Signor P. ſays that *Veneroni*'s grammar has never been uſed nor known in Italy, the objection is not very cogent. It is no diſgrace to the author of an Italian grammar written in French for the uſe of the natives of France, that it is not cited in the Cruſca dictionary, nor mentioned either by *Fontanini*, or his admirable annotator, *Apoſtolo Zeno*, in the *Bibl. dell' Eloquenza Italiana*. We want not the ſame kind of grammar for our vernacular tongue which foreigners require, who have pronunciation to learn, and ſeveral other peculiarities of phraſe and idiom, which we obtain in the nurſery. We never attempt to learn any foreign language in grammars uſed by the natives, but in ſuch as have been written expreſsly in Engliſh, or in ſome other language which we underſtand.

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* *Nouveau Dictionaire Hiſtorique.*

Veneroni has beſtowed nearly 80 pages on the verbs; and this important part of ſpeech has not been ſlighted by Signor PERETTI, who has laboured the chapter on that ſubject with equal pains and to an equal extent.

Lingua Toſcana in bocca Romana, is a proverb to which the Florentines never would ſubſcribe. *Martinelli*, in his letters, has long ſince diſputed its accuracy[†]. The Tuſcans have ever been more reſpected for diction than pronunciation. Italian ſeems to loſe its native ſoftneſs and delicacy by their gutturalizing all words which begin with *ca*, *co*, and *chi*, which is as offenſive to the reſt of Italy and to foreigners, as the *parler gras* in France, and the *Newcaſtle bur* in England.

In ſlightly caſting our eyes over the collections of words and phraſes, which Signor P. has given previouſly to the dialogues, we were ſurprized to find *Scaffale*, *Scanſia*, for *Biblioteca*; *Colizione*, for *Colazione*; and, in his definition of muſical terms, the explanation of *fuga*, p. 351, ſurpaſſes any thing in abſurdity which we could poſſibly expect from an Italian, in ſpeaking of that art which his countrymen have taught to the reſt of Europe. Of *fuga*, *fugue*, he ſays: 'We generally give to notes a movement as quick again as in *allegro*: that is to ſay, we give the length of a minim to a ſemibreve; to a minim the length of a crotchet: to a crotchet that of a quaver, &c.' Our knowlege in muſic is not ſufficiently profound to enable us to comprehend the author in this definition :—but we believe that our countryman, Old MORLEY, would give to the *prolation of the leſs* the ſame explanation which Signor P. has aſſigned to *fugue*. Every ſmatterer in muſic knows that *fugue* implies a *flight* and *purſuit*, in which the ſeveral parts imitate and follow each other : but it has nothing to do with diminiſhing the value of notes in modern muſic : as there are fugues, we believe, in every ſpecies of meaſure. *Cavatina* is not more happily defined. We fancy that term to imply an air without a ſecond part, or *da capo*. In the dialogues, we find words that ſeem not to be Italian : as *certainente*, p. 365—*appuntumento*, p. 366, for a rendez-vous or appointment, which is not to be found in the Cruſca nor any other good dictionary. A table of errata ſeems wanting ; as p. 364 we have *ne ne* for *me ne*—*dipo* for *dopo*, &c.

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[*] *Della Lingua Toſcana.*

[†] *Lettere familiari e critiche*, 1758. *Londra.*

The ſpecimens of Italian poetry are few, and almoſt wholly confined to Dante, Petrarca, and Taſſo. No example is given of lyric compoſitions, of which ſuch charming ſpecimens might have been ſelected from *Metaſtaſio* ; and which, as Signor P. has given no tranſlations of the verſes that he has quoted, would have been ſo eaſy and pleaſant a taſk for the ſtudents in Italian, who may take his grammar for their guide.

The work of Signor PERETTI would doubtleſs have been of more utility to his ſcholars here, and to the Engliſh nation in general, had his inſtructions been written or tranſlated into our language ; as many perſons in our country may wiſh to ſtudy the Italian language, who do not underſtand French :—but as for thoſe who have already learned French, it muſt be owned that learning Italian through that medium is as uſeful to ſtudents in preſerving their French, as it has ever been thought in our ſchools for boys to learn the rudiments of Greek in the Latin tongue.

On the whole, this ſeems to be the fulleſt and moſt complete Italian grammar that has been built on the foundation of *Veneroni*, and on which our author has conſtructed a more modern and more elegant edifice.

ART. IX. *Tranſactions of the College of Phyſicians of Philadelphia*, Vol. I. Part I. 8vo. pp. 284. 4s. Boards. Philadelphia, printed, and imported by Dilly, London. 1793.

THIS ſmall volume contains a number of articles, but no great abundance of information. Our readers, we preſume, will excuſe us if we omit the titles of ſuch papers as we think unimportant.

A catalogue of the patients admitted at the Philadelphia Diſpenſary, with the name and event of the diſeaſe, fills more than 40 pages. It is a laudable attempt to improve the bills of mortality. Phyſicians ſhould look over this catalogue with attention. We were ſurprized at the number of conſumptive perſons, ſaid to be cured, ſmall as the proportion is.

Among the papers, are two unſucceſsful caſes of hydrocephalus internus, with the appearances on diſſection; one curious, p. 249; and two ſuppoſed caſes ſucceſsfully treated by mercury. Of hydrophobia, one caſe, with no unuſual appearance. Of tetanus, we have a caſe by Dr. Clarkſon, which terminated unſucceſsfully: the patient in 6 days took 12 quarts of wine; 3 ounces of laudanum; half an ounce of Haarlem oil; and 2 drachms of vol. alkali. Nearly 2 ounces of mercurial ointment were rubbed in about his neck and jaws.—Another caſe of tetanus, from the extraction of teeth with injury to the jaw, is related by Dr. Ruſh. The patient was bled while the phyſicians were uncertain of the nature of the diſorder, and, in a few minutes afterward, convulſions of the opiſthotonos kind ſupervened; 2 grains of emetic tartar produced no effect; wine and bark were freely adminiſtered; the patient recovered.

Dr. Ruſh ordered a bucket of cold water to be thrown over a female patient, in whom tetanus is ſaid to have been complicated with hyſteria; a ſyncope was inſtantly produced, which laſted half an hour. ‘ When ſhe recovered from this ſtate, ſhe ſpoke, and in half an hour was able to ſwallow,’ which ſhe could not do in the ſmalleſt degree before. *Poſt ſyncopen ſtatim catamenia inopinato redierunt.*

Dr. Moſes Bartram diſcovers one of the cauſes of the uniformly fatal *triſmus naſcentium* in the bad management of the navel, which is common among the negroes. Mr. John Willday, much afflicted formerly with calculous complaints, aſſures Dr. Ruſh that he has never had a bad fit ſince he began a method which he has practiſed during two years. He places a baſon of cold water on a night-chair, and every morning applies a ſpunge, dipped in it, two or three times to the ſmall of his back and lower down. Dr. J. Hall gives an account of the ſudden removal of a gall-ſtone by three ſtrong electric ſhocks, paſſed from the left arm and breaſt to the right ſide. Dr. M. Bartram relates, among others, the following curious caſe. His patient had ‘ a moſt obſtinate conſtipation with tumefaction, tenſion, and pain of the abdomen, frequent and almoſt conſtant vomiting, and quick full pulſe for 8 or 10 days.’ Purgatives, clyſters, opium, fomentations, bliſtering, were employed in vain: but not bleeding! Cold water was at length thrown on the legs, thighs, and pubes. The patient felt eaſy directly, but had no diſcharge: the belly was then ſwathed in a cloth, dripping wet in cold water; and ſuch a cloth was alſo applied to the lower extremities. In half an hour, an evacuation followed, and the recovery was rapid; though the pulſe was too quick to be counted, and was reduced ſo low at the time of this application as to feel like a thread; the limbs alſo were cold, and the debility was extreme.—An account by Dr. Ruſh of a ſingular caſe of ſmall-pox ſucceſsfully treated by the plentiful uſe of bark, fermented liquors, and animal food, deſerves the more attention, as we have reaſon to believe that the confluent ſmall-pox ſhould, much oftener than it is, be treated on the ſame plan. Dr. Senter and Dr. Currie very ſtrongly (and, we ſuppoſe, juſtly) proteſt againſt the application of corroſive ſublimate to cancers, as recommended not long ſince by Dr. Moſeley.—The former of theſe phyſicians has recorded a *ſingular caſe of iſchuria*; and we conſider his communication as of much importance. Its value will be felt by every phyſiologiſt. The following paſſage contains the moſt eſſential circumſtances of this fatal caſe:

'Whenever I omitted to draw off her water once in 30 or 36 hours at fartheſt, ſhe never failed to vomit it up. To aſcertain ſo extraordinary a fact beyond the poſſibility of a miſtake on my part, or a deception on hers, I often viſited her about the time I knew ſhe muſt vomit if the catheter was not introduced; and I examined her bladder, found it full, hard, and tender; and ſat by her till the vomiting recurred, ſaved the water that ſhe brought up this way, and compared it with what I drew off, and found it the ſame in every reſpect.

'During the time her urine came off by vomiting, ſhe ſuffered extreme anxiety, and always complained of great heat, ſmarting, extreme thirſt, and a ſenſation of inverſion or turning up of ſomething (running, as ſhe expreſſed it,) that appeared to tear her bowels.

'As the affair had become ſo lengthy, and my buſineſs was ſuch that it was not in my power to attend upon her as often as her caſe required, I inſtructed the young gentlemen who lived with me, in the uſe of the catheter, and they waited on her in my abſence as often as they could conveniently.

'In the month of January 1787, from ſome cauſe unknown ſhe could not be relieved with the inſtrument, nor could ſhe vomit up her urine for ſeveral days; when it paſſed off by the *navel*, for three days ſucceſſively; after which, the catheter was uſed with the ſame effect as before.

'From this time, to the Auguſt following, there was ſo great a ſameneſs in her complaints, that nothing occurred worth noticing. About the beginning of this month, a *brick-coloured gravel* began to paſs off through the catheter, and ſoon became ſo large and plentiful, that neither urine or gravel could be completely evacuated by the inſtrument in its uſual form. I had one made of a different conſtruction, open at two of the ſides for about half an inch, which anſwered my wiſhes.

‘ She continued to diſcharge gravel this way, whenever her urine was drawn off, till the beginning of November, at which time ſhe felt more diſtreſs than uſual, whenever her urine came off by vomiting, and ſhe ſoon obſerved a *gritty ſubſtance* in her mouth. When I was informed of this new phænomenon, I requeſted her to ſave the urine for my inſpection, the next time ſhe vomited. I compared this with what I drew off, and found it contained the ſame kind of *gravel* as that which paſſed the catheter. I procured and ſaved ſeveral drachms of this gravel, that came from her both by the inſtrument and by vomiting, and could obſerve no difference either in the colour or conſiſtence of them.

‘ From this period to the ſummer 1788, her complaints continued much the ſame. When her water was not drawn off, ſhe always brought it up by vomiting, commonly attended with great pain in the head. During this ſummer, ſhe twice paſſed a ſmall quantity of urine, through the urethra, in conſequence of being frightened, once by thunder, and the ſecond time by the falling of a window in her room. This ſerved only to raiſe her ſpirits for a few days, with the expectation of her urine returning through its natural channel. Her caſe, however, continued the ſame in that reſpect, and grew every day more complicated in others. The *hypogaſtrium* became more tumid and tender, and her bladder appeared very much thickened, and extremely ſore, even after it was evacuated. Add to this, the apparent inequality of the ſurface of the bladder, was ſo great, and the tumour ſhifting ſometimes towards the right, and at others to the left inguen, according as her body was moved, that I began ſtrongly to ſuſpect a ſtone.’

Theſe circumſtances, we apprehend, are too preciſe to leave the leaſt ſuſpicion of miſtake. Dr. Senter concludes his narrative with ſome reflections; among which the moſt important is, that we have here a ſtrong proof of the inverted motion of the lymphatics.

The papers not comprized in our analyſis contain principally obſtetrical and meteorological obſervations.—The ‘ Act for the Incorporation of the College,’ and the ‘ Conſtitution’ of the ſociety, are *prefixed* to the volume. Alſo a judicious ‘ Diſcourſe delivered before the College, Feb. 6, 1787, on the objects of this inſtitution,’ by Benj. Ruſh, M. D.

Art. X. *Du Gouvernement, Des Mœurs, &c. i. e.* On the Government, Manners, and Conditions in France before the Revolution: with Characters of the principal Perſons of the Reign of Louis XVI. 8vo. pp. 326. Hamburgh. 1795. De Boſſe, London. 4s.

THIS book is written with a neatneſs and fluency which adapt it for circulation in the poliſhed claſſes; to whom its general caſt of opinion will be by no means diſagreeable. Notwithſtanding a marked hoſtility to democratic notions and proceedings, the author abſtains from virulence and invective, and diſplays an urbanity which is ſcarce among the advocates of party, and is therefore entitled to commendation. To palliate—is indeed the characteriſtic object of almoſt every ſection throughout his work.

The *Preliminary Conſiderations* deprecate, with much gentleneſs, that deference to fortune, that partiality to ſucceſs, which begins to endanger an equitable eſtimate of French affairs; and the introductory remarks *on the Government of France, and its conſtituent principles*, repreſent it as practically much more uſeful than might be ſuppoſed from its theory.

The work is divided into ſections, the drift of each of which we ſhall briefly point out. The account of the *Manners of the Court* marks in them nothing of that depravity or groſſneſs, which paſſes for a regular ſymptom of extreme civilization. *The king and queen*, it is ſaid, have been the victims of libel; and even the famous ſtory of *the necklace* is impliedly denied. In behalf of the morals of *the clergy*, an old teſtimonial of Biſhop Burnet is ſeriouſly adduced. *The nobility and its privileges*, the writer thinks, were by no means grievous to the amount, nor abſurd to the degree, that has been ſuppoſed. *The tiers état* was not ſo trammelled in its induſtry, nor ſo trampled in its treatment, as demagogues have urged. The improving taſte in manners was gradually bringing about *the blending of conditions*, which it was needleſs, therefore, to ſolicit from the law. *The parliaments* had their Catos. *The adminiſtration* itſelf is defended with a ſelf-betraying ſophiſtry. *The venality of offices* was perhaps the beſt ſecurity for an independent magiſtracy. *The lettres de cachet* were not numerous; they were iſſued cautiouſly; and the author was once of opinion (p. 157.) that a project for aboliſhing of them would ſoon have been laid before government by the parliaments. *The public debt* and *the public taxes*, before the revolution, are the topics next conſidered, and the author ſeems not averſe from the experiment of an *impôt unique*, a conſolidation of all the taxes into a ſingle land-tax; which was the favourite ſcheme of *Turgot*.

We ſhall tranſlate great part of the chapter ſuperſcribed *of literary men:*

'With the reign of Louis XV. or in a few years afterward, the celebrated men who adorned it diſappeared. Intrigue and cabal placed the ſceptre of literature in the hands of *D'Alembert*, who ſurvived *Voltaire*. While no one read his *éloges*, ſo full of affectation and quaint phraſeology; nor his hiſtory of the overthrow of the Jeſuits, in which acrimony contends with buffoonery; nor his unintereſting *éloge* on Queen Chriſtina; nor his eſſay on literary men, the offspring of caprice and prejudice; while all well-informed perſons deſpiſed his tranſlations of Tacitus; *D'Alembert* was the dictator of literature, and diſpoſed of all ſeats in the academy:—but, if he has enjoyed, eſpecially under Louis XVI. an uſurped celebrity, he cannot be reckoned among the writers who have adorned that monarch's reign; all his writings having appeared in the time of Louis XV.

‘ *Condorcet*, who laboured to ſucceed to *D'Alembert*'s throne, belongs to the age of Louis XVI.: but he cannot be quoted among illuſtrious authors. His works, of which ſcarcely the titles are remembered, have neither animation nor depth, and his ſtyle is dull and dry. Some bold attacks on religion, which ought not to have been countenanced, and trivial declamations againſt deſpotiſm, have alone given a degree of fame to his writings.

‘ The Abbé *de Lille*, a man of truly poetic genius, ranges in the period of Louis XVI. Had he been born at a time in which poetry was more the object of delight; had he compoſed, inſtead of tranſlating; had he choſen intereſting ſubjects; he would juſtly have enjoyed the greateſt reputation.

‘ Among the very ſmall numbers of writers whom this age can properly enter on the liſt of thoſe of the reign of Louis XVI. the Comte *de Choiſeul-Gouffier* is entitled to diſtinction; and I know not whether, in any æra, we can find a man of his rank who has compoſed a work equal in merit to his Travels in Greece. This publication unites, with the deepeſt knowlege of antiquity, a pleaſing ſtyle, diverſified, and always ſuited to the ſubject.

‘ The numerous and celebrated authors of the time of Louis XIV. and Louis XV., who exerciſed their talents in various ways, having augmented the turns of language, and varied the forms of ſtyle, it ſeems as if language had ſuppled itſelf in their ſkilful hands, and that thence may have reſulted a general facility of expreſſion and compoſition. In fact, a croud of examples of all kinds offer in ſome degree, to every writer, aſſortments ready prepared, from among which he may clothe his ideas. Theſe have been incitements to write, and the number of authors has increaſed to infinitude under the reign of Louis XVI.: but ſcarcely one of them has raiſed himſelf above a certain ſtandard.

‘ A ſmall work, in which are united ſpirit, elegance, and humour, *the Almanack of Great Men*, has made known the vaſt number of men in France who have been ſubjugated by the mania of ſcribbling. It is aſtoniſhing to ſee the quantity of productions, from the madrigal to the tragedy, which appear and diſappear in the metropolis, like inſects which are born, flouriſh, and periſh in the courſe of twenty-four hours. Two remarkable works were publiſhed during the reign of Louis XVI. One is the Hiſtory of the Diſcovery of the two Indies, which met with the greateſt ſucceſs, without cauſing a high opinion of the author, who was regarded only as the editor of another perſon's ideas. This work is compoſed of various reports, and forms a whimſical combination of different ſtyles, principles repeated over and over again, high-flown declamations, and, ſometimes, the moſt diſguſting delineations of voluptuouſneſs: altogether, meretricious ornaments have here entirely robbed the ſubject of its grandeur. Such is the book of the Abbé *Raynal* on the diſcovery of both the Indies. The reader of it might imagine that he was hearing a quack doctor, mounted on his ſtage, and diſpenſing to the gaping multitude common-place ſarcaſms *(des lieux-communs)* againſt deſpotiſm and religion, which are remarkable only for their boldneſs. This book is no longer read, and is only conſulted as a dictionary:—but, in a ſhort period, when time and various circumſtances ſhall have effected alterations in the colonies, when ſome ſhall have declined and others ſhall have advanced in conſequence, the *Abbé Raynal* will not be of any the leaſt utility.

'The other work, the Travels of the young Anacharſis, was the conſequence of more than thirty years of application; the models of this learned compoſition were the Cyropœdia, Sethos, and the Travels of Cyrus; the form, which the author has given to it, requires that the young Anacharſis, in ſome degree reſembling Telemachus, ſhould intereſt the reader:—but the work contains only a frigid, uniform, and unanimated narration. Anacharſis aſks queſtions, and they are anſwered; and it is without any enhancement of the amuſement of the reader, that the author has given to his book the dead carcaſe *(cadavre)* of a romance. It cannot be included among the productions of genius: it comprehends no profound deſign, it offers no grand reſult, and the ſtyle has no character.

'To Sethos and the Cyropœdia, as models for the author of Anacharſis, may be added an antient work, the Hiſtory of the Dinoſophiſts of Athens:—but there is another, which appeared in this century, and which ſeems to have formed the outline of the Travels of Anacharſis; viz. the Hiſtory of the Seven Wiſe Men of Greece. The ſages meet at the Court of Periander, king of Corinth, and converſe together on religion, politics, and the different governments of Aſia; they travel through ſeveral celebrated countries; they go to Scyros in order to ſee Pythagoras, and thence to Samos, with that philoſopher. They then repair to the Court of Polycrates, and laſtly come to Sardis to viſit Crœſus.

'Anacharſis, who has travelled to China to ſee Confucius, finds the Seven Wiſe Men at Sardis, and gives them an account of his adventures. Anacharſis is one of the principal actors in this hiſtorical romance, which comprehends the moſt intereſting details reſpecting various countries of Greece, and the moſt important events of that period. This work has been forgotten, but merits not oblivion:

'*Et habent ſua fata libelli.*

'M. *Necker* muſt be reckoned among the writers of the reign of Louis XVI. He is the firſt who conſecrated the pomp of eloquence and the flowers of imagination to matters of civil adminiſtration: but his works, which anſwered the end of the author, that of making an impreſſion on men of the world, and elevating him to a high ſituation, are void of learning and of ſentiment. The ſucceſs of the publications of M. *Necker* ſhould doubtleſs have encouraged placemen in France to write on the ſame ſubjects, and to promulgate ſound theory, ſupported by experience: in fine, the example of M. *Necker* ſhould have triumphed over the prejudice which prevented thoſe perſons, who were called to fill exalted ſtations on account of their birth and their ſituation, from giving their ideas to the public.'

The author now paſſes to what, by a ſtrange miſnomer, he terms a *concluſion*, which is introductory to ſix chapters of anecdotes relative to *Maurepas*, *Turgot*, *Saint Germain*, *Peſai*, *Necker*, and *De Brienne*, which may be read without fatigue, and forgotten without much regret.

Art. XI. *Conſiderations ſur la Revolution Sociale.* 8vo. pp. 261. 3s. ſewed. De Boffe, London[*]. 1794.

This volume, aſcribed to M. Ferrand, is ſaid to have been "read and approved" by perſons of weight in the diplomatic ſcale; and it has thence derived an importance, to which it is not entitled by compaſs of thought, eloquence of ſtyle, nor ſoundneſs of counſel. It may be conſidered as ſpeaking the language of the Concert of Princes. It continues to hold up the pretended ſecret *Propaganda* Society, ſuppoſed to have branched from the Jacobin Club of Paris over the whole ſurface of Europe, as an inſtitution of infinite concern, alarm, and danger; as directed by leaders of ſilent activity and unrelenting zeal, no leſs prudent than determined, no leſs unprincipled than able. It contemplates not only the overthrow of hereditary inſtitutions, and of all corporations and eſtabliſhments, as the darling purſuit of this hidden combination, but ſuppoſes it to meditate the deſtruction of property itſelf, and, with it, of the very cement of ſocial and civilized life. Againſt this chimera, the author thinks it the deadly ſin of the European powers to have waged war with ſo feeble an effort; and he adviſes them to croſs the Rhine with new emigrants, and to aſcend the Loire with new Chouans, in order to carry into execution the manifeſtoes of the Duke of *Brunſwick*, and to ſubſtitute in France a regular military government, inſtead of its deſpotic anarchy.

Page 224 the author thus goes on:

'I know that it will be objected to me, that the very exceſſes of the Jacobins have ſtopped the progreſs of their doctrines, and that their principles are leſs to be feared, ſince we have ſeen how they apply them.

'I acknowlege that the people were at one time on the point of being undeceived: their own misfortunes naturally recalled them to ſubmiſſion and to reaſon. This was the moment which governments ought to have ſeized, in order to cruſh a ſect which had juſt made itſelf deteſted by thoſe whom it had ſeduced; to teſtify that horror of it in which their people were then diſpoſed to join with them; and to attach more ſtrongly to their authority thoſe who began to perceive that their own happineſs was intereſted in maintaining it. But this is what governments have not thought it proper to do: it is perhaps that of which they had no idea: the moment is paſſed in which they might have availed themſelves of it, and that moment will not return. The Abbé *Sieyes* and *Robeſpierre* have perceived that the edifice, which they conſtructed, grew feeble under the weight of the crimes which were to have elevated it; that the exerciſe of the *moſt ſacred of duties* was *ſtained* by ſo many murders, combuſtions, and anarchical plunderings. They have thrown on the ſhoulders of the party which they wiſhed to ruin, the maſs of atrocities which aroſe from the general receſſes of the republic, in order to ſpread itſelf among foreigners: by them *Briſſot*, and after him *Danton*, have been charged with every thing: like the unclean animal, the death of which, among the Hebrews, expiated all national iniquities, *their* puniſhment was offered as the juſt ſatisfaction which the republic made at the ſhrine of humanity; and, after the produce of their pillages had been taken away, their lives, being become ſuſpicious or formidable, were ſacrificed to the revenge of individuals, and converted into burnt-offerings to public indignation*.

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[*] Though *London* appears in the title-page, the work was printed abroad.

‘ The Convention had decreed that there ſhould no longer be any other divinity than Reaſon and the Country: it had legally eſtabliſhed Atheiſm. Theſe abſurd decrees excited univerſal indignation among foreign nations. *Danton* is alone found guilty; and the infernal genius of the *Committee of Public Safety* dared to take on itſelf to revenge the Deity. The dogma of materialiſm revolted from common ſenſe; *Robeſpierre* is become the apoſtle of God: in truth, he has created a divinity after his own principles: *he has formed* God *after his own image*. *France* has had four religions in four years: *catholic* at the opening of the States General; *ſchiſmatic* under the pretended Conſtituent Aſſembly; *atheiſtical* under the Convention; *deiſtical* in the vizirat of *Robeſpierre*. In the laſt inſtance, ſhe has ſolemnized the inauguration of this ſpeculative idolatry; *Robeſpierre* was the patriarch; but the horror, which the perſon of the grand prieſt inſpired, did not extend to the doctrine itſelf: which was already ſecretly embraced by the greateſt number. This belief has nothing of conſtraint, this morality has nothing of rigor; it flatters inſtead of combating the paſſions: therefore all the paſſions will declare themſelves on its ſide: the government which has conſecrated it regulates itſelf only by theſe very paſſions; therefore it will give birth to them wherever it may penetrate. In all countries, ſo commodious a religion and a law will always obtain the ſecret aſſent of the multitude, and will conſequently form the religion and the law of the ſtrongeſt. It is no longer doubtful what the *conſtitutionaliſts*, what the firſt *republicans*, had done, and which they ſaid could only take place in *France*. In every country, the number of *un*principled people is greater than that of perſons who *have* principles; and the number of the poor is greater than that of the rich. In all countries, the majority of the people, incited to murder by impunity, induced to pillage by the law, and freed from the troubleſome reins of a ſelf-denying religion, will not long heſitate between their preſent intereſt, which is always placed before their eyes, and true principles, which are never recalled to their minds.’

‘ * The Convention, after the death of *Robeſpierre*, followed the ſame courſe which it took after the death of *Danton*.’

If there yet be perſons, in this or any other country, ſo infatuated as not to turn with contempt from the ravings of theſe Anti-jacobins, and ſo wicked as to delight in the freſh hot ſtreams of human gore with which they are inundating Europe, it may be well to remind their prudence, that armies are recruited by an appeal to the religion and loyalty of the populace; that the friends of monarchy, hierarchy, ariſtocracy, are thoſe who haſten to the front of the battle; that the diſaffected, from a horror excited by the cauſe of the allies, prefer pariſh-penſions to thoſe of the military cheſt; and that every regiment, which diſappears before the frown of fate, is equivalent to a maſſacre of ſo many men attached to the antient order of things, and ſufficiently courageous to arm in its behalf.

ART. XII. *Commentarius in primam partem, &c.* *i. e.* A Commentary on the Firſt Part of Ariſtotle's Book concerning Xenophanes, Zeno, and Gorgias; with a Defence of the Megaric Philoſophy. By Profeſſor M. G. L. SPALDING. 8vo. pp. 81. Berlin. 1793.

THIS fragment of Ariſtotle, in which the moſt obſcure of all ſubjects is treated, is ſtill farther obſcured through the corruptneſs of the text. Some valuable corrections are made, by the aſſiſtance of the Leipſic manuſcript, in Fabricius's Greek library, book iii. c. 6. Profeſſor SPALDING had an opportunity of examining this manuſcript, but was unfortunately in ſuch haſte, that he could only extract from it a few authorities to juſtify his own emendations. Theſe have conſiderable philological merit: but neither the commentary, the corrections, nor the defence, have the ſmalleſt tendency to explain and reduce to common ſenſe the doctrine of the το ἐν; that is, that whatever exiſts is one, eternal, and immovable; a doctrine nearly reſembling that of Spinoza, as abſurd as it is impious, and clearly refuted by Ariſtotle, both in his phyſical and metaphyſical works.

ART. XIII. *Reflexions ſur la Paix, &c.* *i. e.* Thoughts on Peace, addreſſed to Mr. Pitt—and to the French Nation. 8vo. pp. 48. 1s. 6d. Printed at Geneva; Debrett, London. 1794.

THE title-page informs us that this pamphlet was printed at Geneva: but, as French books are as accurately printed at Geneva as at Paris, and as this publication contains ſeveral typographical errors, which are evidently of Engliſh origin, we are inclined to think that, wherever the work might have made its firſt appearance, the preſent edition is from the London preſs. Thoſe who are intimately acquainted with the French language will the more readily join with us in this opinion, when they ſee how often the accents are miſplaced, and how often totally omitted.

The author has divided his work into two parts, the firſt addreſſed to Mr. Pitt, the latter to the French nation; and his object is to convince both of the neceſſity of a ſpeedy peace, and to remove the obſtacles which on both ſides impede the completion of ſo deſirable an end. He ſays, we ought to apply to Mr. Pitt for an account of the fate of Europe, which depends on the meaſures purſued by England, at the head of whoſe councils he is placed.

'England, (ſays the writer,) ought to have been the tutelary genius of the combined powers, when ſhe confederated with them to make war on France: her conſtitution, the maſter-piece of reaſon and of liberty, gave her a right to decide ultimately and authoritatively in this great debate of the world. It was noble in a nation, which is wiſely independent, to ſpurn from its alliance a people who ſullied their cauſe by crimes; and to popularize the coalition by ſubjecting it to the aſcendency of a free government. It was not as the rival of France that ſhe ſhould have entered into this conteſt, but as the protectreſs of ſocial order, which, being attacked in its very vitals, could not be partially ſaved; and her allies ought to have derived their principal ſupport from the ſplendour of her virtues and her wiſdom. Has this been the object that really influenced her? Has ſhe obtained this end?'

We wiſh, for the honour of our country, that we could anſwer the author's queſtions in the affirmative: but truth compels us to ſay that it was by motives leſs generous, leſs noble, and more ſelfiſh, that we were led into the war; that the confederates appear to have had principally in view to ſcramble for the ſpoils of a neighbour, and, inſtead of kindly endeavouring to extinguiſh the flames which were conſuming his houſe, to plunder his effects, and enrich themſelves at the price of his ruin.

The part of this work addreſſed to Mr. Pitt is divided into three chapters; in the firſt, the author takes a view of the actual ſtrength of France; in the ſecond, he conſiders the conduct of the allies; and in the third, he points out the advantages which all Europe will derive from a general peace. He obſerves that the whole force of the revolution conſiſts in the art of *fanaticiſing* (if we may uſe the word) the public opinion, and then converting it to public purpoſes. In this, he remarks, the rulers of France were powerfully aſſiſted by thoſe who profeſſed to oppoſe them; for the allies, by ſhewing that they were not acting on one general principle of public good, but purſuing their individual intereſts, compelled all men of all parties in France, however oppoſite in other reſpects, to unite in reſiſting powers whoſe object it was to enrich themſelves with the ſpoils of France. Royaliſts who loved monarchy,—

Conſtitutionaliſts who loved the conſtitution of 1789,—Republicans who loved a democracy,—much as they hated one another, ſtill loved their country, and felt their pride intereſted in defending it againſt thoſe, who, whatever might be their profeſſions, aimed only at diſmembering it. The French ſaw the Engliſh proclaim the conſtitution of 1789 at Toulon, and yet aid and abet the Vendeans, who were fighting for the reſtoration of the old unlimited monarchy; while the Emperor, who affected to have for his ſole object the diſperſion of the ſpirit of Jacobiniſm, was annexing to his own crown all the places which his arms had torn from that of France. Hence it was, as the writer tells us, that reſiſtance to invaſion became, among Frenchmen of all deſcriptions, a general ſentiment. He obſerves, and (in our opinion) with juſtice, that, even if the objects of the allies had been ever ſo honourable and diſintereſted, it was abſurd in them to attempt to deſtroy opinion by *force*. No *ſenſible* man, he remarks, ever thought of deſtroying religion by the martyrdom of its votaries; and the chimerical ſyſtem of equality he calls a political religion, the fanaticiſm of which can be weakened only by time and peace. He thinks that the ſyſtem of the allies ought to have been to endeavour to influence the public opinion of France, and thus to keep aſunder the different parties which diſtracted that unhappy country, inſtead of driving them into each other's arms for their common defence. The impriſonment of *La Fayette*, and the treatment experienced by *Dumourier*, and by the friends of the conſtitution, ſhewed to all thoſe of their party that they had nothing but unkindneſs or harſhneſs to expect from the allies: while the rejection of the terms, on which ſome republican leaders offered to declare for the confederacy, plainly told them that they could truſt to nothing but their union and their arms.

The erection of a royal ſtandard in France, he is perſuaded, will not be attended with the ſucceſs expected from ſuch a meaſure. The partiſans of the conſtitution of 1789, he aſſerts, are a thouſand times more numerous than thoſe of the old government, and would oppoſe the reſtoration of an unlimited monarchy, which would never forgive them their attempt to limit it. The way which the allies ought to purſue would be to declare, and to give proofs of their ſincerity, that they aim only at enabling the ſound part of France to pull down the demagogues who have deluged the country with blood, and would then leave the French nation in the full enjoyment of its natural right to make choice of whatever form of government it ſhall think beſt calculated to inſure the happineſs of the people.

The author next proceeds to obviate one grand objection to peace, ariſing from the fears of many individuals that peace will be attended with greater danger than the war itſelf; 'for, (ſay they,) the moment the French republic is acknowleged, that very moment inſurrections will break out in the confederated ſtates!' Theſe the writer calls idle fears; for France, it is evident, is able to maintain any government which ſhe may think proper to adopt, whether other nations do or do not recognize it; and therefore we ſhould take it as it is, not as it ought to be. A public recognition by foreign powers does not eſtabliſh a government in France; it only declares, by a ſolemn act, that it already exiſts, and is eſtabliſhed.

This argument is carried on to ſome length, and with ability, by the author; who, though apparently without a blind attachment to any party, poſſeſſes nevertheleſs the vanity inſeparable from the character of a Frenchman, who thinks his country able to march on with a firm ſtep to univerſal empire, and to conquer nations with as much facility and rapidity as others can take towns. A ſample of this national vanity may be diſcovered in the following paſſage, page 23: 'It is clear that France is now diſpoſed, of her own accord, to ſet bounds to her conqueſts: but, if peace be not concluded in this winter, it is impoſſible to foreſee *in the heart of what empire the French will next year refuſe to* make it.'

With reſpect to the conſequences of peace, the author makes the following wiſe and judicious obſervations:

'If, at the peace, the French cannot or do not know how to found their republic on the true baſis of ſociety, the convulſions with which they will be torn will inſpire the ſurrounding nations with horror at the ſight of their ſituation; and, as every thing in nature has a tendency to reſt, after a civil war, after a long ſeries of misfortunes which will ſtill more deter the neighbouring people from following ſo fatal an example, the impoſſibility of eſtabliſhing a republic will bring the French back to their firſt wiſh—a limited monarchy. If, on the contrary, the moderate party ſhall prevail; if it be poſſible to find in the American conſtitution a truly applicable form of a republic, the principles of univerſal juſtice, the more rigid republican virtue will be eſtabliſhed in France; and the other governments will ſit down in peace round a neighbour, who ſhall no longer retain any thing of royalty or feodality, but who will be delivered from that ſyſtem of anarchy which alone is fatal to the real tranquillity of Europe.'

After having ſhewn that the dread of the French breaking the peace, immediately after we have concluded it, is chimerical and unfounded, he thus concludes his third chapter:

'It is Mr. Pitt whom the French charge with having been the author of the preſent war; it is for him alone that the Engliſh carry it on; we might ſtop here and reproach him with the numberleſs faults that he has committed in the direction of it: but what we ſhould aſk of him is peace; or rather it is for the nation to judge whether it be better firſt to bear all the misfortunes which threaten it, than to give its confidence to the man who, in the moment of criſis, has kept oppoſition within the bounds of the conſtitution, a man who has been true and ſteady to his opinion, even when by adhering to it he was placing himſelf equally at a diſtance from popularity and power. The war keeps Mr. Pitt in office; peace would recall Mr. Fox to it. Such is the real alternative that ought to be ſubmitted to the Engliſh; there is none other to be feared; it is that alone which makes Mr. Pitt tremble. Ought the nation to think as he does? This is not a war in which the errors of a miniſter will fall only on the generation that ſaw their birth; it is a war which, in its conſequences, involves the very exiſtence of England, the glory of the world, and the being of liberty.'

The ſecond part of the work, which is addreſſed to the French nation, contains arguments chiefly calculated to induce the different parties in France to lay down their arms; we will therefore paſs over it without obſervation, as being in no other ſenſe intereſting to an Engliſh reader, than as they may be conducive to the reſtoration of the peace of Europe, by proving to the leaders of the Convention that they have more perſonal danger to apprehend from the proſecution of the war, than from a ceſſation of hoſtilities, and a general pacification; and that, if they wiſh that their country ſhould enjoy a real and laſting repoſe, they ought to repeal all the laws againſt emigrants of every deſcription, and reſtore the forfeited eſtates.

In the pamphlet before us, the writer manifeſts a manly mind, great powers of diſcrimination, much knowlege of the human heart, and an underſtanding unbiaſſed by paſſion or party. He writes with elegance, and in general reaſons with effect; poſſeſſing the happy talent of perſuading, even where he does not fully ſucceed in convincing.

☞ Since we wrote the above, we have heard that Madame DE STAEL, daughter of M. *Necker*, and lady of the Baron *de Stael*, Miniſter from Sweden to France, is the author of this pamphlet.

ART. XIV. *Mémoires du Comte de Grammont. Par le Comte* ANTOINE HAMILTON. 4to. *à Londres, chez Edwards, Pall Mall.*

BY thoſe readers who are attached to the peruſal of romances, particularly ſuch as have ſome foundation on facts, Comte HAMILTON's entertaining Memoirs of the Comte *de Grammont*, though publiſhed ſo many years ago, will probably be eaſily recollected. More than a ſingle tranſlation of them has appeared in our language; and, ſo long ſince as the year 1754, we find the mention of one in our Review, vol. ix. p. 395. We do not remember, however, that any elegant or handſome edition of them has been given to the world; and, therefore, readers of miſcellaneous taſte will doubtleſs be thankful for the impreſſion which now lies before us, and which unites all the beauty of modern paper and typography with the rich and gratifying decorations of engraving.

An advertiſement premiſes the following remarks:

‘ Theſe Memoirs have been ſo favourably received by the public, that we have thought it right to give a new edition of them, with every advantage of which they were ſuſceptible. *Unique,* in its kind, this work has no need of commendation: it has indeed, if we may ſo ſpeak, become a *claſſic* in every country of Europe.

‘ Beſides the adventures of Comte *de Grammont,* of themſelves extremely *poignant*, theſe Memoirs comprehend the Amorous Hiſtory of the Court of England in the reign of Charles II. They are, moreover, written in ſo lively and ingenious a manner, that they will not ceaſe to give great pleaſure, even when the ſubject of them ſhall become leſs intereſting.

‘ The portraits, with which this edition is ornamented, are engraven from original paintings preſerved by their deſcendants; who have communicated them, together with many private anecdotes. All contemporary [and later] hiſtorians have been conſulted, in order to form notes, which are equally neceſſary for the hiſtory of the period, and to enable the reader to enter fully into the ſpirit of the author.’

The plates are ſeventy-eight in number, and are ably and pleaſingly executed; except in a few inſtances, in which there appear leſs finiſhing and leſs harmony than in the greater part. The portraits of *Madame Royale*, daughter of Henry IV. of France, Nell Gwyn, Miſs Jennings, Oliver Cromwell, Duke of Ormond, Lord Ruſſell, Duke of Marlborough, &c. ſeem to us to be among the beſt.

The notes and elucidations are copious, occupying 77 pages, and contribute greatly to the value of the edition. Clarendon, Hume, Voltaire, Burnet, the preſent Lord Orford, Macpherſon, &c. &c. are among the authorities quoted. The following anecdotes of the hero of the work will afford ſome inſight into his character:

‘ It is thought that the marriage of the celebrated Comte *de Grammont* was a *forced one*. During his ſtay in England, he very aſſiduouſly courted Miſs Hamilton *; but he left London without fulfilling his engagements. The lady’s brothers, who were young men, purſued him, reſolved to chaſtiſe him if he would not adhere to his word. They overtook him near Dover, and aſked him if he had forgotten nothing at London: *O yes,* ſaid the Comte, who ſaw their intention, *I have forgotten to marry your ſiſter*; and he returned to London to complete the marriage.

‘ The humour of this reply leads me to obſerve that this was the ſame Chevalier *de Grammont,* who directed the ſiege of a place, the governor of which ſurrendered after a ſhort defence, and obtained an honourable capitulation. “ *To tell you a ſecret,*” ſaid the Governor to

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* Siſter of the author of theſe Memoirs.

M. *de Grammont*, "*want of powder forced me to capitulate.*"—"*To let you alſo into a ſecret*, replied the Chevalier, "*I ſhould not have granted you ſuch honourable terms, had I not been in great want of ball.*" Biog. Gallica, vol. i. p. 202.

'The Comte *de Grammont* was taken dangerouſly ill in 1696. The King, who knew that this nobleman was not very religious, deſired the Marquis *de Dangeau* to viſit the Comte, and to ſay, from him, that it was time to think of another world. M. *de Grammont*, on hearing this, turned towards his wife, and ſaid, "Counteſs, if you do not take care, *Dangeau* will trick you out of my confeſſion."'

A well-executed tranſlation of this work is publiſhed by Harding, in Pall Mall, (price 4l. 10s.) accompanied with the ſame engravings and notes which adorn and illuſtrate the preſent edition in French. The notes, we are informed, were firſt written in Engliſh, and have been tranſlated into French for Mr. Edwards's impreſſion.

ART. XV. *Unterſuchungen uber die Engliſche Staats verfaſſung, &c. i. e.* Inquiries concerning the Engliſh Conſtitution. By HENRY CHRISTOPHER ALBRECHT. Firſt Part, pp. 336; Second Part, pp. 364. 8vo. Leipſig. 1794.

AMONG the innovators of Germany, there exiſts, it ſeems, a conſiderable party who are for new-modelling the conſtitution of that empire on the plan of the Britiſh government. In order to reſiſt this Anglo-mania, the preſent work has been publiſhed; which depicts the ruling inſtitutions of this country in an unfavourable point of view, and holds up their conſtruction to notice as a warning and not as an example. Great part of the firſt volume is taken up with the abuſe of religious eſtabliſhments, of Henry the Eighth the founder of the Church of England, and with the hiſtory of the *perſecution* of Dr. *Prieſtley*. The ſecond volume talks about the conſtitution of Alfred, the convention of Runymede, and the deficiency of the repreſentation, in a manner from which an Engliſhman can learn nothing but audacity of diſcontent. The author concludes with the opinion that this nation ought not to purſue a *parliamentary* reform, which would remedy abſurdities rather than evils, and thoſe in one branch only of the legiſlature, but a *conſtitutional* reform, or a reviſal and reconſtruction of the whole ſyſtem.

Theſe diſſertations are written with a ſpirit of freedom which rivals that of the Letters of *Groenvelt*, (ſee Rev. N. S. vol. ix. p. 169.) but they exhibit ſymptoms of offenſive coarſeneſs and ſcanty information.

ENGLISH LITERATURE.

ART. XVI. *Hiſtory of the principal Republics in the World: a Defence of the Conſtitutions of Government of the United States of America,* againſt the Attack of M. Turgot, in his Letter to Dr. Price dated the twenty-ſecond Day of March 1778. By John Adams, L.L. D. and a Member of the Academy of Arts and Sciences at Boſton. A new Edition. 8vo. 3 Vols. 1l. 1s. Boards. Stockdale. 1794.

PERHAPS it would not be an extravagant aſſertion, if we were to ſay that at leaſt one half of the confuſion, which ariſes in the world, is owing either to an ignorant miſapprehenſion, or to a perverſe abuſe of words. In the affairs of politics, this axiom might be exemplified by a thouſand examples, but by none more pertinently than by that which is the main ſubject of the preſent work, the term *republic.* Many perſons, to whom, notwithſtanding the early prepoſſeſſions of a claſſical education, the very name of republican, from various accidental cauſes, is become odious, will be ſurpriſed at being told that the Britiſh ſtate, in its original ſpirit and true character, is in reality a free republic; and will wonder ſtill more that an American republican, and one of the moſt able and active members of that Congreſs which, in 1776, firſt declared the American colonies free, ſovereign and independent ſtates, has written one of the moſt able defences of the Britiſh Conſtitution that has ever appeared. Yet we are very much miſtaken if the truth of all this will not be confeſſed by every impartial reader, who attentively peruſes this *Hiſtory of the principal Republics in the World*—the additional title very properly prefixed to the preſent edition *.

The circumſtance which gave riſe to this publication was an objection made againſt the conſtitution of the States of America by M. Turgot, in a letter to Dr. Price; "that they had, without any particular motive, imitated the cuſtoms of England, and inſtead of collecting all authority into one center, that of the nation, have eſtabliſhed different bodies,—bodies of repreſentatives, a council, and a governor, becauſe there is in England, a Houſe of Commons, a Houſe of Lords, and a King." In reply to this obſervation, Dr. Adams undertakes to prove, at large, that a free republic is the beſt of governments, and the greateſt bleſſing to which mortals can aſpire; and that the freedom of a republic can only be ſecured by inſtituting three independent branches in its legiſlature and preſerving their independence ſacred, and by keeping the legiſlative and executive authorities perfectly detached from each other. In order to maintain his point, this able politician ſometimes reaſons theoretically: but, doubtleſs aware of the difficulty of eſtabliſhing a practicable ſyſtem of government merely on abſtract principles, he very judiciouſly makes his principal appeal to facts. He takes a ſuccinct view of moſt of the ſtates which have ſubſiſted in the world under the name of republics: examining the various modes of government, both nominal and real, in each; and detailing ſuch particulars, reſpecting the internal and external condition of theſe ſtates, as may ſerve to illuſtrate his general poſition. In the reſult, he finds that each ſtate has been reſpectively free and happy, or otherwiſe, in proportion to the attention which has been paid to the diſtribution of its power into three orders, a governor, a ſenate, and the general body of the people acting perſonally or by their repreſentatives. The term republic, *res publica*, principally ſignifies in general *public affairs*, and is applicable to every kind of government, but it has been lately by many writers arbitrarily confined to the democratic form of government, in which the whole power or ſovereignty of the people is centered in a ſingle aſſembly, choſen by them at ſtated periods. This term Dr. Adams applies with preciſion to his own ſyſtem, by adding to it the epithet *free*; and his work is a demonſtration, founded on induction, that the great principle of a free republican government is, that it ſhall be ſo conſtructed as to preſerve an equilibrium of eſtates or orders, and an independent execution of the laws.

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* For the firſt edition, ſee M. R. vol. lxxvi. p. 394.

We muſt not attempt to follow our political hiſtorian through his well-arranged details. Our readers will derive much pleaſure, and we ſhall not perhaps preſume too far if we add, inſtruction alſo, from the peruſal of his account of republics democratical, ariſtocratical, monarchical, or regal and mixed, at preſent exiſting in Europe; from his retroſpect, in the firſt volume, of the ſeveral republican forms of government in Greece and Rome; and from the full deſcriptions which he gives, in his ſecond and third volumes, of the riſe, progreſs, and operations of the ſeveral political conſtitutions in the Italian republics, through the middle ages, to the 14th century. The general obſervations deduced from the whole ſurvey are, that, though there be no example of a government ſimply democratical, there are many of forms nearly or remotely reſembling what is at preſent underſtood by collecting all authority into one center; from all which it appears that caprice, inſtability, turbulence, revolutions, and the alternate prevalence of thoſe two plagues and ſcourges of mankind, tyranny and anarchy, have been the effects of governments without the balance of three orders.

In the argumentative parts of the work, the author reviews the ſentiments of many eminent writers; particularly, among the antients, Plato, Ariſtotle, Polybius, Dionyſius Halicarnaſſenſis,

naſſenſis, Cicero, and Tacitus; and, among the moderns, of Machiavel, Sydney, Monteſquieu, Harrington, Locke, Milton, Swift, Hume, Franklin, Price, and *Nedham.* The work of this latter writer, entitled *the Excellence of a Free State, or the Right Conſtitution of a Commonwealth*, publiſhed in 1656, containing every ſemblance of argument which can poſſibly be urged in favour of the democratic ſyſtem, and being the work from which M. Turgot's idea of a commonwealth was probably borrowed, is examined at large by Dr. Adams. The reply to this tract, which fills about three hundred pages of the third volume, forms a very important part of the preſent work; which we recommend to the attentive peruſal of thoſe who adopt the opinion that nothing but declamation, or ſophiſtry, can be offered in defence of any form of government beſides that which is purely democratic.

We muſt not take our leave of this very important, and at the preſent time particularly intereſting, publication, without copying two or three paſſages; in which the author's political ſentiments are fully expreſſed, and his forcible method of ſupporting them is well exemplified. We begin with ſelecting a few miſcellaneous remarks on *Repreſentation*, &c. from the preface:

> ' Repreſentations, inſtead of collections, of the people—a total ſeparation of the executive from the legiſlative power, and of the judicial from both—and a balance in the legiſlature by three independent equal branches—are perhaps the three only diſcoveries in the conſtitution of a free government, ſince the inſtitution of Lycurgus. Even theſe have been ſo unfortunate, that they have never ſpred: the firſt has been given up by all the nations, excepting one, who had once adopted it; and the other two, reduced to practice, if not invented, by the Engliſh nation, have never been imitated by any other except their own deſcendants in America. While it would be raſh to ſay, that nothing further can be done to bring a free government, in all its parts, ſtill nearer to perfection—the repreſentations of the people are moſt obviouſly ſuſceptible of improvement. The end to be aimed at, in the formation of a repreſentative aſſembly, ſeems to be the ſenſe of the people, the public voice: the perfection of the portrait conſiſts in its likeneſs. Numbers, or property, or both, ſhould be the rule; and the proportions of electors and members an affair of calculation. The duration ſhould not be ſo long that the deputy ſhould have time to forget the opinions of his conſtituents. Corruption in elections is the great enemy of freedom. Among the proviſions to prevent it, more frequent elections, and a more general privilege of voting, are not all that might be deviſed. Dividing the diſtricts, diminiſhing the diſtance of travel, and confining the choice to reſidents, would be great advances towards the annihilation of corruption.'—
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> ' There can be no free government without a democratical branch in the conſtitution. Monarchies and ariſtocracies are in poſſeſſion of

the voice and influence of every univerſity and academy in Europe. Democracy, ſimple democracy, never had a patron among men of letters. Democratical mixtures in government have loſt almoſt all the advocates they ever had out of England and America.

'Men of letters muſt have a great deal of praiſe, and ſome of the neceſſaries, conveniencies, and ornaments of life. Monarchies and ariſtocracies pay well and applaud liberally. The people have almoſt always expected to be ſerved gratis, and to be paid for the honour of ſerving them; and their applauſes and adorations are beſtowed too often on artifices and tricks, on hypocriſy and ſuperſtition, on flattery, bribes, and largeſſes. It is no wonder then that democracies and democratical mixtures are annihilated all over Europe, except on a barren rock, a paltry fen, an inacceſſible mountain, or an impenetrable foreſt. The people of England, to their immortal honour, are hitherto an exception; but to the humiliation of human nature, they ſhew very often that they are like other men. The people in America have now the beſt opportunity, and the greateſt truſt, in their hands, that Providence ever committed to ſo ſmall a number ſince the tranſgreſſion of the firſt pair: if they betray their truſt, their guilt will merit even greater puniſhment than other nations have ſuffered, and the indignation of heaven. If there is one certain truth to be collected from the hiſtory of all ages, it is this; that the people's rights and liberties, and the democratical mixture in a conſtitution, can never be preſerved without a ſtrong executive, or, in other words, without ſeparating the executive power from the legiſlative. If the executive power, or any conſiderable part of it, is left in the hands either of an ariſtocratical or a democratical aſſembly, it will corrupt the legiſlature, as neceſſarily as ruſt corrupts iron, or as arſenic poiſons the human body; and when the legiſlature is corrupted the people are undone.

'The rich, the well-born, and the able, acquire an influence among the people that will ſoon be too much for ſimple honeſty and plain ſenſe in a houſe of repreſentatives. The moſt illuſtrious of them muſt therefore be ſeparated from the maſs, and placed by themſelves in a ſenate: this is, to all honeſt and uſeful intents, an oſtraciſm. A member of a ſenate of immenſe wealth, the moſt reſpected birth, and tranſcendent abilities, has no influence in the nation in compariſon of what he would have in a ſingle repreſentative aſſembly. When a ſenate exiſts, the moſt powerful man in the ſtate may be ſafely admitted into the houſe of repreſentatives, becauſe the people have it in their power to remove him into the ſenate as ſoon as his influence becomes dangerous. The ſenate becomes the great object of ambition; and the richeſt and the moſt ſagacious wiſh to merit an advancement to it by ſervices to the public in the houſe. When he has obtained the object of his wiſhes, you may ſtill hope for the benefits of his exertions, without dreading his paſſions; for the executive power being in other hands, he has loſt much of his influence with the people, and can govern very few votes more than his own among the ſenators.'

The idea ſuggeſted in this laſt paragraph is uncommon, and furniſhes an important argument for the inſtitution of a ſenatorial body. We proceed:—

‘ The United States of America have exhibited, perhaps, the firſt example of governments erected on the ſimple principles of nature; and if men are now ſufficiently enlightened to diſabuſe themſelves of artifice, impoſture, hyprocriſy, and ſuperſtition, they will conſider this event as an æra in their hiſtory. Although the detail of the formation of the American governments is at preſent little known or regarded either in Europe or America, it may hereafter become an object of curioſity. It will never be pretended that any perſons employed in that ſervice had any interviews with the gods, or were in any degree under the inſpiration of heaven, any more than thoſe at work upon ſhips or houſes, or labouring in merchandize or agriculture: it will for ever be acknowledged that theſe governments were contrived merely by the uſe of reaſon and the ſenſes. As Copley painted Chatham; Weſt, Wolf; and Trumbull, Warren and Montgomery; as Dwight, Barlow, Trumbull, and Humphries compoſed their verſe, and Belknap and Ramſay hiſtory; as Godfrey invented his quadrant, and Rittenhouſe his planetarium; as Boylſton practiſed inoculation, and Franklin electricity; as Paine expoſed the miſtakes of Raynal, and Jefferſon thoſe of Buffon, ſo unphiloſophically borrowed from the Recherches Philoſophiques ſur les Americains, thoſe deſpicable dreams of De Pauw—neither the people, nor their conventions, committees, or ſub-committees, conſidered legiſlation in any other light than ordinary arts and ſciences, only as of more importance. Called without expectation, and compelled without previous inclination, though undoubtedly at the beſt period of time both for England and America, to erect ſuddenly new ſyſtems of laws for their future government, they adopted the method of a wiſe architect, in erecting a new palace for the reſidence of his ſovereign. They determined to conſult Vitruvius, Palladio, and all other writers of reputation in the art; to examine the moſt celebrated buildings, whether they remain entire or in ruins; compare theſe with the principles of writers, and inquire how far both the theories and models were founded in nature, or created by fancy; and when this ſhould be done, as far as their circumſtances would allow, to adopt the advantages, and reject the inconveniencies of all. Unembarraſſed by attachments to noble families, hereditary lines and ſucceſſions, or any conſiderations of royal blood, even the pious myſtery of holy oil had no more influence than that other of holy water: the people univerſally were too enlightened to be impoſed on by artifice, and their leaders, or more properly followers, were men of too much honour to attempt it. Thirteen governments thus founded on the natural authority of the people alone, without a pretence of miracle or myſtery, which are deſtined to ſpread over the northern part of that whole quarter of the globe, are a great point gained in favour of the rights of mankind. The experiment is made, and has completely ſucceeded: it can no longer be called in queſtion, whether authority in magiſtrates, and obedience of citizens, can be grounded on reaſon, morality, and the Chriſtian religion, without the monkery of prieſts, or the knavery of politicians. As the writer was perſonally acquainted with moſt of the gentlemen in each of the ſtates, who had the principal ſhare in the firſt draughts, the following letters were really written to lay before the gentleman to whom they are addreſſed, a ſpecimen of that kind of reading and reaſoning which produced the American conſtitutions.'

With reſpect to the Britiſh conſtitution, conſidered theoretically, Dr. A. as we have already intimated, is liberal in his commendations. Of M. de Lolme's work on the ſubject, he ſays that it is the beſt defence of the political balance of three powers that ever was written. He adds:

> ' If the people are not equitably repreſented in the houſe of commons, this is a departure in practice from the theory.—If the lords return members of the houſe of commons, this is an additional diſturbance of the balance: whether the crown and the people in ſuch a caſe will not ſee the neceſſity of uniting in a remedy, are queſtions beyond my pretenſions: I only contend that the Engliſh conſtitution is, in theory, the moſt ſtupendous fabric of human invention, both for the adjuſtment of the balance, and the prevention of its vibrations; and that the Americans ought to be applauded inſtead of cenſured, for imitating it as far as they have. Not the formation of languages, not the whole art of navigation and ſhip-building, does more honour to the human underſtanding than this ſyſtem of government. The Americans have not indeed imitated it in giving a negative, upon their legiſlature, to the executive power; in this reſpect their balances are incomplete, very much, I confeſs, to my mortification: in other reſpects, they have ſome of them fallen ſhort of perfection, by giving the choice of ſome militia officers, &c. to the people—theſe are however ſmall matters at preſent. They have not made their firſt magiſtrates hereditary, nor their ſenators: here they differ from the Engliſh conſtitution, and with great propriety.
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> ' The Agrarian in America is divided into the hands of the common people in every ſtate, in ſuch a manner, that nineteen twentieths of the property would be in the hands of the commons, let them appoint whom they could for chief magiſtrate and ſenators: the ſovereignty then, in fact, as well as morality, muſt reſide in the whole body of the people; and an hereditary king and nobility, who ſhould not govern according to the public opinion, would infallibly be tumbled inſtantly from their places: it is not only moſt prudent then, but abſolutely neceſſary, to avoid continual violence, to give the people a legal, conſtitutional, and peaceable mode of changing theſe rulers, whenever they diſcover improper principles or diſpoſitions in them. In the preſent ſtate of ſociety, and with the preſent manners, this may be done, not only without inconvenience, but greatly for the happineſs and proſperity of the country. In future ages, if the preſent ſtates become great nations, rich, powerful, and luxurious, as well as numerous, their own feelings and good ſenſe will dictate to them what to do: they may make tranſitions to a nearer reſemblance of the Britiſh conſtitution, by a freſh convention, without the ſmalleſt interruption to liberty. But this will never become neceſſary, until great quantities of property ſhall get into few hands.
>
> ' The truth is, that the people have ever governed in America: all the weight of the royal governors and councils, even backed with fleets and armies, have never been able to get the advantage of them,

who have always ſtood by their houſes of repreſentatives in every inſtance, and carried all their points; and no governor ever ſtood his ground againſt a repreſentative aſſembly: as long as he governed by their advice he was happy; as ſoon as he differed from them he was wretched, and ſoon obliged to retire.'

We ſhall conclude theſe extracts with the following conciſe and animated picture of American freedom:

'Our people are undoubtedly ſovereign—all the landed and other property is in the hands of the citizens—not only their repreſentatives, but their ſenators and governors, are annually choſen—there are no hereditary titles, honours, offices, or diſtinctions—the legiſlative, executive, and judicial powers are carefully ſeparated from each other—the powers of the one, the few, and the many, are nicely balanced in their legiſlatures—trials by jury are preſerved in all their glory, and there is no ſtanding army—the *habeas corpus* is in full force—the preſs is the moſt free in the world—and where all theſe circumſtances take place, it is unneceſſary to add, that the laws alone can govern.'

With a conſtitution ſo admirably adapted as that of Great Britain is ſhewn to be for the preſervation of liberty, ſuch, in the general outline, with due allowance for antient inſtitutions, ought to be the preſent picture of Britiſh freedom. If the fact be in any reſpect otherwiſe, the defect, not being in the machine, muſt be in the manner of working it. When the abſurd and diſgraceful antipathy, which has ariſen in this country againſt *reform*, ſhall have ſubſided, we truſt that ſuch regulations will be adopted, as will effectually prove that the balancing ſyſtem of government, ſo ably defended in this work, is practically, as well as theoretically, productive of every bleſſing which can be enjoyed in a free government.

ART. XVII. *A Journey in the Year* 1793, *through Flanders, Brabant, and Germany, to Switzerland.* By C. Eſte. 8vo. pp. 381. 6s. Boards. Debrett. 1795.

IF it be true in writing, as in painting, that it is a proof of genius to be a *manneriſt*, the author of this journal has an unqueſtionable title to rank in the claſſes of literary diſtinction as a genius; for his manner as a writer is very ſingular, and very much his own. Some travellers are contented with relating, in a plain and ſimple narrative, whatever may afford information and amuſement to their readers. Not ſo Mr. Eſte. He brings, indeed, a variety of objects before his reader;—he exhibits countries, cities, people, arts, commerce, governments, public events, and particular cuſtoms; and theſe often accompanied with particular details, which could not have been collected without much pains, and which would of themſelves furniſh the intelligent reader with much matter for reflection:—but it is not this traveller's manner to leave his reader to his own reflections. He pours on him, on every occaſion, whether important or trifling, a torrent of remarks; which do not always appear to have been very carefully digeſted, nor brought forwards from the general maſs of thought with much diſcrimination: but they are the natural ebullitions of an enlightened and active mind, and of a heart warmed with the ſentiments of liberty and philanthropy. On the ſtyle of the work we cannot beſtow unqualified praiſe. Sometimes, the author proceeds in a courſe of eaſy narrative, without any great peculiarity; at other times, he becomes abrupt, affected, and obſcure. In conſtruction, he for a while approaches to the eaſe of converſation, but this is ſoon interrupted by a ſingular quaintneſs of phraſeology, which throws the writer at the remoteſt diſtance from this kind of excellence, ſo peculiarly proper in a journal.

Whether we have ſucceeded in our attempt to expreſs, in general terms, our idea of the peculiar character of this work, the reader will be better able to judge, if we lay before him two or three ſhort extracts.

The horrors of war are feelingly pictured in various parts of this work, particularly in the following account of the author's journey

‘From Louvaine to Liege.

“ And memoriſe another Golgotha.” *Shakſpear.*

‘ For thus, alas! the road had it through St. Tron and Tirlemont from Louvaine to Liege! Had all the amateurs of war been preſent, there was enough of the ſublime, &c. to have ſatisfied the moſt ſanguine of them all!

‘ It was now many a mournful month ſince the dire miſchiefs had been firſt bewailed! And yet through many a long mile, there was the cry of havoc ſtill! Heaving forth from every object around.

‘ Through a main track, almoſt every houſe was pierced through and through. In each poor clay wall, there remained the hideous ſtigma of every cannon ſhot! Of many houſes, battered and burnt, there was not left one ſtone upon another! Of the few ſtraggling trees, that continued on the way ſide undeſtroyed, not one eſcaped, unſtained, from the abomination of ſpilled blood! The bones of horſes and of men were ſcattered over every field! the fragments countleſs, as when one heweth wood upon the earth! entire ſkeletons were yet to be ſeen—not yet dry, nor denuded quite!

‘ Every face was in ſadneſs—every heart ſeemed faint! The father bereaved of his children—the widow and the orphan, through aſtounding ſorrow torpid, in ſilent ſupplication for bread!

‘ Calamity and death, at any time, in any form, cannot but be full of awe! Yet human violence, more fell than accident, ſeems to make diſaſter doubly dreadful!

‘ One poor fellow, a farmer of the beſt life and converſation, fell in his own houſe in the laſt ſolemn duty of the day. A cannon ball ruſhed into the room—and killed him! his wife and children alſo at their devotion, kneeling all around! An excellent young-man, but the day before a bridegroom, was another victim! He was coming forth from his chamber, when a random ſhot ſtruck him. He dropped down dead!—and his bride, young and beautiful, her ſwelling heart literally burſt!—ſhe ſhrieked out, " O God!" and never ſpoke more! A brave boy, not fourteen years old, was in the field—a dæmon, in the ſhape of a huſſar, furiouſly aſſailed him—and roared out, in broken French " Grace? Grace?"—Queſtionably thus—

‘ The poor boy, either did not know what was meant, or diſdained if he did. He replied " Et pourquoi, Grace?" when inſtantly, the ruffian let fall his ſabre, and the boy, from his head, down, was cleft in twain! It was in another ſuch ſcene of horrors, conjured up and perpetrated from the ſtorehouſe of all ill, that our gallant countryman, Colonel Eld, had a picture, which he wore hanging about his neck, driven into his heart! It was a miniature of a lady he had left in England—who had his plighted faith!

‘ Horrors like theſe, too hideous to be borne, were moſt rife and raging about St. Tron and Tirlemont, in the following villages, Drieſche, Viſſecot, Tirhaegen, and Roere—about Overwinden, and between Neerwinden and Landel.

‘ There, it ſeems, after the beſt information, ſcarcely poſſible to doubt, that the army of the French republic was finally ſold. For M. Dumourier made the attack at Neerwinden, ſuo ex motu, altogether—without the cuſtomary forms of deliberation and council. There was not even any formal reconnoitering of the enemies poſition! Though the enemy were poſted with manifeſt advantage of the ground! Though their force, 52,000 effective, far exceeded the force of the French. Though they were fortified with artillery more exceeding ſtill!

‘ The engagement, the firſt day, laſted but three hours, viz. from three to ſix o'clock, and in that ſhort lapſe of time above three thouſand men were murdered!

‘ If traditions are at all true, the diſmay and diſaſters of former wars, do not fade away, on compariſon with theſe three days of horror, between Liege and Louvaine! This was the very ground, chiefly between Neerwinden and Landen, where a century before (July 1694), there was another dire conſummation of the inſpired poet's worſt imagined curſe, " the people being ſold for nought"—when, the Marechal Luxembourg bought, with ſuch prodigal guilt in blood, the barren honours of the field.

‘ We were ſhewn the place, by a divine old man. He was a ſubſtantial land-holder—venerable in hoary-headed ſtrength! but more, from the ſtrong wiſdom of age!—with all his ideas and wiſhes juſtly bent upon good-will and peace.

" There," ſaid he, ſtill ſighing heavily from his inmoſt heart, " there is the fatal ſpot—there—there—now, near a hundred years are paſt, ſince the earth was thus blaſted by the deſpots of that time! Then, thirteen of my kindred, I have been made to know—thirteen were doomed in one day to die! God help their endangered ſouls! I hope they had no miſdeeds, as to the death of others!"

'The excellent old man broke from us in ſilence, and in tears! We found, after enquiry, he had a freſh grief too—but that, why we know not, he was too proud or too ſore to tell. We looked after him as long as we could, with ſtrong emotion! emotion yet ſoothing too! for it was ſympathy additionally ennobled by every preference, rational and good, by pity and by eſteem!'

The following account of the petty principality of Neuweid may be read with pleaſure, as a contraſt to the preceding picture:

'Neuwied—the pretty white ſtone town, in the midſt of poplars, on the oppoſite bank of the Rhine.

'This prince is, very happily for his fellow citizens, his neighbours and friends, one of the few gentlemen of that order, who ſeem to underſtand themſelves and their condition—that they, like every body elſe, are ordained to live under the univerſal and equal laws of reſponſibility.—That with ſo much privilege and enjoyment, there ſhould be ſo much duty and merit.—That pre-eminent rank ought to ariſe proportionably with pre-eminent uſe!

'Accordingly his life, embodying theſe ideas, has been adorned unceaſingly with a ſeries of exertions, manifeſtly tending to the public good!—None of the German trade in war—no ſhuffling into corrupt influence—no pilfering of a private treaſure!—All was the policy of virtue, pure, diſintereſted, humane!—He began with the moral glory of ſelf-government, to ſhew that he was fit to govern others. He diſcharged the debts of his predeceſſors, though their ſuperſtitious ſacrifices, waſting their lands, had diminiſhed his means of doing it.—He reformed and retrenched in every department. Religious toleration was unbounded. The game laws and all other feudal oppreſſions he aboliſhed. There are no longer any droits d'Aubaine, no arbitrary fines, no impoſitions upon property, whether bequeathed or ſold—no taxes upon ingenuity and labour—no perſonal conſtraint.

'The place is free to all; and every tradeſman or artificer, who has any thing to do, may do as he pleaſes. Each new comer has at once the rights of citizenſhip—and nothing to pay for them, but, after four or five years, like the other citizens, a contribution of two half crowns.—And even that, he does not pay if he builds—if he builds with ſtone he has fifty years exemption—if in wood, he has ten years. The ground, for a houſe, is given by the prince to every ſettler, without any quit-rent whatever!

'Theſe and other privileges were ratified by a public guarantee, in a placard written, ſigned and publiſhed by the prince himſelf; dated March 12, 1762. And from that time to this, they have never been known to fail. With the moſt liberal conſtruction, with the moſt beneficent obſervance, every iota of each declaration has been fulfilled to all!

'The ſequel of the ſtory gratifies as much as the beginning. Theſe virtuous plans, in each part, have been executed with ſucceſs, equal to their merit. The town and territory, already vaunt a new aſpect, one of the beſt upon the Rhine! The population is doubled! and ingenious arts and economic induſtry, and manufactures referring with the beſt, becauſe the moſt neceſſary, applications to life, all have encreaſed ten-fold! Iron works, cotton weaving, paper making, printing, watches, cabinet making, flouriſh daily, more and more!—The iron made there, has already made a great impreſſion on the market of Holland—The forgeries and founderies already give plenty to above a thouſand men, and cheap as life is, and all that keeps it well together, in Germany, there are ſeveral men who are carriers about the works, earning with only a ſingle horſe, above 30 crowns a month!—The ſteel trade alſo looks to be very thriving.

‘ The cotton manufacture is already important; and not a month paſſes without its being more ſo. This was the firſt eſtabliſhment of cotton work in Germany. It is not much above 20 years old, and yet, there are now near 3000 men at work, and their circulation at a fair, has been forty or fifty thouſand florins. Their chief articles are nankeens, handkerchiefs, and figured goods, either for furniture or dreſs. Like the Swiſs, their colours are very ſhewy; they dye well.

‘ Their paper trade includes furniture paper.—And their deſigns and colours are of the beſt ſchool, Reveillons at Paris.

‘ In education too, as well as watch-making, they ſeem reſolved to follow the Geneveſe and the Swiſs.—And there is a plan of ſtudy, in an eſtabliſhment ſaid to be very thriving, for the living languages, as well as the dead—for mathematical learning and mechanics.

‘ Their printing, like the trade in Flanders and Holland, goes to other books rather than German.—Chiefly French literature and the moſt popular Latin claſſics.—And there are already two Journals, one in French, and one in German, printed at Neuweid—For it is not found neceſſary to have any impoſitions on the preſs there. In public conduct, as well as private life, what is wiſe and virtuous cannot have any thing to fear!

‘ The prince in the mean while, has advanced in the advancing welfare of all around him. And without the ſmalleſt ſcandal, like begging or extorting a ſingle rix-dollar from his people, but merely from his own money funds, he has built two new palaces, from which the eye of morality, as well as landſcape, may revel with fair ſatisfaction, over the ruins of the old.—The caſtle of Frederickſtein upon a rock, is another fine object to him.

‘ But his beſt objects, though he has an horizon of thirty leagues, are thoſe which have been raiſed by himſelf. Each ſubſtantive good work, for the proſperity of the common weal, to ſoothe the lot, and to ſatisfy the neceſſities of our common nature.—To aid the advances of civilization—and on his appointed ground, to leave life better than he found it.

‘ Such is the praiſe of the Prince of Neuwied. The rare and enviable praiſe. He began life with the treaty of Vienna, and he ends as gloriouſly as he began it. He was employed in making peace, once—but in making war, never.

‘ And yet, as times go, he might have pleaded poverty in apology for any affection he might have had to the obvious profits of war—for there are but ſeven and twenty villages, and three towns, in the whole of his little territory—and his revenues at the firſt, were not much more than an hundred thouſand florins!

'Bluſh, grandeur, bluſh—Proud courts withdraw your blaze;
Ye little ſtars—hide your diminiſhed rays.'

In the Appendix, are given four letters from Linné to Lord Baltimore; and the firſt chapter of Spalanzani's Tour to Veſuvius, Ætna, &c. as a ſpecimen of an intended tranſlation of the whole work.

Art. XVIII. *Medical and Surgical Obſervations.* By Aug. Gottlieb Richter, M.D. Profeſſor of Medicine in the Univerſity of Gottingen, &c. &c. Tranſlated from the German. 8vo. pp. 336. 5s. Boards. Robinſons. 1794.

We perfectly agree with the tranſlator of this work in his opinion of the utility of medical obſervations in general, and of thoſe which reſult from foreign practice in particular, on acount of their tendency to enlarge the ſphere of our knowlege, and to relax thoſe chains of national prejudice which, in every department of art and ſcience, are ſo ready to involve us. The author, whoſe work he has choſen to lay before his countrymen, enjoys a reputation which makes him well worthy of ſuch a diſtinction; and any differences in medical theory between the German ſchool and the Engliſh, even though they were all to the diſadvantage of the former, certainly do not deſtroy the value of medical facts, accurately and impartially ſtated. From Profeſſor Richter's preface, we learn that his office of ſuperintendant of the public hoſpital at Gottingen has furniſhed him with the greater part of his obſervations; and though it is a very ſmall hoſpital, (not containing above 15 beds,) yet, as they are ſelected patients, we cannot but agree with him that, if attention be paid to them, their importance will atone for their want of number. The following remark on this ſubject is worth tranſcribing:

'Indeed I do not think that the experienced practitioner is formed by the number of patients. Experience is the reſult not of ſeeing merely, but of reflecting. It is not eating alone, but digeſtion that gives ſtrength. A phyſician, who tells us that he viſits an hundred and fifty and even a greater number of ſick people daily, has, in my opinion, ſo little pretenſions to the title of an experienced practitioner, that I would even deny he had any experience at all. Truely, nature is not ſo complaiſant that ſhe will unveil herſelf at once to whoever merely caſts his eyes upon her.'

The obſervations are arranged under 25 chapters, ſome of them compriſing only a ſingle caſe, but others treating generally on a diſeaſe, and illuſtrating a doctrine by caſes. As the work will probably be peruſed at length by many of our medical readers, we ſhall content ourſelves with noticing ſuch parts of it as appear to us to contain matter of the moſt novelty and importance.

In the chapter concerning *diſeaſes of the breaſts*, we find it to be the author's practice to remove the whole of the gland, even where no very conſiderable part of it is ſchirrous. He thinks that the greater ſeverity of the operation is fully compenſated by the greater ſecurity againſt a recurrence of the diſeaſe. An uſeful caution is given relative to ſecuring all the bleeding veſſels by ligature, as hæmorrhages are apt to return after the operation, and ſometimes go to a great length before they are perceived.

The chapter on *jaundice* is remarkable from the author's total diſbelief of the theory, which ſuppoſes this diſeaſe to be owing to a regurgitation of bile accumulated in the gall-bladder; and he attributes it for the moſt part to a ſtimulus acting on the hepatic ſyſtem, preventing the bilious fluids from taking their proper courſe. He does not attempt to ſolve the queſtion how the bile cauſing jaundice returns into the circulation, or whether it was previouſly ſecreted and prepared, or whether its ſecretion was prevented; nor does he think theſe diſcuſſions of conſequence in the medical treatment of the diſeaſe. Regarding it as of a ſpaſmodic nature, proceeding from irritation, he relies for the cure chiefly on emetics and ſedatives; as ipecacuanha in ſmall doſes, and opium. In like manner, he conſiders the *diabetes* as a ſpaſmodic complaint, which requires a ſimilar plan of treatment.

His obſervations on three epidemic *dyſenteries* in the principality of Gottingen have convinced him that this diſeaſe was of a rheumatic or catarrhal nature, and that its bilious character was merely accidental and acceſſory. On this account, he principally depends on opium and antimony for allaying irritation and raiſing a diaphoreſis. When evacuation by the bowels ſeemed neceſſary, the moſt effectual remedy was calomel. Rhubarb, on the other hand, he thinks highly prejudicial on account of its irritating quality.

A caſe of *vomiting of blood* entirely cured by an emetic, after other remedies had failed, is worthy of notice.

Some caſes of *iſchias nervoſa* are good inſtances of the efficacy of the actual cautery, applied by means of kindled cotton in M. Pouteau's way.

In that *acidity at the ſtomach* which proceeds from a vitiated ſecretion of the digeſtive fluids, making even the bile itſelf ſour, pills compoſed of equal parts of aſafœtida and ox's gall are recommended as almoſt a ſpecific.

Bilious fevers are the ſubject of one of the chapters. The Profeſſor uſes the term in a very extenſive ſenſe; meaning by it all thoſe fevers in which the morbid matter is chiefly evacuated

cuated by the inteſtinal canal, whether by nature or art. This, according to German theory and practice, ſeems to include the greater part of fevers of the continued and remitting kind; and the Profeſſor renders an uſeful ſervice to his countrymen by throwing theſe fevers into certain diviſions, or caſes, and pointing out the miſchief done in ſome of them by the prevalent practice of re-iterated vomiting and purging, and the uſe of the medicines called attenuating. He has not, however, been able to free himſelf entirely from the influence of notions concerning morbific matter, which ſeem merely derived from hypotheſis.

Some caſes are given of *gutta ſerena*; the cauſe of which, in the author's opinion, was ſeated in the abdominal viſcera, as they were cured by deobſtruent and evacuating medicines. The formula which he employed was the following: ℞. Gum. ammon. aſæfœtid. ſapon. venet. rad. valerian. ſummit. arnic. āā ʒij. Tart. emet. gr. xviij. f. pil. pond. gr. ij. ſumat N° xv. ter quotidie. Theſe are to be continued though no ſenſible relief be perceived for ſome weeks. In a few caſes, it has been neceſſary to uſe them for four months before the ſight was completely reſtored. Probably, mercurials would have done the buſineſs in a ſhorter time.

In a chapter on *mucous conſumption*, or that diſeaſe of the lungs which conſiſts in an increaſed and vitiated ſecretion of mucus, it is juſtly remarked that this affection has often been taken for the ulcerous or purulent phthiſis; and that, when the latter has been ſuppoſed to be cured by ſome of the moſt noted antiphthiſical medicines, the former has generally been miſtaken for it. The ſymptoms of the two kinds are often ſo ſimilar, that the Prof. knows of only one mark of diſtinction on which we may depend, viz. the various and unexpected changes of the expectoration in the mucous kind. After vomits and other evacuants, the lichen iſlandicus proves very effectual in removing this complaint.

A chapter on *hydrops vagus* begins with a declaration of the writer's doubt whether viſceral obſtructions be the moſt frequent cauſe of dropſy. From various obſervations, he is more inclined to impute this diſeaſe to his favourite notion of a *peculiar irritation* deranging the lymphatic ſyſtem, in a habit previouſly debilitated. Particularly, the wandering dropſy, alternating with rheumatic pains and other ſymptoms of irritation, is probably owing to a ſpaſmodic affection of the lymphatics brought on by a ſtimulus. In theſe caſes, diuretics are generally ineffectual; and the diſeaſe is not removed till the irritation is either allayed by ſedatives, or diverted to ſome other channel by the efforts of art or nature.

Moſt of the ſurgical chapters are ſhort, and conſiſt of a ſingle obſervation. We do not think it neceſſary to abridge the ſubjects of any more, as it would afford no new information to our intelligent readers; though a peruſal of the caſes at length may ſuggeſt uſeful hints.

With reſpect to the tranſlation, it has the appearance of faithfully expreſſing the ſenſe of the original in a plain unaffected manner. It is ſomewhat deformed with occaſional Scotticiſms, and eſpecially abounds in that inelegant uſe of the verb to *get*, which is frequent among medical writers beyond the Tweed—he *got* ſuch a medicine, for he *took* it, or *had* it. The very odd epithet *hyſteric*, applied to *the liver*, we ſuppoſe to be a peculiarity of the author.

ART. XIX. *Specimens of Hindoo Literature:* conſiſting of Tranſlations from the Tamoul Language, of ſome Hindoo Works of Morality and Imagination, with Explanatory Notes: to which are prefixed Introductory Remarks on the Mythology, Literature, &c. of the Hindoos. By N. E. Kinderſley, Eſq. of the Hon. Eaſt-India Company's Civil Service on their Madras Eſtabliſhment. 8vo. pp. 335. 7s. 6d. Boards. Wingrave, &c.

WE are now gradually approaching towards a complete acquaintance with the ſciences and mythology of India. Perſons of eminence and talents are exerting, throughout that vaſt region, their beſt abilities to procure genuine information on a ſubject, till of late years, involved in the moſt profound obſcurity. Every different reſident in the various provinces, dependent on the Britiſh government in India, ſhould make it one indiſpenſible part of his duty to collect all the information in his power relative to the antiquities and hiſtory of the region under his juriſdiction, and ſhould be obliged to tranſmit it, together with his diſpatches, to the Preſidency under which he acts; and a board ſhould be eſtabliſhed to compare, arrange, and digeſt the documents thus tranſmitted.

To the ſpirited and extenſive reſearches of the gentlemen who compoſe the Aſiatic Society of Calcutta, great praiſe is due; the proper field, however, of *their* inquiry is Upper Hindoſtan, Agra, Benares, Patna, Delhi; thoſe mighty and renowned cities of India, aſtoniſhing for their magnificence and venerable for their antiquity, lie more immediately under their ſurvey: but the peninſula, eſpecially in its more ſouthern regions, and towards the coaſt of Cape Comorin, has been, comparatively, but little explored. The late war with Tippoo has, indeed, by opening a paſſage into the heart of that country, greatly contributed towards this deſirable object. Still, however, much remains to be done, in the way of vigorous and patient inveſtigation, by perſons of ability and ſcience.

Among this claſs, the author of the 'Specimens of Hindoo Literature' poſſeſſes by no means an inferior rank, and they come recommended by the additional qualities of candour and diffidence in the writer. Situated in the ſouth-eaſtern provinces of the Coromandel coaſt, provinces beyond the reach of the outrages of the firſt Mohammedan invaders, he had an opportunity of contemplating, in its genuine features, the remains of that ſtupendous ſyſtem of ſuperſtition which, in antient eras, overſpred the whole of this moſt beautiful and wealthy region of the Greater Aſia. The hordes of barbarians who, attracted by the proſpect of that beauty, and incited by the hope of obtaining that wealth, burſt from the northern frontiers of Hindoſtan on its enervated progeny, and bowed them down beneath their yoke, were unable to penetrate into theſe diſtant regions on which the vertical ſun darts his fervid beams, inflames the rage of paſſion, and elevates the ardour of ſuperſtition. What our author witneſſed on this remote ſhore, he ſeems accurately to have marked and faithfully to have pourtrayed. His language is eaſy and perſpicuous, and every page breathes the dictates of a ſincere and benevolent heart.

Mr. Kinderſley, however, is not the firſt inveſtigator of the peculiar religious rites and ceremonies prevalent on the coaſt of Coromandel; at Madura, the Jeſuits had in the laſt century eſtabliſhed themſelves; and, in the ninth volume of the *Lettres Edifiantes et Curieuſes*, the reader will find a long account of the Madurians, and their cuſtoms, by Father Bouchet, the ſuperior of the miſſion, in a letter to Biſhop Huet, the celebrated author of *Demonſtratio Evangelica.* We have compared this and other letters in that voluminous work with the book before us, and are induced to think more favourably than heretofore of the verity of thoſe pious miſſionaries, from the general conſonance of their narration with that of our ingenious countryman. We could not have conceived that the Supreme Deity, who,—Sir William Jones informs us in the Aſiatic Reſearches, is, in India,—univerſally ſtyled *Brahme*, ſhould, at Madura, be known only by the name of the *Parabaravaſtu*; yet this is really the caſe, with only a little change in the orthography, as the reader will find in the following ſummary of the peninſular creed: which, however in ſome points it may vary, bears on the whole too general a feature of ſimilitude to that of Upper Hindoſtan, to admit of a doubt that, in the moſt antient periods in the Indian empire,—periods perhaps beyond the reach of human annals,—the natives of this extenſive region were not leſs bound by *one grand religious code*, than obedient to the ſceptre *of one powerful ſovereign*, whoſe domain extended from the ſnowy ridge of Caucaſus, in latitude 34 north, to the parched mountains of the ſouth which terminate at Cape Comorin, within a few degrees of the line.

'The *Hindoo* mythology may be divided into five diſtinct parts, forming one complete ſcheme of religious faith: *viz* their belief in,

'I. The one Supreme firſt Cauſe of all things; called by them PARAUBAHRAH-VUSHTOO[*].

'II. The three divine powers of *creation*, *preſervation*, and *deſtruction*, reſiding in three diſtinct intelligences, named BRUMA, VEESHNOO, and SHIVVEN; who are ſuppoſed to be not only *three* perſons, but alſo in an intimate degree conſolidated into ONE compound being: they are accordingly indiſcriminately termed MOOMOORTIGOEL[†] (or the *three gods*); and alſo TREEMOORTEE; or the *triple god*. The reſpective wives and deſcendants of theſe (who as ſuch, alſo receive divine honours) may be ranged under this ſecond head.

'III. A race of *dæmons*, who are invoked, not for poſitive good, but ſolely for protection from evil, and are termed DAIVAUDEGOEL. With them we ſhall claſs thoſe evil ſpirits, againſt whoſe malevolence this protection is ſought.

'IV. A very different order of intelligences, which bear a near reſemblance to the *genii* of the Arabians, and in ſome reſpects to the *demi-gods* of the Roman mythology; as among them are ſuppoſed to exiſt their ancient heroes and ſaints. Theſe are termed DAIVERGOEL.

'V. Nine principal celeſtial luminaries; in whoſe influences on human events they have great faith, and which are called NOVA GREGUM.

'The great firſt Cauſe of all, PARAUBAHRAH-VUSHTOO, has no temples or religious rites whatever; nor is he ever publicly and directly worſhipped in his ſpiritual immaterial capacity; and I apprehend, he is very rarely the immediate object of private devotion. The TREEMOORTEE are by ſome of the more intelligent and learned (though by no means by the bulk of the *Hindoos*) worſhipped, not only as ONE, but as the Supreme Being himſelf. They are now, however, more generally adored ſeparately; and, as well as their wives and offspring, univerſally, through the medium of external images. The *dæmons* are no otherwiſe objects of invocation, than merely for the negative benefit of protection from evil ſpirits, over whom they preſide. As for the fourth and fifth claſſes, they are not honoured either with temples, or regular rites of worſhip.'

Not only the Jeſuits, but the Dutch traveller Nieuhoff, with Baldæus, and M. Sonnerat, had previouſly explored theſe ſouthern diſtricts of India; none of theſe writers, however, have given ſo minute an account of the ſuperſtitious notions, predominant among the natives, as Mr. Kinderſley has preſented

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'[*] In the northern parts of India the great firſt Cauſe is, I underſtand, called *Brahme*.'

'[†] The termination *goel* ſerves to expreſs the *plural* number.'

ſented to us. Thoſe who may compare his relation with the eſſay of Sir William Jones on the gods of Greece, Italy, and India, in the firſt volume of the Aſiatic Reſearches, will trace, under all the diſguiſe of the Tamoul or ſouthern orthography, the mythological characters of the higher India: with this advantage to thoſe who may hereafter viſit the ſame region, that every word is ſpelled as the author heard it pronounced on the ſpot. Thus, *auatar* is written *avaudaur* with the ſyllable *am* annexed: the termination *am* being uſually added in the Tamulian dialect to neuter ſubſtantives, in the very ſame manner as, in Latin, ſubſtantives of that gender terminate in *um*. See Mr. Chambers on the Tamulian dialect, in Aſiatic Reſearches, vol. I. p. 146.

Having before obſerved that the mythology over all India, however varying in minuter points, reſts on the ſame baſis; having alſo, in various preceding Reviews, and eſpecially in thoſe which detailed the learned labours of the Aſiatic Society, entered at large into that mythology; we muſt refer ſuch of our readers as may wiſh to mark the *ſhades of difference*, viſible in the various and diſtant regions in India, to the work itſelf; concluding our general ſtrictures on the firſt or introductory ſection of the volume under conſideration, with the author's curious account of the *nova-gregum*, or *nine great luminaries*:

'1. *Surian* (the Sun), is the principal and father of the five primary planets; Mars, Mercury, Jupiter, Venus, and Saturn. He has no temples or ſeparate public worſhip; but when the Bramins go (as they do every morning) to waſh themſelves in rivers or *tanks*, they *uſe* to take ſome water in their hands, with which making certain motions, and looking towards the ſun, they regularly offer up a ſhort prayer to that great luminary. This diurnal ceremony is called *jebbidaunum*. It is moreover to be obſerved, that no act of public worſhip to any deity whatever is engaged in by day, without an expreſs oſtenſible regard to the Sun. He has a wife called *Sauyah-Daivee*, and a charioteer, *Auroonen* (the dawn), which is very expreſſively repreſented by the doubtful figure of the *upper* half only of a man; the reſt of his perſon being ſuppoſed not yet emerged from darkneſs.

'2. *Chundrai* (the Moon) is ſuppoſed to be a *male* intelligence, and is accordingly furniſhed with a wife named *Rogunnee*.

'3. *Shevau* (by which is ſignified the planet *Mars*).

'4. *Bouden* (Mercury).

'5. *Veeyauyum* (Jupiter).

'6. *Velli*, or *Shoocra*, (Venus).

'7. *Shunnee* (Saturn).

'It is a circumſtance of great ſingularity, that theſe ſeveral luminaries give the *Hindoo* names to the days of the week, in the preciſe order they obtained among the Romans, and, from them, among the ſouthern European nations at this day. Not only ſo, but from the circumſtance of *Velli* (who preſides, as did Venus, over *Friday*) being the only *female* intelligence among the five primary planets; and from the reſemblance which the character of *Shunnee* (of which alone I know any thing), will, in the following romance, be found to bear to that of *Saturn*, there is every reaſon to conclude (not only, what is very certain, that the very *ſame* planets give names to the *Hindoo* days of the week, in the exact rotation they did among the Romans, but) that the intelligences ſuppoſed to dwell in them are meant to denote the *identical characters* which furniſh the Latin names to theſe planets; a circumſtance which affords a ſtrong preſumption of the Roman and *Hindoo* mythology being derived from one common origin.

'To complete the number of *nine* intelligent luminaries, the *Hindoos* add,

'8. *Rucca*, or the *caput draconis*.

'9. *Kaydoo*, or the *cauda draconis*.

'Theſe two ſtars they conceive to belong to an immenſe ſnake (or in other words, to the conſtellation known to us by the name of the *Dragon*). This ſnake was transformed by VEESHNOO into this figure, from that of two giants; he is, in conſequence, ſuppoſed to bear mortal enmity to the Sun and Moon, by whoſe machinations the transformation took place, and whom he accordingly from time to time *eclipſes*, by attempting to ſwallow them.

'Loſt as the ſcience of aſtronomy is at this day among the *Hindoos*, yet their preſent ability to calculate eclipſes, is a ſufficient proof that this ſtory was fabricated (contrary to the better knowledge of the Bramins), merely for the purpoſe of engrafting on the popular mythology; which probably has a nearer connection with their aſtronomy than is generally imagined.'

The circumſtance, above noticed, of the ſame planets giving name to the ſame days of the week in India which they antiently were applied to denote in Greece and Rome, is very curious, and would incline us to conjecture that the Indians, either by means of Pythagoras, who viſited the old Brachmanes, or elſe from the Arabians in later periods, had borrowed the principles of the Greek aſtronomy,—did we not more reaſonably conclude that the nations of the eaſt, who were ſo groſsly addicted in the earlieſt ages of the world to the worſhip of the heavenly luminaries, had previouſly formed a ſyſtem of aſtronomy, which might have been firſt imported into Egypt from the Greater Aſia, and by the uſual channel might afterward have flowed into Greece.

We come now to the conſideration of the TEEROA-VAULAVER KUDDUL, or the Ocean of Wiſdom; a moral and didactic poem, abounding with unaffected ſentiments of philanthropy, fraught with ſublime precepts of piety, and every where illuſtrative of the original habits and ſimple manners of the yet uncorrupted progeny of Brahma. Mr. K. has not tranſlated the whole of this poem, the original of which, in the Tamoul dialect, is of conſiderable antiquity, and of great length: but he has obliged his readers with various extracts from it; by which the mind is ſtrongly impreſſed with an idea of the high value of the original as a work inculcating on man the great duties of his ſtation, his moral relation as a rational agent, and particularly the practice of the amiable virtues of domeſtic life.

Throughout this tract, it is remarkable how generally the notion of a *pre-exiſtent ſtate*, the ſource of the intended apology for the nameleſs evils that embitter human life, is diffuſed. It is deeply connected with that prevailing idea in the religious code of Hindoſtan, that the period of terreſtrial ſojourning is a ſtate of diſcipline and probation, preparatory to a better, and has an immediate relation to paſt ſcenes of joy or ſorrow, of piety or guilt, extending upwards through the vaſt chain of Being to its firſt link, and ſtretching forwards to eras of which the immenſe diſtance mocks the curious glance of the contemplative mind. On this doctrine, the metempſychoſis was doubtleſs founded, and it is intimately connected with the Chriſtian doctrine of the fall of man from a ſtate of original rectitude and happineſs; whether that fatal calamity happened in ſome garden of an earthly paradiſe, or in the regions of celeſtial bliſs. His weakneſſes, his wants, his imperfect attainments, ſpeak him a degraded creature: religion declares the fact; and oriental traditions, deſcending from the primitive race, apparently corroborate it.

A few extracts from this venerable work, which the author ſtates to be 1400 years old, will prove the uniform opinions of the Indians on this point, as well as juſtify our aſſertion in regard to its general character, as a valuable repoſitory of ſacred and moral precepts:

'ON THE WORSHIP OF THE SUPREME BEING.

' As in all languages the letter A is at the head of the alphabet; ſo is the all-wiſe GOD at the head of all the worlds.

' Though one ſhould be intimately acquainted with the whole circle of ſciences, and maſter of the reſpective principles on which the moſt abſtruſe of them are founded; yet, if this knowledge be unaccompanied by the humble worſhip of the omniſcient GOD, it ſhall prove altogether vain and unprofitable.

' Thoſe, who with devout hearts draw near to the adorable feet of the Supreme Being, whoſe ſeat is on *flowers*[*], ſhall aſcend to that ſtate, which is above all the worlds, and there enjoy incorruptible happineſs.

' The praiſe or cenſure of this world, ſhall not affect thoſe who worſhip, and ſincerely ſeek the glory of the true GOD.

' Being *ſeated on flowers*, implies, I imagine, a ſtate of complacency and beatitude.' (The ſacred flowers of the Lotos, on which all the Eaſtern deities recline, are in this paſſage doubtleſs meant.

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'Thoſe who uniformly mortify the five ſenſes of ſight, hearing, taſte, ſmell, and feeling, ſhall for ever enjoy bliſs unperiſhable.

'Thoſe only who in prayer humbly approach the feet of that Being, to whom nothing is equal, ſhall eſcape the ordinary cares and troubles of the mind: and only thoſe who ſerve that Being, whoſe benevolence is boundleſs as the ocean, ſhall paſs over and quit the *ſea of mortal exiſtence*[*].'

To the above extract we ſhall add a few paſſages, which forcibly impreſſed our minds with admiration of the purity and ſublimity of the antient Hindoo ſyſtem of ethics:

'ON CHARITY.

'True charity implies a heart free from impurity; without this, all pretenſions to that virtue are a mere exterior, a maſk.

'It is eſſential to real benevolence, not to envy the poſſeſſions of others; to deſpiſe the low purſuits which ſo much engage little and debaſed minds; and finally, not to ſuffer the purſuits of gain to affect the heart, the temper, or the tongue.

'Do not fondly ſay to yourſelf, I am now young; when I advance more in years, I will then practiſe benevolence; and why? becauſe life is uncertain; and at all events, it paſſeth away like water poured into a broken veſſel; therefore exerciſe charity and ſelf-denial at the preſent moment, and at the hour of death your prayers ſhall be anſwered.

'That the advantages of charity are infinite, it is not neceſſary to prove by laboured deductions from the *vaides* and *ſhaſtries*: for behold yonder *palanqueen*:—what occaſions one man to ride on it at his eaſe, and the reſt to groan under its weight? certainly it is becauſe in their *preceding* ſtate of exiſtence, the former was beneficent; the latter were deficient in charity.'

'ON DOMESTIC LIFE.

'The ſimple head of a family, who walks through life in the paths of innocence and benevolence, is really a ſuperior character to the abſtracted aſcetic; or the moſt rigid *Sanee-aſſee*[†].

'A family life is, upon the whole, more meritorious than a ſequeſtered ſolitude; at the ſame time thoſe who, embracing the latter, give no room for reproach or ſcandal, are to be highly venerated. In

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'[*] The *Hindoos* believe not only in a future, but alſo in a *prior* ſtate of exiſtence; and the particulars of this doctrine ſeem to be nearly as follows; viz.

'That man is born into this world *ſeven* times *as man*. That according to his conduct in each ſtate of exiſtence, is his birth, fortune, &c. in the ſucceeding one. That when good men are entirely purified from all imperfection, they no longer are detained in the *ſea of mortal exiſtence*, but are transferred to different degrees of bliſs: and, finally, abſorbed into the infinite ocean of eternal life, GOD:—while bad ſouls are ſent to do further penance on earth, in the bodies of jackalls, crows, pigs, &c. &c. or ſometimes of dæmons.'

'[†] A *Sanee-aſſee* is a recluſe of very high order.'

ſhort, the good father of a family, though a mere mortal, is a fit companion for the *Daivers*[*] It is incumbent on a profeſſed hermit, utterly to renounce his paſſions and worldly purſuits; but where a domeſtic character refrains only from the *abuſe* of theſe, he ſhall be found duly prepared for the worlds of bliſs.'

' ON PARENTS AND CHILDREN.

' A good child is to be conſidered a treaſure; firſt, as being the immediate reward of the father's good deeds; and next, becauſe the parent's fame and happineſs, both in this life and the next, will be improved by the virtue of his offspring.

' Sweeter to the parent than the *ſea of milk*, is the ſimple *congee*[†], which has perhaps been ſoiled by the little hands of his child.

' No external ſenſation is ſo grateful to the body, as the touch of the ſoft cheeks of one's own child.—No ſound ſo delightful to the mother's ear, as the voice of her infant.

' He who is a ſtranger to the feelings of a parent, may take delight in the mellifluous notes of a flute, or in the more ſonorous viol; but to the parent's ear, theſe are leſs harmonious than the ſimple muſic of an infant's prattle.'

' ON HOSPITALITY.

' As the ſenſitive plant ſhrinks from the ſlighteſt touch; ſo does an unkind look cauſe the countenance of the dependant gueſt to fall.

' It may be added, that the mere ſmelling of the ſenſitive plant, will not, if it be untouched, occaſion it to ſhrink; but a look, without a word, will ſuffice fatally to *cloſe up*, as it were, the comfort of a dependant.'

' ON INGRATITUDE.

' Never forget, never deſert him whoſe friendſhip has extended itſelf to you in the days of calamity. Remember it, if poſſible, through all your *ſeven* ſtages of human exiſtence.

' To forget a benefit received is ſcandalous in the extreme; but inſtantly to caſt away the recollection of the injuries you may have experienced, is truly great.

' If he that has rendered you a voluntary diſintereſted ſervice, ſhould afterwards do you even a mortal injury; think of his former kindneſs, till you conſider as ſuch, even his evil dealings towards you[‡].

' [*] Such conceſſions from the pen of a *Hindoo prieſt*, made 1400 years ago, will have ſome credit with thoſe who know at how low a rate, moral duties have been eſtimated in Europe, within theſe 2 or 300 years; or indeed, in ſome parts, even now.'

' [†] The water in which rice is boiled; which, with the addition of a *kapſicum*, forms a very common beverage.'

' [‡] This hyperbolic ſtyle, (which is apt to ſtartle the correct ear of Europeans), ſeems to pervade all Eaſtern writings; eſpecially the more ancient: and to have been perfectly underſtood by the readers of that day.' We obſerve it particularly in ſome parts of our Saviour's exquiſite ſermon on the mount.'

' He who fruſtrates the intended effects of great charities, commits an atrocious ſin, which however there are means of atoning; but ingratitude is a crime which can never be done away.

' To cut off the teats * of a cow; to occaſion a pregnant woman to miſcarry; to injure a *Bramin*; are ſins of the moſt aggravated nature: but more atrocious than thoſe, is ingratitude.'

In the ſecond and laſt ' Specimen,' we find a ſyſtem of morality equally ſublime and intereſting with that of the former, but cloathed in a more agreeable dreſs. Didactic precepts moſt feelingly impreſs and delight the mind, when they are blended and enlivened with the brilliant ſallies of imagination; and it has therefore been the conſtant practice of the philoſophers of Aſia to deliver their precepts in the way of parable and pleaſing allegory. The Heetopades, a tranſlation from Sanſcrit, by Mr. Wilkins, though already in part known to the world under the title of " Fables of Pilpay," is a remarkable and beautiful inſtance of this oriental mode of propagating the principles of morality and wiſdom. Jeſus Chriſt himſelf, the greateſt teacher that ever appeared among men, adopted this method of promulgating the pure dogmata of the nobleſt religious and moral code ever given to the world.

The NELLA-RAJAH is a Hindoo romance; abounding with pictureſque and fervid imagery, and opening to the European inveſtigator of Aſiatic antiquities a wide field of amuſement. From the text, new light is reflected on a ſubject very little known,—the mythology of the ſouthern region of India; and from the notes, always inſtructive and judicious, on the ſame ſubject, much additional information relative to the general religious rites and cuſtoms of the Hindoos is to be gleaned. It is valuable alſo as a powerful diſſuaſive from gaming: a vice which infects not only the Eaſtern world, where it has immemorially reigned triumphant, but alſo the ſtill more licentious empires of the Weſt. Cheſs, and many other games in high repute, had their birth in Aſia; and one of its greateſt monarchs, Shah Rukh, derived his name from his having been born at the moment in which his father Timur, engaged at cheſs, had juſt made the ſtroke which the Perſians call *Shah Rukh*; that is, when the rukh, which we name the knight, has given *chec* to the king. In a part of the world, therefore, in which gaming is ſo predominant, a production of this kind could not fail deeply to intereſt, and have an excellent moral effect. The ſtory is, briefly, as follows:

Nella Rajah, the ſovereign of a vaſt empire, poſſeſſed of ſplendid talents of mind and great perſonal accompliſhments, was united to a princeſs, young, affectionate, and of exquiſite

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' * The *cow* is held ſacred by all *Hindoos.*'

beauty. They lived in the enjoyment of every accumulated bleſſing to which their elevated ſtation entitled them, till the ſpirit of gaming, (perſonified by *Shunnee*) entered into the former; who, in one fatal hour, loſt his throne, his treaſures, and every appendage of grandeur, and, with his beautiful wife, was obliged to take ſhelter in the deſart from the ſcoffs and inſults of his lately devoted and ſubmiſſive ſubjects. Here the bittereſt anguiſh corrodes the heart of the repentant monarch, while the ſoothing and tender conſolations offered by his faithful conſort only aggravate his grief, and harrow up with remorſe his wounded ſoul. Here he proves how treacherous is the proffered friendſhip of thoſe who ſurround the throne of princes; how intereſted is their adulation; and in general how deeply ſtained with baſeneſs and ingratitude is the heart of man in this his *degraded ſtate*. His ſituation and diſtraction in this dreary deſart are deſcribed in the following animated manner:

'Having cheered the drooping ſpirits of his wife with theſe flattering aſſurances, intermingled and ſweetly enforced with fond embraces, they proceeded on their way; which *Shunnee*, whoſe malice was yet unſatiated, took care to render as dreadful as poſſible. Impervious darkneſs ſuddenly ſpread around them, while theſe unfortunate travellers were now obſtructed by rocky heights, now hurled down fearful declivities. The king, though ſurrounded with multiplied horrors, yet animated by the remonſtrances and example of his queen, maintained his fortitude; and both of them fervently adoring the great preſerver VEESHNOO, were by him inviſibly led to pools of water, where they reſted from their toils, and allayed their raging thirſt. Here loſt in pitchy darkneſs, ignorant of the courſe they were purſuing, and oppreſſed with extreme fatigue, they laid themſelves down on the bare ground, where ſleep inſenſibly ſealed the eyes of the exhauſted *Tummai-untee*, (the queen). The king, however, remained on the watch, and as was natural in this melancholy retirement, gave way to the moſt mournful reflections. His own infatuation and folly; the inſolent cruelty of the *Pooſh-carrah-Rajah*; the adventure of the deceitful birds; all paſſed in diſmal review before his recollection: but nothing occaſioned him ſuch keen ſenſations of anguiſh, as the conſideration of the undeſerved diſtreſs into which he had involved *Tummai-untee*.

'Turning his languid eyes towards his ſleeping bride. "Oh gods!" cried he, "there on the hard earth, has ſunk, under the preſſure of calamity, my lovely mate! like the ſickly *lotus*, whoſe juicy ſtock has been withered by the fierce rays of a vertical ſun. Every ordinary princeſs repoſes at this hour on ſoft beds, and their moſt fanciful wants are officiouſly ſupplied by obſequious attendants; while friendleſs, and famiſhed lies there the *aunnay*-gaited queen!—Oh God! I can no longer endure to witneſs the miſeries I have brought on this matchleſs woman Perhaps, nay it is highly probable, if I now leave her, when light returns, abandoned by me, and recollecting the way which I pointed out as leading to *Veedera-*

poor, ſhe will bend her ſteps thither; which, while I am preſent, ſhe never will conſent to do. There, in the arms of her parents and children, ſhe will at leaſt be delivered from the hardſhips of this vagabond life." The more he conſidered the ſubject, the more did he approve the plan of quitting her while ſhe was aſleep; till finally reſolving on the meaſure, he ſtarted from the ground; and tearing off four cubits length of the only cloth that was left to both, he prepared, almoſt choked with exceſs of agony, to part with his only remaining comfort:—incomparably more precious to him than life. Tearing himſelf away from the dear ſpot, he had ſcarce left her before his heart failed him, and his rebellious feet inſenſibly brought him back to his ſleeping love: "Why, my *Tummai-untee!*" exclaimed he, as he hung over her charms; "why did you ſo raſhly reject the king of *Daivers* in favour of a ſinful mortal?—and oh! what crimes can I have formerly committed to cauſe me to be the inſtrument of ſuch miſery to this harmleſs innocent!—But huſh! my ſoul;—no beings whatever can control the decrees of BRUMA; ſhall an earthly mortal then diſpute them?" Obſerving her fair neck expoſed, he firſt kiſſed, then gently covered it with the cloth, and again attempted to leave her: but again his treacherous feet led back the love-bound monarch to his *Tummai-untee.* That reſplendent countenance which ſtill beamed beauty through the cloud of her misfortunes; that form of ſymmetry more graceful than the figure of the heavenly *aunnays*; that ſingular diſplay too of manly wiſdom and fortitude, combined with the tender attachment and obedience, which on this ſevere trial ſhe had exhibited; all conſpired to ſwell his burſting heart, till exhauſted nature, unable to ſupport ſuch a continued conflict of paſſion, ſunk under the weight, and left the *Rajah* ſenſeleſs on the ground.

'Recovering, however, from this ſituation, and aſhamed of his weakneſs, he made another effort to quit her; but ſtill, ſtill in vain. And thus for three hours was the enamoured monarch moved forwards and backwards by contending paſſions, as a ſwing agitated by varying winds. At length, ſummoning up his courage, he finally departed, after calling down upon her the bleſſing of Heaven in the following terms. "Oh, mighty VEESHNOO! who beholdeſt this innocent ſufferer, preſerve her, I beſeech thee, from all the dangers of this ſcene of horrors; guard her from the latent ſerpent, from the ferocious tiger, the wild elephant, and all the deadly inhabitants of theſe woods; protect her more eſpecially from the more fell graſp of human villainy; and convey her in ſafety to her parents and children." With this fervent ejaculation he finally quitted the unconſcious *Tummai-untee*; and had already made conſiderable progreſs into the immenſe wilderneſs; when his inveterate and powerful enemy *Shunnee* prepared for him another trial of fortitude.'

The Prince and Princeſs thus ſeparated, (not, we think, greatly to the honour of the Rajah's gallantry,) they reſpectively undergo a variety of adventures, which make room for the agency of the principal characters in the Indian mythology, extravagant indeed, but not improperly introduced into a profeſſed romance. The reſult is, that, after three years abſence from each other, after the ſevereſt trials of her connubial conſtancy, and after the expiation of his offence by a variety of ſufferings, they are again united, and re-eſtabliſhed on their throne with increaſed ſplendour and felicity, founded on a more durable baſis.

The doctrine of the pre-exiſtence of ſouls alſo pervades every page of this inſtructive allegory; that peculiar and ardent love which the Hindoos poſſeſs for their children, breaks forth in many affecting paſſages; the ſolar and lunar ſuperſtition of the Hindoos is conſtantly in view; and the Lotos gives birth to not leſs brilliant ſimilies than the productions of Benares. The ſyſtem of mythology therefore is the ſame, however the inferior machinery may vary; Madura and Mattra pour the ſame ſong to Veſhnoo; and the Deity ſhines forth with equal ſplendour, as an Avatar, in Criſhna at the latter place, as in Rama near the ſouthern promontory. Could there be any doubt of this fact, or were there any apparent foundation for ſuppoſing with Mr. Chambers, in the Aſiatic Reſearches, that a very different ſyſtem of devotion from that of the Brahmins reigns on the ſouthern extremity of the peninſula, it would ſtill be deſtroyed by the ſpecimens of ſculptures and paintings, copied on the ſpot from venerable temples or choultries, preſented to the reader in the final ſection of this volume. We recommend to the European artiſt an attentive inſpection of the ſtyle of architecture, and of the minutely elaborate decorations of the columns, which the plates repreſent; and, to the amateur of Aſiatic antiquities, an accurate examination of the mythological figures engraven on them. The firſt plate in the work exhibits to us the Hindoo Cupid, riding on a parrot, with a ſugar-cane for his bow, and with a flowery arrow. The ſecond diſplays the *Treemourtee*, or divine triad of India, 'which (ſays our author) is commonly expreſſed by *three faces on one body*, but here the *unity* of this triad is ſtill more diſtinctly noticed by *three ſeparate bodies on one leg*.' The third plate repreſents Shivven (or Seena) dancing in his anger, with the infernal goddeſs Caullee; or Time, the deſtroyer.

On the whole, theſe ſpecimens of Hindoo literature cannot fail to amply gratify both the European and the Aſiatic reader. The former will have his heart improved by the benevolent ſyſtem of Hindoo ethics, and his fancy delighted with a new train of poetical imagery; the latter will find his knowlege of oriental mythology and hiſtory extended and enlarged, with this additional ſatisfaction, that his information ſprings from a genuine ſource.

Art. XX. *Polyænus's Stratagems of War*; tranſlated from the original Greek, by R. Shepherd, F. R. S. 4to. pp. 366. 18s. Boards. Nicol. 1793.

THE very title of this work expreſſes a ſatire on the art of war; for the term *ſtratagems*, though it implies ingenuity, at the ſame time implies deceit. What judgment muſt philoſophy form of an art which only teaches men to cheat and to murder one another! The whole current of hiſtory contradicts the aſſertion of the preſent tranſlator, that 'war does not neceſſarily involve in it deſolation, oppreſſion, and diſtraction.' In all its operations, it counteracts ſo many of the beſt principles of the human heart, and is productive of ſo many miſchiefs, moral as well as natural, that we are loth to concede to him his poſition that war is a neceſſary evil; or to admit that the deſirable objects of ſecurity and peace might not be preſerved to a great nation without armies. We are inclined to indulge the hope that experience will, in proceſs of time, give men ſuch an univerſal conviction of the folly of war, that they will unanimouſly agree to convert "their ſwords into ploughſhares, and their ſpears into pruning hooks."

As long, however, as the unwiſe ſyſtem of war ſubſiſts, ſtratagems will be practiſed, and deſcriptions of ſtratagems will be acceptable to military men;—and though, ſince the introduction of gun-powder, the art of war has undergone ſuch material alterations that no officer would think of ſtudying it in Polyænus, nor in any other antient writer, yet a large collection of anecdotes, reſpecting the manner in which the moſt celebrated commanders of antiquity conducted their operations, cannot be wholly either unamuſing or uninſtructive; eſpecially as, under the general head of ſtratagems, are introduced, however improperly, many memorable examples of heroic virtue.

Polyænus, who was by birth a Macedonian, and flouriſhed about the middle of the ſecond century, was well qualified to execute the taſk which he undertook. He had paſſed the early part of his life in armies, and, when he was far advanced in years, drew up his collection of ſtratagems as a brief ſubſidiary of military ſcience; dedicating it to the Emperors Antoninus and Verus, for the benefit of their commanders in an expedition againſt Perſia. The original work, which contained nine hundred ſtratagems, is incomplete, and the text is in a very great degree mutilated and corrupted; and where the text is perfectly preſerved, it can boaſt few graces of compoſition, beyond mere perſpicuity. Each ſtory is a plain and conſiſtent ſtatement of a fact; and, in a long ſucceſſion of theſe, the reader cannot fail of perceiving a tedious uniformity. Theſe circumſtances have induced Mr. Shepherd ſometimes to deviate from the ſtrictneſs of tranſlation, in order to elucidate doubtful paſſages, and to diverſify the ſtyle of the narrative; and he has, perhaps, rendered his verſion as pleaſing as the nature of the original work would admit. The ſenſe is often given ſomewhat diffuſely, but commonly with ſufficient fidelity; as the learned reader will perceive by comparing the two following articles with the original,—the latter of which deſerves a better title than a ſtratagem:

‘ PHALARIS.

‘ The people of Agrigentum having determined to build a temple to Jupiter the governor within the caſtle, both becauſe the ground there was the firmeſt and hardeſt, and therefore the moſt proper for the foundation; and alſo becauſe the ſite was the moſt elevated, and as ſuch propereſt for the temple of the Deity: Phalaris undertook to ſuperintend the work; and at a fixed ſum engaged to finiſh it, employing the ableſt workmen, and ſupplying the beſt materials. The people from his occupation, which was that of a publican *, ſuppoſing him a proper perſon for conducting the work, accordingly contracted with him for it; and paid into his hands the money. With this he hires a number of ſtrangers, farms the priſoners, and buys a quantity of ſtones, timber, and iron. As ſoon as he had laid the foundation, he pretends his materials had been ſtolen; and directs proclamation to be made, that whoever would diſcover thoſe who had ſtolen the ſtones and iron from the caſtle, ſhould receive a ſum of money in reward. The people expreſſed great indignation at the theft: and gave him the leave which he requeſted, in future to prevent ſuch larcenies, to fortify the caſtle, and throw a trench round it. He then ſtruck off the priſoners' irons, and armed them with battle-axes, hatchets, and ſtones; and, while the citizens were intent on celebrating the feaſt of Ceres, ſuddenly fell upon them, ſlew many of the men, made himſelf maſter of the perſons of the women and children, and poſſeſſed himſelf of the ſovereignty of Agrigentum.’——

‘ GESCON.

‘ Amilcar, one of the ableſt generals the Carthaginians ever had, commanded their forces in Lybia: but after a ſeries of great ſucceſſes, became obnoxious to a faction, who envied him his reputation; and charging him with deſigns againſt the liberties of the people, procured him to be condemned, and executed. And his brother Geſcon was baniſhed. New generals were then appointed; under whoſe conduct the Carthaginian arms met with nothing but repeated defeats: till their very exiſtence became a matter of doubt. In theſe difficulties what could they do? They could not raiſe Amilcar from the tomb. They therefore addreſſed a penitential letter to Geſcon; recalling him from exile, conſtituting him general of their armies, and engaging to deliver up to him his own, and his brother's enemies, to

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‘ * The Τελωναι, or publicans, were thoſe that received the fines due for the celebration of public worſhip. They were at Athens ten in number; and choſen out of the πεντακοσιομεδιμνοι.’

be puniſhed at his diſcretion. Geſcon, on his return to his country, ordered his enemies to be brought before him in chains; and commanding them to lie down upon their bellies on the ground, he thrice put his foot lighly upon their necks; and ſaid, he had by ſuch humiliation of them taken ſufficient revenge for his brother's death. This done, he diſmiſſed them; adding, I will not return evil for evil, but repay evil with good. This conduct procured Geſcon a general eſteem, and the ready obedience of all parties, both of friends, and enemies; as a character equally amiable and great. And their public affairs ſoon took a different turn, his courage conquering; and the ſweetneſs of his manners engaging the vanquiſhed to him.'

Whether this publication will be found uſeful to the commanders of armies, in the degree which the tranſlator expects, we are inclined to doubt: but, as a tranſlation of an antient claſſical work, containing many curious fragments of hiſtory, it is an acceptable preſent to the public.

ART. XXI. *A Ramble through Holland, France, and Italy.* 12mo. 2 Vols. 12s. Boards. Cadell. 1793.

THIS rambler may be very properly characterized as *The Merry Traveller*. Wherever he goes, inſtead of fretting at accidents which are unavoidable, he finds in every occurrence an occaſion of mirth. His *gaieté de cœur* appears at the opening of the work, in a humourous and witty dedication to his Grace Duke Humphrey; at whoſe table, he ſays, he firſt conceived the thought of ſending his tour into the world, and to whoſe *Attic* entertainments he attributes the ſpirit of the performance. The pleaſantry which runs through every page of this narrative we have found abundantly ſufficient to "unfurl the wrinkled front" of criticiſm; and though our ſenſe of decorum has now and then prompted us to frown, it has by an irreſiſtible impulſe been immediately converted into a ſmile, and not unfrequently into that vulgar convulſion, a downright laugh. We ſhall not anticipate the pleaſure which the reader will derive from theſe amuſing volumes, further than by quoting a ſingle paſſage. We ſelect the author's humourous account of a religious ceremony performed at Rome:

'What to do with my ſhallow domeſtic, Abel, I know not—the fellow hath been perverted by an Iriſh renegado, and is croſſing his forehead and beating his breaſt before every Virgin Mary he paſſes:—if I take him to a church there is no getting him away; and if I leave him at home I am obliged, when I return, to go to the churches to find him.

'As the holy week is at hand, pilgrims are flocking in from all parts of the globe.

'Previous to their partaking of the general pardon, it is required that they ſhall have paid their adoration to the crucifix at the top of the ſtair-caſe that was brought from Jeruſalem; and which is ſaid to be taken from Pontius Pilate's houſe; being the ſame that our Saviour frequently aſcended to undergo examination.

'I have practiſed myſelf to look at the Catholic ceremonies with temper; but this ſcene was ſo infinitely ridiculous, that, without any evil intentions, I threw a whole body of pilgrims into the utmoſt conſternation.

'The ſtair-caſe conſiſts of eight-and-twenty marble ſteps; each of which may hold about ten people abreaſt, and at this ſeaſon of the year it is conſtantly crowded.—The pope himſelf durſt not mount it on his feet.—Upwards of two hundred pilgrims were at this inſtant aſcending, to pay homage to the crucifix, *on their knees*, and in this attitude moving on from ſtep to ſtep towards the top—Figure to yourſelf this group—They firſt appeared to me to be afflicted with the hip gout—they moved like horſes with the ſtringhalt—I could ſtill have borne it all, had I not ſeen Abel grubbing on in the midſt of them, which made me burſt into ſuch a fit of laughter, that the holy ones were thrown into ſuch a ſcene of confuſion as you have never witneſſed. Suddenly recollecting the expence of pluſh breeches, I commanded Abel to deſcend.—Enthuſiaſm had deafened him to every worldly conſideration;—and, what added to my chagrin was, that the pilgrims had greatly the advantage of him, ten out of eleven being ſans culottes—ſo finding all remonſtrance ineffectual, I waited to ſee the concluſion of the ceremony.

'The holy receptacle at the top contains a ſplendid crucifix, ſurrounded by about a dozen portable ſaints, which are ſhewn off by a ſtrong light in the back ground; and it has much the appearance of a magic lantern. As the pilgrims advance they batter their foreheads againſt the upper ſtep, more or leſs according to their ſuperſtition, or the weight of ſin that overwhelms them; and then, as the ſame method of deſcent, being as I have informed you, upon their knees, might poſſibly be more rapid, they go off at the top through two narrow paſſages or defiles that look like a couple of cracks in the wall; which, I ſuppoſe, are intended to anſwer the purpoſe of a weighing machine, to aſcertain how much they are waſted by faſting and praying.

'It was evident that they had not uſed the ſame artificial means of reducing themſelves, that a Newmarket jockey does, by wearing a dozen flannel waiſtcoats at a time, for moſt of them were barely covered with the remnant of a ſhirt—what faſting might have done I know not, but am apt to give very little credit to the effect of their prayers.—Indeed there was a more natural way of accounting for their leanneſs, as moſt of them had walked ſome hundreds of miles previous to the ceremony; and we may diſcover a cauſe for the ſtrange attitude which they uſed on the occaſion, by conjecturing, that being leg-weary, they had recourſe to their knees by way of a change.

'Theſe narrow paſſages did well enough for a mortified taper catholic, (one or two of whom I have ſeen towards the concluſion of Lent, reduced to ſuch a point that one might almoſt have threaded a bodkin with them) but in nowiſe anſwered the purpoſe of your portly well-fed proteſtant; ſo Abel, as was eaſy to foreſee, ſtuck faſt in the middle—ſeveral of them endeavoured to pull him through, till at laſt he was ſo completely wedged in that he could neither get backwards nor forwards—Finding him in this ſituation, the pilgrims were ſuddenly diſarmed of ſufficient ſtrength to withſtand the temptations of their old pilfering ſyſtem; ſo one ran away with his hat, another clawed hold of his hair, and had very nearly ſcalped him, ſuppoſing it to be a wig—In ſhort, after a violent exertion, Abel effected his eſcape, and promiſed to make no more religious experiments for the preſent; but is perſuaded that he ſhould never have got through, had it not been for the interference of the crucifix and portable ſaints.'

Our only advice to the reader, with reſpect to this work, is, not to ſit down to it after he has been regaling with Duke Humphrey, but to take it up when a good dinner and a chearful glaſs have diſpoſed him to be pleaſed with what he reads, " he knows not why and cares not wherefore."

We obſerve that the author, who is ſo happy in the patronage of Duke Humphrey, has a numerous liſt of *titled* friends; his ſubſcribers, except a few ladies and divines, are all nobles, baronets, and *eſquires.*

ART. XXII. *The Hiſtory of France,* from the moſt early Records, to the Death of Louis XVI. The ancient Part by William Beckford, Eſq. Author of a Deſcriptive Account of the Iſland of Jamaica. The modern Part by an Engliſh Gentleman, who has been ſome Time reſident in Paris. 4 Vols. 8vo. 1l. 4s. Boards. Jordan. 1794.

BESIDES the Engliſh tranſlations formerly publiſhed of ſeveral French hiſtorians, and the original hiſtory of France given in the Modern Univerſal Hiſtory, the public has lately been preſented with two hiſtories of France, one written at full length by Mr. Gifford, in four volumes quarto*, the other judiciouſly abridged in three volumes octavo*. It might ſeem that theſe publications would be amply ſufficient to ſupply the wants of the public on this ſubject. Curioſity is, however, at preſent ſo much awakened with reſpect to the affairs of France, that Mr. Beckford and his aſſociate have preſumed that there is ſtill room for another hiſtory of that nation. The work which their joint labours have produced is, however, by no means either a complete or an uniform hiſtory. The political character of it is indeed throughout liberal; and the authors are agreed in affixing a deſerved ſtigma on the tyranny which, with very few exceptions, has diſgraced the French monarchy from its commencement to its termination:—but the literary character of the work is very unequal. The antient part, written by Mr. Beckford, which comes down to the end of the reign of Charles VI. and fills the firſt two volumes and part of the third, is written with conſiderable energy of thought, and with ſome attention to the graces of compoſition: but the latter part is a dry journal of facts, enlivened with no embelliſhments of ſtyle. We ſhall give a ſpecimen of Mr. Beckford's manner of writing, in his review of the ſtate of the people in France at the cloſe of the Carlovingian line, about the end of the tenth century:

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* Rev. N. S. vols. x. and xi. and vols. ii. and iii.

'The people, the moſt numerous, as the moſt uſeful claſs of the community, were all, more or leſs, ſlaves, under the arbitrary dominion of the feudal barons. Subjected to the moſt diſgraceful ſervices, oppreſſed by the moſt perſevering cruelty, and overwhelmed by the moſt intolerable taxes, there was ſcarcely any diſtinction left between the freeman and the ſlave. Every lord was the unlicenced tyrant of his demeſnes, which was a real priſon to his ſubjects. With the name of freemen, they had not the liberty to diſpoſe of their effects, either by any act during life, or by a teſtamentary diſpoſition at their deceaſe. In default of children, not domeſticated in the fief, the baron became the heir of their reſpective properties. They were not permitted to marry without his conſent, and his permiſſion was ſeldom obtained but by purchaſe. They could not terminate a ſuit, once commenced, by accommodation, leſt it ſhould deprive him of the perquiſites of his court. If they obeyed not his ſummons in time of war, they were liable, with their deſcendants, to be reduced to ſlavery. This precarious ſtate of miſery, in perpetual dread of ſome additional burden,—or ſubject, upon the moſt trivial pretences, to a confiſcation of all their goods, induced many to make a voluntary ſurrender of themſelves, in the expectation of experiencing leſs inhumanity.

'While thoſe attached to the duties of huſbandry were thus afflicted by the iron hand of power, thoſe reſident in the towns were not in a better ſituation. Living together without any civil ties, they were cruelly ſubjected to the tyranny of the counts, whoſe caſtles, erected contiguouſly to their places of reſidence, kept them in conſtant ſubjection to his will. The moſt trifling conceſſion, although purchaſed from their lord, was deemed a favour. They were compelled to ſupply their haughty ſuperior and his companions, whenever he lived among them, with every kind of neceſſary. Their commodities, expoſed to ſale, were heavily taxed, or, in ſome places, interdicted from a public market, or ſo monopolized by the baron, as to cauſe them to be thereby prevented from receiving any advantage from their exertions, and thus proved an effectual check upon their induſtry. Even the domeſtics of the moſt potent chieftains took under their protection robbers and banditti.'——

'The riſe of the peerage has been a matter much diſputed, its foundation having been attributed to Charlemagne, and with as little probability to Hugh Capet and Robert. Peers, as the Count of Boulainvilliers obſerves, were more ancient than the peerage; were coeval with the fiefs, the enjoyment of which conferred a right to execute juſtice in conjunction with their equals. Thus the vaſſals of the monarch in his court were peers one with another; ſo their vaſſals in the courts were in the like ſituation with each other; and peers implied not, therefore, at that period, any ſuperior dignity.

‘ There was a diſtinction made between the vaſſals of the crown, and thoſe of the duchy of France, although united in the perſon of Hugh Capet. Of the number that held immediately of the crown at the acceſſion of that Prince, ſuch as the Dukes of Guienne, Normandy, Burgundy, the Counts of Flanders, Thoulouſe, and others, they were reduced, by the reign of Philip Auguſtus, to only ſix; the moſt powerful having probably obtained a ſuperiority by the gradual lapſe of time; and to theſe above mentioned, it ſeems to be generally allowed that ſix of the moſt dignified clergy were aſſociated by Lewis the Young, to aſſiſt at the coronation of his ſon Philip Auguſtus; and, from that period, they were fixed at twelve, who, confined to that number, were conſidered as peers of France, with all their peculiar and local privileges.

‘ That there was not any general aſſembly of the nation under the latter Princes of the Carlovingian line, or the firſt of the Capetian monarchy, in which reſided a legiſlative authority, extending over the community at large, is proved by the ſtate of the feudal government above deſcribed, and by the collection of the laws of France. The laſt Capitulary, digeſted by Monſieur Baluze, was at the cloſe of the reign of Charles the Simple; and the firſt *Ordonnance* of the kings, which appears to have extended to the whole kingdom, was in the reign of Philip Auguſtus; ſo that, in the ſpace of two hundred and ſeventy years, no new law was added to the ſtatutary code of the Gallic monarchy.

‘ The aſſize courts of the early Princes of the third race were the ſame as thoſe held by their vaſſals, the juriſdiction of which extended only within their own demeſnes, and were called together, at ſtated times, with peculiar pomp and ceremony, the lower claſs of barons ſeldom holding theirs but when expreſly required by their vaſſals. Women who inherited a fief, were likewiſe competent to hold their courts. Three or four perſons were ſufficient to ſit in judgment; and when a baron could not aſſemble a proper number, it was cuſtomary to borrow the vaſſals of a neighbouring lord.

‘ With the feudal law was introduced the right of primogeniture; a cuſtom entirely unknown under the princes of the firſt race, in which the ſons divided equally amongſt them the inheritance of their fathers. When fiefs became hereditary, ſeniority was fully eſtabliſhed, as well in the crown as the fief, which was in itſelf conſidered as no more than a great fief. Surnames, alſo, became in uſe about the ſame time: the nobles derived them from their territories, the lower orders from the places of their births, and not unfrequently from either perſonal advantages or defects.

‘ The revenues of the princes aroſe from nearly the ſame ſource, the produce of their own demeſnes; the perquiſites of their courts of juſtice; ſome ſmall rights upon their vaſſals, as upon the marriage of his eldeſt ſon, or daughter; and the taxes upon the Jews, who were deemed the property of the lord within whoſe lands they reſided.

‘ Manners, as may be eaſily ſuppoſed in this undetermined ſtate of government, were ſtill barbarous. Without any check upon their natural ferocity, the barons exerciſed the moſt unjuſtifiable acts of tyranny: the people, poor and contemptible, were ſunk, as were their deſpots, in the moſt profound ignorance: few of the nobles could either read or write: there were no titles to poſſeſſions but uſage, no authentic deeds of marriage but tradition; hence, what was entruſted to memory was ſoon loſt. The want therefore of records, occaſioned thoſe perpetual diſputes relative to ſucceſſion, and to the degrees of kindred: a circumſtance of which the clergy availed themſelves. All arts, but thoſe of war, were held in contempt. Surrounded by his vaſſals and dependents, the powerful baron, when not employed in ſome predatory inroad upon the lands of his neighbour, commonly reſided at his country ſeat, where military exerciſes, and the ſports of the field, were his only occupations. Without arts, ſciences, commerce, they even lived without the moſt ſlight connexion with neighbouring provinces; a ſingular inſtance of which is preſerved, among others, in the collection of Dom Bouquet. An abbot of Cluny in Burgundy, being requeſted to remove his monks to Saint Maur des Foſſés near Paris, excuſed himſelf from undertaking ſo long a journey into a ſtrange and unknown land. If any perſon travelled from one part of the kingdom to the other, he was obliged to acknowledge himſelf within a year and a day the vaſſal of the lord in whoſe territory he had ſettled, or be ſubject to heavy penalties; and the wretched inhabitants of the maritime provinces, who ſought protection from the Normans by flying into the interior parts of the country, renounced one tyrant for another, by being immediately reduced to a ſtate of ſervitude.'

The work is incorrectly printed, and the engravings cannot be ſtyled excellent.

ART. XXIII. *Plutarch's Treatiſe upon the Diſtinction between a Friend and Flatterer:* With Remarks. By Thomas Northmore, Eſq. M.A. F.S.A. 8vo. pp. 132. 4s. Boards. Payne. 1793.

OF writings ſo richly ſtored with the treaſures of hiſtory and philoſophy as thoſe of Plutarch, it is much to be regretted that an entire Engliſh verſion, adapted to the improved taſte of the preſent times, has not appeared. The taſk has, indeed, been in part executed with ability and judgment in Langhorne's tranſlation of Plutarch's Lives: but much yet remains to be done with reſpect to thoſe miſcellaneous pieces commonly known under the title of his Morals. One of the moſt pleaſing of the pieces is here preſented to the public in a dreſs which does much credit to the tranſlator's judgment and taſte. Mr. N. has been very attentive to correctneſs of verſion, and has only allowed himſelf ſuch a degree of freedom of interpretation, as was requiſite for the ſake of idiomatic propriety and harmonious arrangement. The difference between an elegant and a rude exhibition of the ſame ſentiments, every reader, who has cultivated a taſte for the graces of compoſition, will perceive from comparing the two following verſions of the ſame paſſage; the former from the tranſlation by various hands publiſhed in 1694; the latter by

Mr. Northmore. The moraliſt is laying down rules reſpecting reproof :

Old Verſion.

“ In the next place, let us free our diſcourſe from all contumelious language, all laughter, mockery and ſcurrility, which ſpoil the reliſh of our reprehenſions. For, as a Chirurgion makes an inciſion in the fleſh, he uſes decent neatneſs and dexterity in the operation, without the affected and ſuperfluous geſticulations of a quack, or mountebanck : ſo the lancing the ſores of a friend may admit indeed of a little humour and urbanity, but that ſo qualified, that it ſpoil not the ſeriouſneſs and gravity requiſite to the work. For boldneſs, inſolence and ill language deſtroy its force and efficacy. And therefore the fidler reparteed handſomly enough upon *Philip*, when he undertook to diſpute with him about the touch upon his inſtrument : *God forbid that your Majeſty ſhould be ſo unhappy as to underſtand a fiddle better than I do.* But *Epicharmus* was too blunt upon *Hierom*, who inviting him to ſupper a little after he had put ſome of his acquaintance to death, replied, *Ay, but you could not invite me the other day to the ſacrifice of my friends.* And ſo was *Antiphon* too rude in his reflection upon *Dionyſius*, who on occaſion of a diſcourſe about the beſt ſort of braſs, told him that was the beſt in his opinion of which the *Athenians* made ſtatues of *Hermodius* and *Ariſtogeiton.* For theſe ſcurrilous abuſive jeſts are moſt certainly diſagreeable, and pain, to no purpoſe, being but the product of an intemperate wit, and which only betray the enmity and ill-nature of him who takes the liberty to uſe them, which whoſoever allows himſelf in, does but wantonly ſport about the brink of

New Verſion.

‘ In the ſecond place, let us purify our reprehenſions of every unpalatable ſeaſoning, and baniſh from them all expreſſions of reproach, ſcorn, ridicule, and ſcurrility. For as a ſurgeon ought to be very attentive to preſerve neatneſs in his operations, and as every kind of unſteady, wavering, ſuperfluous motion ſhould be far removed from his hand ; ſo freedom of reproof, provided its reſpectability be preſerved, admits of a proper degree of humour and urbanity ; but on the approach of the leaſt impudent, ſcurrilous, or opprobrious language, all its purpoſes are defeated. And therefore the muſician very ſhrewdly and pertinently ſilenced Philip, who was beginning to diſpute with him about notes and ſounds, by telling him ; “ God forbid, O King ! that you ſhould ever be ſo unfortunate as to know theſe things better than I do.” But Epicharmus, the Pythagorean philoſopher, acted very imprudently, when, upon being invited by Hiero to a dinner a few days after he had put to death ſeveral of his companions, he replied ; “ But you did not invite your friends to your late ſacrifice.” Nor was the reſponſe of Antipho at all better judged, when, the diſcourſe turning upon the beſt ſort of braſs, and Dionyſius inquiring which it was, he told him ; “ That, with which the Athenians made the ſtatues of Harmodius and Ariſtogiton.” For neither is this bitterneſs and ſeverity of any ſervice, nor are theſe ſcurrilous jeſts at all agreeable ; but ſuch language bears rather the appearance of intemperance and animoſity blended with contumely and malice, and they of that pit, which one day will ſwallow him up and ruin him. For *Antiphon* was afterward executed under *Dionyſius*: and *Timagines* was in diſgrace with *Auguſtus Cæſar*, not for any extravant freedom in his diſcourſe, but only becauſe he had took up a fooliſh cuſtom of repeating theſe verſes at every entertainment and walk where the Emperour deſired his company:

> *For nothing elſe but meerly to make ſport,*
> *Amongſt the merry* Greeks *they did reſort*—

alledging the pleaſantneſs of his humour, as the cauſe of his favour at court.

"Thus you ſhall meet with ſeveral ſmart and ſatyrical reflections in a comedy, but the mixture of jeſt and fool in the play, like ill ſauce to good meat, abates their poinancy, and renders them inſignificant. So that upon the whole, the poet acquires only the character of a ſawcy and foul-mouth'd buffoon, and the auditors loſe that advantage, which they might otherwiſe reap from remarks of that nature.

"We may do well therefore to reſerve our jollity and mirth for more ſuitable occaſions; but we muſt by all means be ſerious and candid in our admonitions; which, if we be upon important points, muſt be ſo animated with our geſtures, paſſion and eagerneſs of voice, as to give them weight and credit, and to awaken a tender concern in the perſons to whom they are addreſt."

they who indulge in it often bring on their own ruin, plainly dancing, according to the proverb, on the brink of a well. Thus Antipho was put to death by Dionyſius. And Timagenes loſt the friendſhip of Auguſtus Cæſar, not for the freedom of his reproofs, but becauſe he would ſcatter his abuſe and ſlander in the public walks and convivial meetings for no ſerious purpoſe,

> But to excite the laughter of the Greeks;

alledging the cauſe of friendſhip as a pretext for calumny. Thus too our comick writers often introduce upon the ſtage many grave and ſalutary remarks, but the ridicule and buffoonery which are mixed with them, like bad ſeaſoning with a good diſh, vitiate the whole and render the admonition uſeleſs and inſignificant; ſo that the ſpeakers acquire only the reputation of being ſcurrilous and abuſive, and the audience derive no advantage from what is ſaid. At other times indeed we ſhould relax in our ſeverity, and indulge with our friends in the cheerful jeſt and laugh, but in our admonition and cenſures we ſhould carefully obſerve a proper degree of gravity and decorum; and if the ſubject be of more ſerious importance, our paſſions, geſtures, and tone of voice ſhould be ſo regulated as to give weight and energy to our ſentiments.'

Numerous remarks are added, in the way of notes, at the end; chiefly for the purpoſes of illuſtrating the moral doctrine of the eſſay, and of bringing it into compariſon with Cicero's treatiſe on Friendſhip, tranſlated by Mr. Melmoth. In the courſe of theſe notes, many juſt obſervations are made, and many elegant quotations are happily introduced. The author does not at preſent enter on verbal criticiſm, but reſerves his philological remarks till he publiſhes the original, of which he intimates an intention.

ART. XXIV. *Walks in a Foreſt:* or, Poems deſcriptive of Scenery and Incidents characteriſtic of a Foreſt, at different Seaſons of the Year. Inſcribed to the Rev. William Maſon, of Aſton in Yorkſhire. 4to. pp. 52. 3s. White. 1794.

POETRY produces its effect, chiefly, by means of the impreſſion which it makes on the imagination of the reader by calling up forms of nature, or phantoms of fiction, adapted to excite emotion. Unleſs it awaken ſome kind of paſſion or ſentiment, reſulting from the view of what is grand or beautiful in inanimate nature, or from an intereſting ſympathy with the manners or ſituations of animated beings, it leaves the mind in a ſtate of cool contemplation, attended with only a languid perception of pleaſure. Hence the neceſſity, in works of fancy, of attending to the nature of the objects preſented before the imagination, as well as to the diſplay of ingenuity, ſkill, or patient attention in the artiſt. It is not enough that the copy be exact; it muſt be the copy of ſomething which will intereſt the ſpectator.—Had the author of this deſcriptive poem paid a ſtrict attention to theſe principles, he might perhaps have rendered his performance more pleaſing. His deſcriptions of natural objects are elaborately accurate, and diſcover a ſcientific knowlege of nature and a cloſe attention to her various forms:—the changes which take place in woodland tracts, both in the vegetable and animal world, through the ſeveral ſeaſons, and at different parts of the day, are marked with nice diſcrimination:—the language is choſen with the utmoſt propriety, ſo as to convey to the mind an exact and full image of the objects which the poet means to deſcribe:—as a copyiſt of nature, the writer has great merit, in correctly delineating thoſe objects and ſcenes which he undertakes to deſcribe:—but, after all, it may be regretted that he has relied ſo entirely on his talents for deſcription, and has not taken more pains to give animation and intereſt to his performance by a more frequent introduction of ſentiment, character, and incident. Of the merit of the poems our readers may form ſome judgment, from the following ſpecimen, taken from the poet's firſt walk in ſpring:

‘ Even yet with ruddy ſpoils from Antumn won
Loaded, the beech its lengthen'd buds untwines.
Its knotted bloom ſecured, the aſh puts forth
The tardy leaf: the hawthorn wraps its boughs
In ſnowy mantle: from the vivid greens
That ſhine around, the holly, winter's pride,
Recedes abaſh'd. The willow, in yon vale,
Its ſilver lining to the breeze upturns,
And ruſtling aſpens ſhiver by the brook;
While the unſullied ſtream, from April ſhowers
Refined, each ſparkling pebble ſhews that decks
Its bottom; and each ſcaly habitant
Quick glancing in the ſhallows, or in queſt

Of plunder ſlowly ſailing in the deep.
Beneath the ſhadowing canopy the ground
Glitters with flowery dies; the primroſe, firſt
In moſſy dell returning Spring to greet;
Pilewort, with varniſh'd bloom, and ſpotted leaf;
And hooded arum, with its purple club;
Anemone[*], now robed in virgin white,
Now bluſhing with faint crimſon; changeful ſpurge[†],
On redden'd ſtem turgid with milky ſap,
And circled with dark foliage, rearing high
Its golden head; ſorrel[‡], whoſe modeſt cups
Midſt verdure wan their ſtreaky veins conceal;
The pendent harebell; and the ſcentleſs plant[§],
That with the violet's borrowed form and hue
The unſkilful wanderer in the ſhade deceives.
Flutter with wings the branches, and reſound
With notes that ſuit a foreſt. Hoarſely ſcreams
The jay. With ſhrill and oft repeated cry
Her angular courſe, alternate riſe and fall,
The woodpecker purſues; then to the trunk
Cloſe clinging, with inceſſant knockings ſhakes
The hollow bark; through every cell the ſtroke
Echoes; hope gliſtens on her verdant plumes,
And brighter ſcarlet ſparkles on her creſt.
Chatters the reſtleſs Pie. In ſober brown
Dreſt, but with nature's tendereſt pencil touch'd,
The wryneck her monotonous complaint
Continues[||]; harbinger of her, who doom'd
Never the ſympathetic joy to know
That warms the mother cowering o'er her young,
Some ſtranger robs, and to that ſtranger's love
Her egg commits unnatural; the nurſe
Deluded the voracious neſtling feeds
With toil unceaſing, and amaz'd beholds
Its form gigantic and diſcordant hue.
Meanwhile the tuneful race their brooding mates
Cheer, perch'd at hand; or with parental care
From twig to twig their timid offspring lead;
Teach them to ſeize the unwary gnat, to poiſe
Their pinions, in ſhort flights their ſtrength to prove,
And venturous truſt the boſom of the air.'

This author, notwithſtanding the defects which we have pointed out, is unqueſtionably entitled to conſiderable diſtinction among deſcriptive poets.

' [*] Wood anemone. Anemone nemoroſa Linn. [†] Wood ſpurge, Euphorbia amygdaloides Linn. [‡] Wood ſorrel. Oxalis acetoſa Linn. [§] Dog's violet. Viola canina Linn.'

' [||] The Welſh conſider this bird as the forerunner or ſervant of the cuckoo, and call it gwâs y gog, or the cuckoo's attendant. The Swedes regard it in the ſame light. Pennant's Brit. Zool. 4th edit. vol. i. p. 238. In the midland counties of England the common people call it the cuckoo's maiden.'

I N D E X

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